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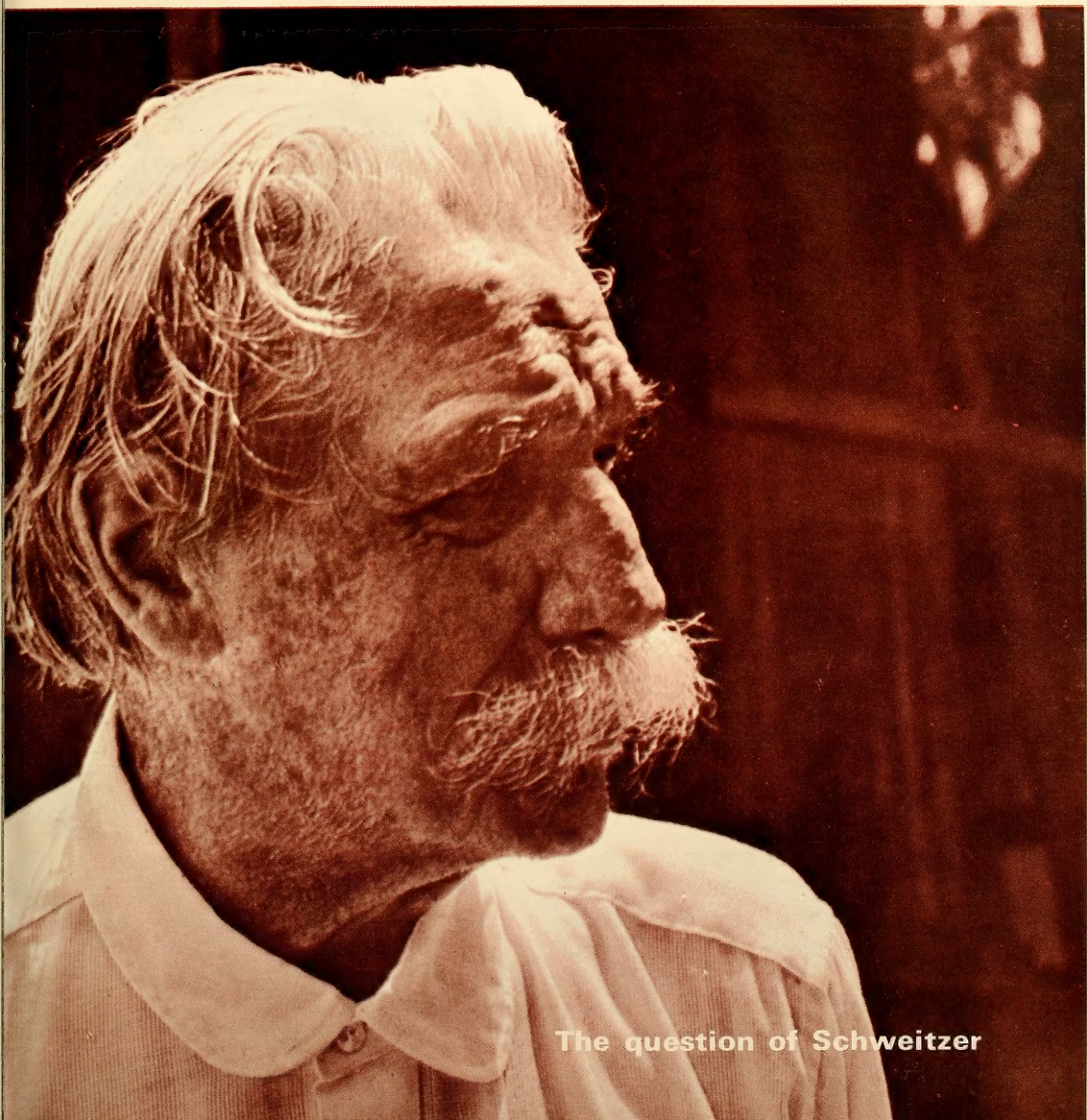
Tom Wilson: gentle rebel
The phone call from the police

messenger

CHURCH OF THE BRETHREN 1/7/65



The question of Schweitzer

Readers Write

NEED FOR PEACE NEWS

In the December *Leader* I read a detailed account of the new *Messenger* starting Jan. 7.

May I suggest as a regular feature a department of nationwide news concerning peace, peace action, including reprints from pacifist papers such as Fellowship, The Peacemaker, CCCO News Notes, etc. For many Brethren there is no source other than the *Messenger* for such activities as ending the draft, helping COs in prison, and acting against civil defense. Such news is usually missing or twisted in the regular press. How shall the people know unless there is a "publisher" of good news?

ROBERT L. LAM

Springville, Iowa

WHAT EVERY CITIZEN OWES

As a student who missed being of voting age by a few months, I would like to ask a question of the older, more "mature" citizens. Why do you deliberately cast aside one of the most important rights and/or privileges of being a part of the United States? In the recent election many did not vote because they did not care to choose "the lesser of two evils." However, I feel that every citizen owes both to himself and to his country the job of being well-informed and objective. If he is, his choice will be clear. Perhaps he does not realize that his one vote will make a difference in the future.

I have heard much about the "younger generation going to the dogs," but have we thought that the much greater "adult delinquency" may be causing this upsurge of juvenile delinquency? Do older folks really care about the future (after they are gone) and about instilling the ideals and hopes of democracy into the lives of young people? A people who have little initiative to help themselves, who seem to care only about their wallets and stomachs, who want to be given all by the government cannot expect the younger people who look up to them to be any different.

MARY ROYER

Saint Davids, Pa.

SPIRITUAL RESPONSIBILITIES

In the Oct. 31 issue a letter entitled "A Call to Concrete Witness," signed by Bethany professors and students, urged us to vote for Johnson. Perhaps our church and its institutions should put in more time and effort on winning people to Christ and less on politics and social affairs.

Perhaps some people voted for Goldwater because he voted against the Civil Rights Act. But he is not a racist. A letter preceding the one referred to, by Donald Jones, explains his stand on that issue. Read it.

May we as a church be more concerned about our spiritual responsibility.

WALTER REPLOGLE

Fruitdale, Ala.

ALL THEOLOGIANS

I am writing with reference to an article by Bro. Charles M. Bieber entitled "You Don't Have to Know Theology, You Just Have to Know God," which appeared in the Nov. 7 issue.

First, let me say that no theologian with whom I am acquainted, either personally or through his writing, would disagree with Brother Bieber's thesis that our salvation depends on the centrality of Jesus Christ in our lives rather than on knowledge of any sort.

But beyond that his article, by implication if not by intent, seems to perpetuate an attitude among Brethren which does a disservice both to theology and to our denomination. We should be quite clear at this point what we mean by theology. It is commonly defined as rational thought about God or as reflection upon religious experience. Obviously, such thinking can occur only after the fact of some personal religious experience, some encounter with Jesus Christ.

Brother Bieber is quite obviously convinced that the good news of God's redemptive activity in Christ Jesus must be testified to, and it is precisely at that point that he, and each of us, if we are to fulfill our calling as Christians, become unavoidably theologians. And the only question for us then is whether it will be rigorous, honest, biblically-oriented reflection upon our religious experience, or whether it will be something less.

The end product of that attempt to think critically about our experience need not be something complex or difficult to understand. Brother Bieber is quite right in suggesting, by implication, that one of the tests of such thought is the ease with which it may be understood.

DAVID KREIDER

Los Angeles, Calif.

NEED FOR ANOTHER MINISTRY

Leland Nelson's recent message on ministering to social outcasts (Oct. 31 issue) was interesting. . . . There is another deep need the church has seemed to overlook, the mentally retarded.

There are many who need help in this field. The church should awaken to the need and see that homes are available for those who need them, homes under Christian leadership such as we now have for the aged.

ESTHER J. GOSNELL

Mt. Airy, Md.

MESSENGER, Vol. 114, No. 1. Jan. 7, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
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Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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ACP MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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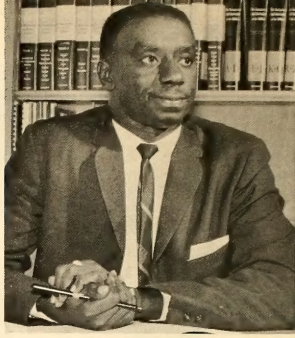
Cover: On January 14 Albert Schweitzer will be ninety years old. Some of the most recent pictures of Dr. Schweitzer appear in a recent book by Erica Anderson (reviewed on page 25), published by Harper and Row, by whose permission we are privileged to use this striking portrait of the world-renowned humanitarian and spiritual leader.

PHOTO CREDITS: 1, 2, 3, 15 Don Honick; 16, 25 Religious News Service; 16 World Council of Churches

He had to do something worthwhile

TOM WILSON GENTLE REBEL



"Even good Christian people seldom let a Negro forget he is a Negro," says Tom Wilson, young pastor of the First Church of the Brethren in Chicago. "When I go to Annual Conference and other church meetings, I can feel the curious stares of many people. Even those who try to be friendly display a basic uneasiness."

Is he bitter? By no means! Pastor Wilson good-naturedly accepts being treated as an oddity in the Church of the Brethren as a natural result of a general society which has as its pattern keeping the races apart. He believes that as long as artificial barriers tend to keep the Negro "in his place," friendship between persons of differing races will continue to be difficult.

As pastor of an inclusive congregation located in Chicago's inner city, Pastor Wilson, with the assistance of fellow ministers, Philip Brown and Fabricio Guzman, shepherds a flock of approximately 355 members. Thirty-five of these are members of the Spanish-speaking fellowship. The membership of the English-speaking fellowship includes about forty-five Negroes.

But a great portion of First church's ministry is to persons who are not members. The church school is predominantly made up of Negro children from the immediate community. In addition, many persons are served who are seen only once or twice. These are persons who will not go inside a church but who come to the pastor in need of material, psychological, or spiritual help. They may be hungry, in need of clothing, frustrated, or in despair. They may walk in off the street of their own accord, or they may be referred by an agency. In turn, they may be given counseling or assistance directly, or they may be referred to a specialized agency, if this seems advisable. But in every case an attempt is made to change the direction of the person's life. "Sometimes we have only one opportunity to proclaim the gospel to a certain person," reflects Pastor Wilson.

Tom believes that the white members who have remained in First church are there because they are committed, at varying levels, to the witness and work of the church in this particular place and situation. Historic attachment to the Church of the Brethren is not enough to hold the white members there, in his opinion. He is also confident that any who might have remained out of curiosity have long since pulled up stakes.

"One of the real problems which remains is how a church can be flexible and creative enough to speak both to the sophisticated and to the unsophisticated. "For example," he asks, "how can a church serve both an ADC recipient and a doctor?"

HOW did a Negro born in New Orleans ever become a pastor in the Church of the Brethren? The answer requires some glimpses of the boyhood and young manhood of a sensitive and determined person.

One of five sons of a Baptist free minister, Tom early became an active participant in church life. Having a great respect for his pious parents, he considered the possibility of becoming a minister early in life. "But strange as it may seem," he recalls, "I received my greatest impetus toward the ministry while in military service." There he met countless young men who were idling their lives away, drinking and living in promiscuity with no thought for tomorrow. This caused him to realize that he must do something worthwhile with his life. Because he had a keen interest in persons, he felt that he would choose a vocation which involved working with people.

Following his stint in the air force he took advantage of the GI Bill of Rights and enrolled in Dillard University in New Orleans, which he had been unable to do earlier because of inadequate finances. At Dillard his adviser and pro-

by ESTHER HO

fessor of religion and philosophy, who was a minister as well, gained his admiration. During courses under this professor it became increasingly clear to Tom that the ministry would be his choice of vocation.

This professor assisted him in securing a scholarship to the Chicago Theological Seminary, following his graduation in 1956. That fall Tom entered CTS with less than half the money the seminary advised him to come with. Despite the scholarship and work at a variety of jobs during his vacation periods, after two years it appeared that he must withdraw for lack of finances. The dean of the seminary and Dr. Alvin Brightbill, professor at Bethany Theological Seminary, whom he met at CTS, both advised him not to discontinue his training if at all possible. At Dr. Brightbill's suggestion he made an appointment to see Dr. William Beahm, then dean of Bethany. As a result, arrangements were made for him to enter Bethany that fall while he continued his work as assistant minister at the nearby Warren Avenue Congregational church.

After graduating from Bethany in 1960, Tom CONTINUED

Upper left: Tom finds personal counseling a growing part of his pastoral work. Upper right: Tom and Philip Brown, also on the staff of First church, Chicago, discuss common concerns. Lower left: The Wilson family, Tom, his wife, Ethel, and children, Douglas, 6, and Elizabeth, 3. Lower right: Ethel, center, finds time to teach a class and to work with the girls' club

TOM WILSON
GENTLE REBEL

CONTINUED

worked for a year as a caseworker for the Cook County Department of Public Aid while he continued his services to the Warren Avenue church. The next spring he joined the staff of the First Church of the Brethren under the intern program of the Chicago City Missionary Society. Following the year's internship he remained on the staff and in September of 1963 became the minister in charge.

But what factors made this young minister willing to stand in the "rebellious" position of being the first Negro minister in a predominantly white church? Again a glance at his early experiences provides some interesting clues.

As is true in many Southern cities, the New Orleans community in which Tom spent his boyhood days was racially integrated, as far as housing was concerned. Negro and white boys played together with little awareness of racial differences. Of course, Tom attended a segregated school and drank from "colored" water fountains and rode in the back of buses.

One of his earliest awarenesses of discrimination came when he was about seven years old. A Negro and a white man had both been injured in a fire. He watched while an ambulance came, picked up the white man, and took him by way of a twenty-minute ferry ride to the hospital. The ambulance later returned via the same ferry, picked up the injured Negro man, and again crossed the river. Although there was sufficient room in the ambulance, the driver was not allowed to take the Negro and the white man at the same time.

AT ABOUT junior high school age the white children began to assume the habits of their elders and no longer played with the Negro children. During his early years of high school Tom recalls working for a vegetable and fruit vendor for fifty cents a day. It was also during high school that he first began to question openly the patterns of discrimination. He could not understand why a white minister often came to speak in his father's church but his father was never invited in return to speak in the white minister's church.

After finishing high school Tom took a job at a soda fountain and soon became head porter with five other Negroes working under him. One day his white supervisor arbitrarily announced that they should come to work a half hour earlier every day but offered no pay increase. Tom urged the other workers to ignore this order unless extra pay was given. Consequently, his supervisor threatened to discharge him and even withheld his check until forced by the labor board to release it.

While studying at Dillard, Tom attempted repeatedly to secure a summer job. He was aware that as a college student he would be suspected of not "knowing his place." He was turned down, time after time, always with the excuse that they did not need workers, although he knew that they were hiring. Finally, in desperation, he secured a job at a bed factory by denying that he had any advanced education.

He soon discovered why college Negroes were not wanted. The Negroes worked on one side of the factory and the whites on the other. Although the same work was done by both groups, the whites were paid twice as much. They also had several work breaks, while the Negroes had none. During his lunch time Tom began talking to the Negro workers and pointing out to them that part of the reason the white workers had higher pay and better working conditions was that they were organized. Before he left, a union man had been called in to help them organize, and they were later unionized.

An experience which profoundly affected Tom's thinking came in 1949. While he was riding on an interstate bus to Texas, a car carrying six white men pulled out to pass the bus. It was unable to pull back into its lane in time to avoid colliding head on with an oncoming car carrying five Negroes. The bus was stopped so that assistance could be rendered. Eleven bodies were seen lying on the highway, nine of them motionless.

After ambulances and police had been notified, three white men on the bus remarked that they would go outside and see if they could help. They walked under the window at which Tom, the only Negro on the bus, was sitting. They spoke loudly, apparently for his benefit, "Let's see if there is anything we can do to help the white folk — it's obvious the niggers are only playing dead."

Pastor Wilson is convinced that the Brethren ideals, if taken seriously, are sufficient for the task of ministering in a rapidly changing world. The church, he challenges, must give up the security of the past and face the unknown with courage

At that moment the depth of the race problem came home to Tom. He suddenly realized that, if such remarks could be made in this tragic situation, then the rift between the races was very deep and would require considerable effort to overcome. He knew that he must rebel against the patterns of discrimination which deny dignity to many human beings. His life must count toward changing these patterns.

AS A minister, Pastor Wilson finds many evidences of discrimination affecting members of his congregation. Of special concern to him is the problem of unemployment, a condition which strikes twice as many nonwhites as whites. As unemployment is always higher among young people than adults, the problem among Negro youth is especially severe.

In January of 1964 he served as the Brethren delegate to a Consultation on the Church and Youth Employment sponsored by the National Council of Churches. In reporting on this conference Pastor Wilson stated that the trend toward unemployment is on the increase because of automation, the technological revolution in agriculture, the entry of large numbers of youth into the labor market, and other reasons. In working toward a solution of this growing and acute problem he favors the guidelines suggested by that consultation: elimination of discriminatory hiring practices, improved educational opportunities, additional job training and retraining, helping youth toward self-discipline and a proper attitude toward work, and stimulation of economic growth. He is certain that unemployment and poverty are major causes of Negro unrest, such as has been evidenced by recent rioting by some Negroes in certain cities.

Does a pastor so involved in the pressing problems of his church and community find time for relaxation? Not enough, think his attractive wife, Ethel, and his active children, Douglas, six, and Elizabeth, three. Though he may impress people with his reserve and seriousness upon first meeting, those who know him better soon discover that he is fun loving and has a lively sense of humor. His leisure-time interests include reading, bowling, and attending theatrical productions. He prizes opportunities to go on fishing trips with his family.

He feels he is fortunate to have a wife who shares his interest in the ministry and in working for brotherhood among all people. In addition to her many duties as a wife and mother, she finds time to teach a church school class and to lead a girls' club. She considers herself a little less patient than her husband with the slow pace of racial progress.

Pastor Wilson expresses the belief that his mission far exceeds the boundaries of his local community. He is convinced that he and First church have a ministry to the entire Brotherhood. He feels that they can help confront the church in general with a major task of the church today, that is, reconciliation between the races.

Tom is convinced that, if the Church of the Brethren is to continue as a body, it will have to provide a ministry in urban situations. The church's rural background need not be a hindrance. In fact, the Brethren ideals of servanthood and brotherhood, *if taken seriously,* fit the denomination very well for the task of ministering in a rapidly changing society and world.

Tom Wilson, a gentle rebel, challenges the church to give up the security of the past and to face the unknown future with courage. □

PRAYER AND BIBLE READING IN OUR PUBLIC SCHOOLS

Has the Supreme Court upheld the Constitution?

NO says **ERNEST A. SEE**

Much that we read in religious literature on the subject of Bible reading and prayer in the public schools shows little knowledge of history and frequently no acquaintance with the constitutional provisions involved.

Our government is organized on the basis of three separate and independent departments: one to make the laws, another to enforce them, and a third to interpret them, with a little overlapping between the legislative and the executive.

The first and basic provision of our Constitution is the First Amendment. The applicable portion reads: "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof . . . " This simply prohibits Congress from establishing a national church or interfering with religious worship, and nothing more.

The distortion of this simple constitutional provision by the Supreme Court in recent years is an outrage. A great distortion came in 1940, when the Supreme Court held that the 14th Amendment prevented the states from doing what the other provisions of the Constitution prevented Congress from doing.

All know that the 14th Amendment was enacted solely to make the Negroes citizens and to prevent any state from impairing their rights as citizens. The present interpretation of the 14th Amendment is a complete twisting of its language and its clear intent.

The case of *Engel v. Vitale,* 370 U. S. 421, decided on June 25, 1962, was the backbreaker, even though theologians — a few writing in our own church literature — have been completely blind to the fact that this decision and others which followed as certain as the night follows the day — such as condemning the reading of the Bible, the reciting of the Lord's Prayer, and the saying of grace — locked God out of our public schools for the first time in our history.

A number of public schools, because of this and subsequent decisions, have abolished Thanksgiving, Christmas, and Easter programs and have quit having baccalaureate sermons.

In this and the three kindred decisions which

YES say ROBERT W. WISE and JOSEPH W. KENNEDY

Recently the United States Supreme Court in two historic decisions reaffirmed the constitutional principle that government shall establish no religion. Public reaction to these decisions was violently antagonistic, and movements were initiated to amend the Constitution. Much of the reaction is the result of a misunderstanding of the Court's decisions. Since this is a question of serious concern to all citizens it is necessary that we have a clear understanding of what the Court actually held, the purpose of the first amendment, and a fundamental principle of the Church of the Brethren.

In *Engel v. Vitale* the Court ruled that the Board of Regents of New York could not *direct* that a prescribed prayer be read aloud at the beginning of each school day. The seemingly innocuous and nondenominational prayer was, "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers and our country." Later in *Abington School District v. Schempp* the Court held that states could not *require* the reading of Bible verses and recitation of the Lord's Prayer by the students at the opening of each school day. The Court considered both the prayer and Bible reading to be religious exercises promulgated by the state.

The decision in both cases rested on the establishment clause of the First Amendment to the Constitution which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Americans today are far removed from the political and religious climate out of which the First Amendment emerged. We must consider the historical forces which produced this amendment in order to understand the principle of separation of church and state which is so firmly embedded in our heritage.

For many centuries in Europe prior to the colonization of America, the church and state were one. The state supported the church by taxes and forced attendance of the people. As

MORE ON PAGE 8

followed there is not a syllable uttered against atheism, communism, or any form of pure materialism.

In New York state Jewish, Roman Catholic, and Protestants worked together to produce this simple school prayer. It is: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessing upon us, our parents, our teachers, and our country." Any atheist or anyone opposed to praying was not required to recite this lovely school prayer and needed not be present when the same was recited.

This prayer was approved by the trial court, by both appellate courts of the state of New York, and by their highest court by a five to two decision. Their chief judge among other things said: "But there is no problem of constitutionality."

Judge Burke wrote a reply to the two dissenting judges. Part of it is: "There is no language in the amendment (1st) which gives the slightest basis for the interpolation of a Marxist concept that mandates a prescribed ethic. According to the opinion (minority), the separation of church and state which was intended to encourage religious interests among our people would become the constitutional basis for the compulsory exclusion of any religious element and the consequent promotion and advancement of atheism. It is not mere neutrality to prevent voluntary prayers to a Creator; it is an interference by the courts, contrary to the plain language of the Constitution, on the side of those who oppose religion."

After the case was considered by the U. S. Supreme Court Justice Black wrote the opinion for six of the judges. Justice Douglas wrote a concurring opinion. Justice Frankfurter and Justice White did not participate. Justice Stewart wrote a strong dissenting opinion.

The Court held, six to one, that the voluntary recital of this short and beautiful school prayer was the "establishment of a religion." In my opinion, this is the greatest distortion of the First Amendment ever announced by any Court at any time.

The Court further said that the prayer: "Breached the constitutional wall of separation of church and state." There is no such, or even similar, language in the Constitution.

MORE ON PAGE 8

YES

a result of this church-state combination people were forced to support ideas, beliefs, and institutions which were incompatible with their own beliefs. Even after the Reformation and the emergence of the Protestant Church the evil of the established church persisted — the established church merely being changed from the Roman Catholic to the Anglican or Protestant Church.

The principle of the established church, so prevalent in Europe, was carried to the colonies. As late as 1776 there was an established church or government-supported religion in twelve of the thirteen colonies. The evils of the established church were apparent to many framers of our Constitution, notably James Madison and Thomas Jefferson. They led the forces in Virginia which resulted in the passage in 1786 of the Virginia Bill for Religious Liberty.

A few years later the first Amendment was added to the Constitution as a guarantee that the power of the Federal government would not be used to support any religion or to dictate to the American people any religious observance or any particular kind of prayer. It was the intention by the adoption of this amendment to achieve complete separation of church and state, and a long line of Supreme Court decisions has upheld this principle.

Members of the Church of the Brethren should be particularly appreciative of the Court's continued adherence to the principle of freedom of religion. The Church of the Brethren was founded upon the belief that there should be no force in religion. Religion is a matter of personal belief, and the individual should be free to believe according to the dictates of his conscience. This principle is diametrically opposed to the idea that any government by legislative fiat can prescribe particular religious exercises which must be observed by the citizens. Each person must be left free to engage in whatever religious activity he deems proper.

The 1964 Annual Conference adopted a resolution endorsing the historic principles of no force in religion and separation of church and state. We submit that these Court decisions are completely compatible with our fundamental freedom of religion and should be supported by all Brethren and, indeed, all Americans.

CONTINUED ON PAGE 12

NO

Thomas Jefferson, who came strongly under the influence of the French Revolution and greatly feared the tyranny of an established church, said something of like nature in a letter, but nothing like it is in the Constitution.

The justices said the government must be neutral in religious matters. The Constitution does not say anything of the kind.

In 1954 in a five to four decision — Everson case — the Court said: "We cannot say that the First Amendment prohibits New Jersey from spending tax-raised funds to pay bus fares of parochial school children." The quotation was written by Black, and Douglas agreed with it. Paradoxically that case has not been reversed, and is yet the law of the land.

Douglas implied that he is opposed to the prayer of the bailiff at the opening of the Court when he says: "God save the United States and this honorable court."

In a footnote he implied that he is against churches, church educational institutions, etc., being exempt from property taxes and is opposed to taxpayers being given credit on their income tax returns for contributions to the same.

"Each person must be free to engage in whatever religious activity he deems proper," write Wise and Kennedy

"Patriotic organizations have been more aggressive in trying to keep God in our public life than churches," challenges See

He would not permit chaplains for Congress, state legislatures, and other public bodies; for military academies, camps, armies, etc.

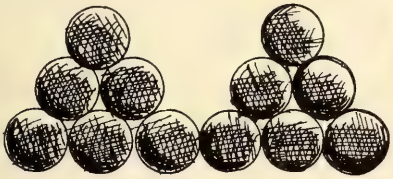
If the judges of this Court had read the classical opinion of Judge Brewer of 1892 in the Holy Trinity church case, in which he discusses religion in America to that date, they should blush with shame at the tommyrot they have been proclaiming to be constitutional law.

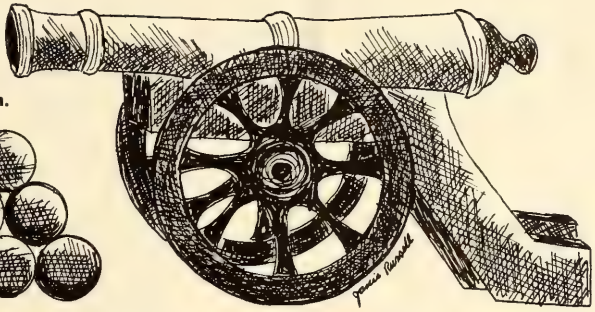
It is a later and much darker day than many realize. Our Christian heritage is being fastly eroded, and we are rapidly becoming a non-

CONTINUED ON PAGE 12

Freedom Singers ...

Song is the sword,
Song is the gun.
Song is the law
Since the world was begun.





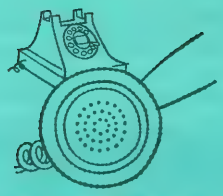
EDITH LOVEJOY PIERCE

Song is the marcher,
Song is the way.
Song is our rest
At the end of the day.

Song is the signpost
Marking the road.
Song is the secret,
Song is the code.

Enslaved or imprisoned,
Song is our bread.
Song is behind us
And song is ahead.

Song causes brother
To grasp brother's hand.
Song is the pass
To the Promised Land.



THE PHONE CALL FROM THE POLICE

"I NEVER thought it would happen to us — right in our own family. I don't think I'll ever be able to hold up my head again."

One look at Ruth convinced me that she meant exactly what she said. I had never seen her wrung so dry of her usual enthusiasm for living.

"Our Tom and that widow's son he has been chumming with," Ruth explained, "were picked up for shoplifting. And I thought I knew something about child rearing.

"Just last week, after Tom opened the garage door for us, John and I talked about what a fine young teen-ager he was — a swell kid, if we ever saw one. And then, whamo! Late Saturday afternoon we got that call from police headquarters to come and pick him up.

"The police had caught Tom and Richard with the goods on them. I was furious. Only my husband's common sense and the cooling off period between the telephone conversation and the time John brought Tom home kept me from tearing him limb from limb. I was livid with rage. Tom had money in his pocket. He could have bought the records he had swiped. We had impressed on him the necessity of living an honest life. Where did we go wrong? How could he do this to us?"

The news stunned me so that I could not have given Ruth a pat answer if I had had one. Good kids do not get mixed up with the law — or do they?

Then I remembered young Glen, whose license was revoked. His parents had been summoned late at night because he took a dare and drove the car over sidewalk and lawn to deposit a girl right on her doorstep.

I could think of young Jim. His Halloween pranks took on major proportions when he got into a fight that involved the front teeth of another lad. And I could also recall an innocent thirteen-year-old who had to pay a fine for jaywalking.

Tomorrow the telephone may ring in my home and the police may say, "We have your son — or daughter — down at the station." What will I do? What would you do?

Let us go back for a minute to Ruth. Here is what she did — after the initial shock of getting that call from the police.

She kept her son busy every Saturday with jobs of physical labor for which he was duly paid. She and her husband have spent much time with the boy, establishing a new and better relationship. On a fishing trip Tom volunteered the information that he had shoplifted because it was a kind of initiation into a peer group of which he sought to be a part. Without choosing his friends for him, Ruth and John are trying to help him establish criteria for judging new friendships and providing

opportunities for contact with desirable companions.

It has not been easy for Ruth and John to divest themselves of the thought, "What has this boy done to the family name?" and to think instead, "How can I help this boy to withstand group pressure?" They let him know that his family has faith in his ultimate outcome as an individual. It has taken much time. It has meant that mother or dad have had to be home on weekends except when Tom accompanied them elsewhere. It has meant arranging special activities of interest to Tom and including desirable friends for Tom. It has meant showing their trust in the boy by allowing him to do lawn-care work for others.

For John and Ruth it has meant also that they have had to be extra careful to set a good example. (They must drive only thirty-five miles an hour if that is the legal speed limit. They must stop when the light is red regardless of the fact that no one is in sight.) They discussed with Tom the reasons why all prices are raised to cover the cost to merchants of articles that are stolen. They have had to explain by word and deed that with every freedom goes responsibility. They have begun to realize that ignoring or criticizing laws will not help their son or themselves. Instead, they must take a special interest in lawmaking and in exercising their right to vote.

It is not necessarily easy to rear a teen-ager, but it can be a challenge. When young people overstep the rules of society they need their parents' wise guidance more than ever before. Here are some basic guidelines that will help parents whose young people may happen to have a brush with the law.

1. The young people must be helped to accept full consequences for their action as determined by law.

2. They must realize that their actions affect all members of the family to which they belong.

3. They must be reassured of their parents' concern for them personally, not merely for the family name.

4. They need to be so challenged for useful living that there is no time for trouble.

5. They need help in making themselves acceptable to their own peer group. (This may mean achieving skills that take time and money to develop.)

6. They need to be able to confide in someone who has the time and patience to listen to them without condemning them for their thoughts.

When you have a teen-ager around the house there is scarcely ever a dull moment, although there may be many sad ones and many nerve-racking ones. Remember that there are also possibilities for uplifting experiences and cozy, quiet confidences. Even a teen-ager's first encounter with the law may provide an opportunity to help him grow. □

by Wilmer and Jeannette Tolle

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YES

Although we may be in complete agreement with the religious ideas expressed in the prescribed prayer in the *Engel* case and the religious exercises involved in the *Abingdon School District* case, if the states were permitted the power to dictate these forms of religious activities, they would also have the power to dictate religious activities which could be completely offensive to us. James Madison, the author of the First Amendment, clearly expressed this concept in stating: "It is proper to take alarm at the first experiment on our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to conform to any other establishment in all cases whatsoever?" □

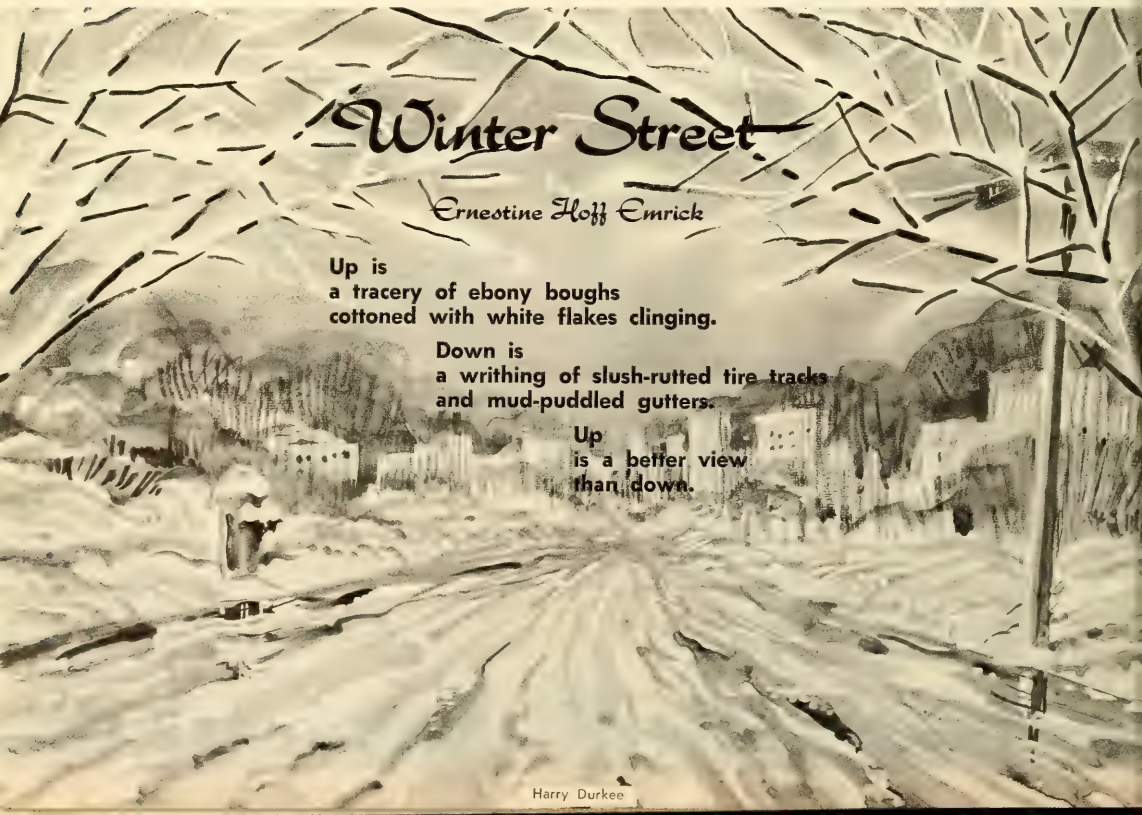
NO

Christian nation.

In the last five cases brought by atheists, the ungodly have won all of them – the religious people none.

Atheists have filed suits in at least three states, seeking to have the expression *under God* in our pledge of allegiance, act of Congress of 1954, declared unconstitutional. The New York case is now pending in the Supreme Court.

I predict that unless the Court hears the ground rumbling from churches and patriotic societies they will declare that expression unconstitutional. Incidentally, patriotic organizations have been more aggressive in trying to keep God in our public life than the churches. It will be difficult for their judicial antenna to pick up earth tremors as long as a few of our supposedly top church leaders insist upon jumping up and shouting "Hallelujah, Amen!" every time the Court declares God unconstitutional in some phase of public life. □



* QUESTIONS *you ask*

Should children who have not yet been baptized but who accompany their parents to church be permitted to partake of the Lord's Supper?

Christians observe the Lord's Supper upon the invitation and indeed the commandment of Jesus himself, " 'Do this in remembrance of me' " (1 Cor. 11:24-25). Our Lord instituted this sacred observance as a sign of the new covenant, sealed in his own death and resurrection, that constitutes his church, the new Israel, as the heir of his kingdom. The Christian participates in the Lord's Supper as a pledge that he, as a disciple confessing Christ as Lord, partakes of the benefits of Christ's redeeming work. It expresses his renewal of his personal covenant with Christ as his Savior.

Because of the profound expression of the commitment in the observance of the Lord's Supper, it would not be proper for children who do not understand its meaning to participate in it. One could hardly offer the renewal of a covenant if the covenant itself were not already established through baptism. For this reason, only baptized Christians should partake of the elements in the holy communion. Even among the churches practicing infant baptism, where children are regarded as "heirs of the covenant" through the participation of their parents, they may not participate in the Lord's Supper until their baptismal vows, made by their parents, are confirmed by their own choice.

Do Roman Catholics have the same Bible that Protestants use? Are there differences besides differences in translation?

The Bible has come to us through the ages in many ancient manuscripts. All of our present translations, those made by both Roman Catholics and Protestants, have gone to the same sources for the text of the various books. The standard Roman Catholic version of the Bible, the Douay, is a translation of the Latin Vulgate and thus is a translation of a translation. Most Roman Catholic Bibles also have copious footnotes explaining the text in the light of traditional Catholic theology. In more recent years, Roman Catholic scholars have been much freer to go back to the oldest manuscripts available for their text and to make translations of these into modern languages and everyday speech.

A principal difference between the Protestant and Catholic Bible is the inclusion in the Catholic Old Testament of several books regarded by Protestants as apocryphal or not worthy to be considered in the canon of sacred scriptures. The Revised Standard Version, a Protestant American translation, was recently accepted for use by the Roman Catholic churches of Great Britain. The Revised Standard Version of the Apocrypha will be added to their edition to make it conform more nearly to the accepted canonical books of the Roman Catholic Church.

To what extent, if any, is the organization of the Church of the Brethren a congregational organization?

The Brethren in Colonial America organized themselves into congregations which were each independently constituted. However, these congregations soon began occasional meetings together for fellowship and a discussion of mutual concerns. It was out of these meetings that the Annual Conference of the Church of the Brethren has come. Little by little, the Annual Conference began to take on a more authoritative role, until the church began to look to the Conference for the kind of corporate decisions that would direct the life and work of the Brotherhood. Later, churches were organized into districts, which also assumed an important function in the coordination of the work of local congregations.

Thus, in the Church of the Brethren, there are three policy-making units, the local church, the district meeting, and the Annual Conference. Both district meeting and the Annual Conference are representative assemblies. Local congregations in the Church of the Brethren are not independent of one another, but are under the

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Since 1953 Dr. Paul M. Robinson has been president of Bethany Theological Seminary. Prior to that time he was for thirteen years the minister of the Hagerstown church, Maryland. He took his undergraduate work at Juniata College and has graduate degrees from Princeton Theological Seminary and the Lutheran Seminary of Mount Airy, Philadelphia. He was moderator of Annual Conference in 1955-56 and was president of the Chicago Church Federation.

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois

Faith Looks Up

ONE autumn day eight years ago three of us stood in the middle of a wheat field to make an on-the-spot business decision. We had searched three years for the right place to erect an office building.

The president of the company spoke audibly for us, asking God for guidance, then he turned and asked, "Is this the place?" I recall how clear I was as I voted yes.

Since that time, in the light of developments we could not then foresee, we have often remarked, "We decided better than we knew." Business friends have related many similar situations in which they have asked God for guidance and then operated "over their heads."

The Ever-Present Help operates every day. We are blessed when we are aware of this truth. Life is filled with illustrations. May I share just one other.

About ten years ago we purchased a new varityper but had no operator. The machine arrived one forenoon. Urgent work assignments were waiting. For lunch I found a quiet place, reviewed all of the sources of employment, and then asked for help beyond my own.

You may well imagine my awakening when I returned to work and found Joan waiting in the lobby. During our interview she related, "Last evening my husband and I prayed about the matter of my working to help him through college. This morning we talked to a friend and he said I should come to see you."

Joan, a radiant Christian, was in our employ many years and became one of the best varityper operators in the city.

Some of my friends tell me these events are just coincidences. I do not think so. While majoring in mathematics I learned that the laws of change do not account for so great a number of answered needs from Him who has promised, "Seek and you will find."

I would not want to face the problems and decisions of any business day without first opening up and tuning in. God has intentions for my life and for yours for every day. I pray that my decisions and acts shall lie within the scope of his intentions. May life be to you also according to your faith.

Arlo Gump has been working since 1945 at the home office of the Brotherhood Mutual Life Insurance Company in Fort Wayne, Indiana. He is now vice-president and secretary of the corporation. Arlo is married, the father of two daughters, a graduate of Manchester College and the University of Wisconsin. A member of the Beacon Heights church in Fort Wayne, he was elected at the Lincoln Annual Conference to the General Brotherhood Board

QUESTIONS YOU ASK
CONTINUED FROM PAGE 13

direction of both the district of which they are a part and the Brotherhood.

This would indicate that the Church of the Brethren has moved from pure congregationalism to a representative or synodical form of government. Almost all of the changes of polity in recent years have moved the church a little further toward this more centralized kind of organization. For example, ministers in the Church of the Brethren are now ordained by the district, not the local church. While the local church must concur in the ordination, the power of ordination rests with the district. This is a clear move away from congregationalism. Annual Conference has become more and more authoritative in the life of the church and is expected to speak for the whole Brotherhood. This confirms the trend toward a synodical or Presbyterian form of organization.

At the same time, the church still gives local congregations a great amount of freedom to organize their life and work as will best suit the needs of their own members. While recognized as authoritative, Annual Conference has always taken a very permissive attitude toward its decisions so that they usually read *may* or *should* rather than *must*. Since the Church of the Brethren, unlike some of her sister denominations in the congregational tradition, is not a convention of churches or an international association of congregations but a *church*, we must conclude that she is not basically congregational in polity but has made strong concessions to congregational organization.

NEWS

Interviewing candidates: foreign missions' Long and Thompson

Profile of today's missionary recruit

WHAT are the qualifications of the typical missionary sent abroad today?

A composite sketch of the most recent Church of the Brethren missionaries reveals that the average candidate was married, was a college graduate, and had at least some years of professional experience. The average age was thirty-seven.

This profile was drawn from a study of the seventeen new recruits deployed by the General Brotherhood Board in the past church year, of whom fifteen were sent to Nigeria and two to Ecuador. In addition, two medical doctors have just left for Nigeria for three months of service.

From the analysis of the past year's assignments, Joel K. Thompson, director of mission education and recruitment, noted the following trends:

- An increasing number of professionally trained persons with specific technical skills are very much in demand.
- Assignment often is on a short-term basis, though many persons anticipate remaining in mission service for an indefinite time.
- An increasing number of Brethren missionaries are over thirty years of age. Only one third of the candidates placed in the program were in their twenties.
- Fewer ordained churchmen are being sent to the fields while more laymen are being placed.

"All of this makes it quite clear that the role of the missionary is changing," commented foreign mission secretary J. Henry Long. "As our sister churches overseas mature, the missionary has become the co-worker or partner who shares his insights and skills with his brothers. The missionary is a mechanic working with Nigerians to keep vehicles running smoothly. He is a churchman working with pastors in their parishes where they need counsel as they undertake evangelistic and pastoral tasks. He is an accountant, a biology teacher, or an agriculturist.

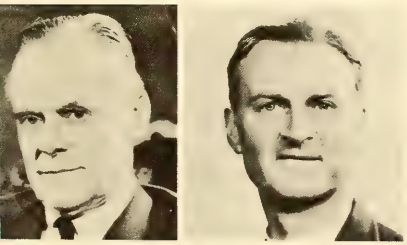
"Most of all, he is a person dedicated to the building of Christ's church and is doing so, temporarily at least, in another land and in another culture."

Ecumenical Enugu

For the first time the Central Committee of the World Council of Churches will meet in Africa. The council is not foreign there, however, for 32 of its 209 member communions are from Africa.

Sir Francis Ibiam, governor of the Eastern Province of Nigeria and one of the six presidents of the World Council, will formally welcome the 100-member body to Enugu, Eastern Nigeria's capital city, for sessions extending from Jan. 12 to 21.

On the docket will be items on race relations, international affairs with specific reference to nuclear weapons testing and disarmament, religious liberty, and possible overtures to the Roman Catholic Church on forms of practical cooperation.



WCC's Visser 't Hooft and Rodger

The Central Committee also will act on the nomination of the Rev. Patrick Rodger as general secretary of the World Council, succeeding Dr. W. A. Visser 't Hooft, who has held the top executive post since the council's formation in 1948. The latter will continue in his post until 1966.

Mr. Rodger is an Episcopal minister from Scotland and head of the World Council's Faith and Order Department. He was nominated in August by the World Council's fourteen-member executive committee.

In attendance will be Central Committee member Norman J. Baugher, general secretary of the General Brotherhood Board. Following the Enugu sessions he will visit Brethren first in Northern Nigeria for two weeks, then in India for the same period.

Homecoming

At midnight Julian Perez and a score of friends, members of the Messiah Church of the Brethren, waited at the Kansas City airport. In their hands they held gifts and flowers and signs of welcome. In their hearts they held to a hope which for some months many scarcely had believed could come true.

At 12:15 a.m. there was a message. The word: Delay. Delay as they had come to know again and again in the months preceding. The flight they had planned to meet was late in its departure from Spain. It was rescheduled for arrival ten hours hence.

Later that Sunday morning the party reassembled, and this time, for the first since Julian Perez left Cuba two and a half years ago, he and his wife, Violeta, son, Julian, eleven, and daughters, Maria, twelve, and Lucy, three, were reunited.

Perez, whose grocery in Penar del Rio, Cuba, was nationalized by the Castro regime, fled from his home country in a fishing boat, along with six companions. Seven days later, they landed on the northern tip of Mexico, exhausted from hunger and constant seasickness. Perez went from Mexico to Texas to Miami to Kansas City, there to be assisted in relocation by the Messiah church.

He worked double shifts to earn the $3,000 needed for his family's passage to Spain, their only outlet

In their hands signs of welcome

from Cuba, and then to the United States. He also filled out myriads of forms and affidavits, transmitted funds by way of Mexico and Canada, and finally acquired visas and tickets. Then for ten months the family waited their turn to leave Cuba.

When the family arrived last May in Spain, there was more delay, this time with the United States government. With the help of Congressman Richard Bolling, the processes were speeded up to bring the family to this country in October.

Immediately upon his family's arrival, Perez expressed his thanks to the church by having a small reception in their apartment. The church, in turn, later had a basket dinner reception in honor of their Cuban family and new members of the church.

As the Perezes reestablish their family and adapt to their home in a new country, Julian affirms they are here to stay. Whatever their future, they and one Brethren congregation are experiencing afresh what it means "to heal the broken."

How big will our colleges get?

THIS FALL 5,335 students will matriculate at the six Brethren colleges — 1,850 more students than a decade ago. From 1966 to 1974, when each succeeding year's crop of seventeen-year-olds will be bigger than the ones before, the pressure for still larger student bodies will mount.

Is there an end in sight for the growth of our Brethren colleges? How big will they become?

After contacting the college presidents in this regard, Messenger determined that the pattern is toward a gradual but steadily paced growth in enrollment for the next several years.

Manchester has held the line at about 1,200 students for four years; it will review the size of its enrollment in a new ten-year study under way. Elizabethtown's enrollment approaches 1,200, a level the trustees expect to hold at least until 1973, though they are open to revision. Juniata, with an enrollment of 882, plans for 1,100 to 1,200 by 1970; Bridgewater, now with 670, estimates 800; McPherson, now with 608, estimates 850; and La Verne, now with 458, estimates 500, plus an additional 175 graduate students.

The pressure for admission to the colleges varies. Altogether the colleges in 1964 turned down 1,100 applicants, of whom about one third were academically qualified. Three of the colleges, Bridgewater, La Verne, and McPherson, currently could accommodate additional students due to long-range building programs just completed. When choices need to be made in admissions, qualified Church of the Brethren students are given preference.

Prospective students are encouraged to apply during or soon after their junior year or not later than September to December prior to entry the following September.

As to the ratio of Brethren enrolled, the colleges predict for 1970 about the same proportion as today: Bridgewater, Manchester, and McPherson, about half; Elizabethtown and La Verne, one third, and Juniata, one sixth.

Cost for tuition, board, and room have nearly doubled since 1955 in all the colleges. For the four colleges which estimated costs for 1970, the range was from $1,700 to $2,400 per student per year.

How worried are the colleges about the enrollment spiral? There is no alarm. The viewpoint of Manchester's A. Blair Helman is typical: Growth enables stronger departments, more faculty members, better curriculum. "There really is little advantage in perpetuating 'mediocrity in an intimate setting' if colleges can develop a sounder educational program by modest, planned increases in size," he said.

One concern centers in maintaining faculties that are "well-prepared, Christian, intellectually curious, and adequately paid," said D. W. Bittinger of McPherson.

Another general concern is keeping the church related to the college and the college related to the church. Said Elizabethtown's Roy E. McAuley: "How much government subsidy and control can be accepted within a free and independent academic-religious effort will be most difficult to determine."

As society becomes increasingly secular, the colleges have a unique role in merging faith and learning. To accomplish this task effectively, in the midst of change, is seen as the crux of all the issues that lie ahead.

Jim Woodend

A golden egg?

GAMBLING is a hen that lays golden eggs, some government officials contend. If only the state could legalize gambling, then it could control it and tax it, reaping a vast new source of revenue for schools and other work.

The adherents to such arguments are growing. New York's mayor, Robert F. Wagoner, has renewed his push for the state legislature to endorse off-track betting for New York City. In New Hampshire, where the first state-run lottery in this century has been established, reportedly $2.5 million was netted in 1964 to aid local schools. In Arkansas, California, and Washington, constitutional amendments were proposed in November to legalize certain types of gambling. Voters overwhelmingly rejected the proposals.

The first church-sponsored national consultation on gambling, called by the National Council of Churches, recently assessed the implications of legal, organized gambling. Among the points made:

— Organized gambling, legal or illegal, is the foundation for organized crime in this country, the "bankroll of the Mafia."

— In the United Kingdom, the number of gamblers increased 400 percent after gambling was legalized.

— Las Vegas, Nevada, has the highest per capita crime rate in the country — twice that of Chicago.

— All factors weighed, legalized gambling is a sorry substitute for responsible state tax policies.

Surplus shortage

A SHORTAGE of contributed dry milk under the United States government P.L. 480 Title III program seriously threatens the churches' overseas feeding programs.

James McCracken, Church World Service official, said government-donated milk supplies to voluntary agencies may be cut up to fifty percent this year under the P.L. 480 program.

CWS feeding programs in Asia and Africa will be the hardest hit, especially in Hong Kong, India, Korea, Taiwan, Algeria, and the Congo.

To purchase and send dry milk overseas apart from the commodity surplus program will cost voluntary agencies up to thirty times more than previously, estimated Albert W. Farmer, national CROP director.

U.S. cow runs dry

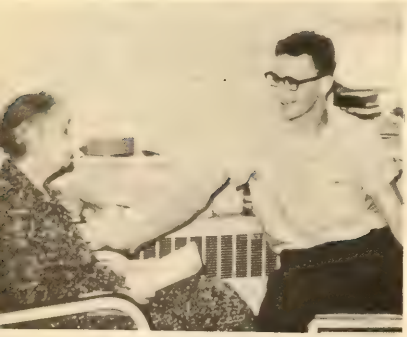
"All things new"

CHRISTIAN RENEWAL, as noted in Rev. 2:15, "Behold, I make all things new," marks the theme of this year's Week of Prayer for Christian Unity, Jan. 18-25.

In commenting on the observance, Joseph Cardinal Ritter, Roman Catholic archbishop of St. Louis, declared that "evidences of renewal within the churches abound to such a marked degree that we can see clearly that God is again redeeming his pledge 'to make all things new.'"

The World Council of Churches urges all Christians to join in prayers for a greater manifestation of unity.

Denominations commend volunteer service programs



Voluntarism is catching

Two denominations recently have commended forms of Brethren Volunteer Service to their own constituency.

One, the Free Methodist Church, late last year inaugurated Volunteers in Service Abroad, a program that enlists both young people and adults in established mission activities.

A similar program for youth was recently called for by the president of the American Baptist Convention, Dr. J. Lester Harnish of Portland, Oregon. It too would entail one or two years given to home or foreign mission projects.

Meanwhile, another group of forty-five volunteers having completed one or two years of service under the Church of the Brethren were invited to participate in the quarterly end-of-project conference at the General Offices on Jan. 12-13. Returning from projects in twelve states and in eleven countries abroad, the group is among the two thousand persons who have entered BVS since it was conceived in 1948.

Growing edges

Gratis, Ohio. A youth retreat house for year-round use has been established by the Southern Ohio Church of the Brethren Youth Fellowship. Located near here on a sparsely traveled country road, the property was rented to facilitate youth groups in leaving their normal environment and living together in retreat situations. Junior Shuff, a trained adult leader, is helping to direct the retreats and the district cabinet is subsidizing operational expenses.

Harrisburg, Pa. Twenty members of First Church of the Brethren here last month rendered "This I Believe" statements over Radio WKBO. Each recorded message was broadcast three times on weekdays, at 8:15 a.m. and 2:15 and 8:15 p.m. An additional twenty statements are being prepared by the church for future broadcasts.

Denver, Colo. The Prince of Peace Church of the Brethren was one of six churches, out of several hundred entries, given an honor award for architectural design by the American Institute of Architects at a regional convention at Las Vegas, Nevada.

North Manchester, Ind. This year the Eel River Church of the Brethren near here is staffed by a "coordinator of church activities" rather than by a "pastor." Leon Neher of the sociology and rural life departments of Manchester College serves in this capacity, without pay. The full pastoral budget is supported, however, and the funds will be contributed to a yet-to-be-determined outreach project. The congregation accepted Coordinator Neher's proposal that, except for the preaching, each member would undertake as much "church work" as he himself assumes.

Token of Atonement

BERLIN — We still hear about the danger of neo-Nazism in Germany. Indeed if one were to read only East German and certain other news sources he might conclude that the re-Nazification of West Germany were already well under way. That neo-Nazi elements and ideas are to be found in Germany — both West and East — is not to be denied, but most Germans have a strong desire to avoid anything like a repetition of the recent past — politically, physically, socially, and morally.

One evidence of this is a positive program the Germans call *Aktion Suhnezeichen.* The challenge for *Suhnezeichen,* meaning "token of atonement," was given by Dr. Lothar Kreyssig, an East German pastor, in 1958, here in Berlin. In a call before his synod, Dr. Kreyssig said: "We Germans started the second World war and thereby, more than others, have caused humanity unmeasurable suffering. . . . We can still set a counteracting force in motion if we ourselves really forgive, beg forgiveness, and practice these convictions. In order to do this we shall request those peoples who have suffered from our might to allow us with our hands and our means to do something good in their land — to erect something as a token of penance — a village, a settlement, a church, a hospital, or whatever else of public utility which should be desired."

The challenge set forth at this time brought a response in reality in 1959 when a group of thirty German youth went to Norway to construct an addition to a home for sick children. Since then other projects in other lands have been undertaken. Among them: the construction of a church in Kakelo, Norway; helping in the rebuilding of Servia, a small village in Greece; the construction of a church in Taize in France; and the reconstruction of the Coventry Cathedral in England, demolished by the Nazi during the war.

Perhaps the most significant work of *Aktion* — from the standpoint of the need for reconciliation — has been that performed in Israel. By and large this has consisted of German youth working on a *Kibbuz* — working side by side with young Israelis on a variety of projects (from farm to factory) and, more significantly, living and sharing within the communal life of the *Kibbuz.*

Other projects continue to be undertaken — this year in Russia as well. The German youth hope that it will soon be possible to go to Poland. But even more important than the geographical spread of the movement is the depth of the spirit. The striving is for reconciliation at all levels, yes, within the church too.

Not long ago it was my privilege to attend a meeting of *Aktion* in East Berlin. The group was made up mostly of Protestant and Catholic youth of East Germany. However, a number of French youth were also present. They were discussing a just completed tour of East Germany where, among other activities, they had visited old concentration camps along the way. The session closed with a worship service in which elements of both Protestant and Catholic liturgy were used.

Realizing the difficulties facing the church in the East, it was quite thrilling to see how circumstances there are strangely being used to build ecumenical bridges. In times of pressure the true unity of the church is seen again. — DALE OTT

On a hazy high horizon of the mountains called Mandara,
I can see Kamale looming, as if hanging, in the mists.
The sombre silhouette of its mighty soaring summit
Seems baseless in a storm-dark summer sky,
As though removed by choice from common earth.

It stands a silent sentinel from ages past.
Once a great volcanic mountain rose and flourished in this highland
Where it spit and spewed abroad its molten death,
Till it also, like its victims, having strangled on its lava,
Came to grips with sure destruction,
Died and settled into dust.

The cruel force of wind and weather stripped it bare of soil and boulders,
Sent them falling down to settle at the base.
Till at last was left Kamale, this core of crystals called Kamale,
This god-carved obelisk rising in the sky.

Man can only stand and marvel at this thousand feet of splendor,
At this god-theme of the pagans in its cloud-wreathed majesty.

It dominates the spreading valley of the winding Yedseram river
In the northlands of Nigeria, where it flows to meet Lake Chad.

By Kermon Thomason

Higiland: a new day dawns

THE HIGI PEOPLE round Kamale call their sacred mountain "Chirgi." Chirgi and his nearby wife-peak, Hum-ta-male (wife of mountain), have a host of grotesque children, lesser peaks that dot the landscape.

For ages this imposing pillar, straddled on the country's border, has seen an ever-changing pageant of man's life upon the earth. In the later eighteen hundreds, down the valleys of Mandara, came the conqueror, Haman Yaji, with his soldiers, seeking slaves. There these hordes of howling heathen hounded out the Higi people, sent them fleeing to the hillsides for their very lives. Those they caught they took to Haman. Some were killed and some made eunuchs. Others faced a fate more cruel: for the round walls of his compound, Haman Yaji had his prisoners stand in circles, while his masons molded walls of living men. All that showed were pleading faces when the walls had all been plastered. Lingering death was what awaited subjects of this cruel jest.

Long the people had to suffer at the hands of these harsh scourges, until today it is no small wonder some still fear their fellowmen. Many live on rocky hillsides, where the caves still offer refuge.

So it was to such a people, sunk in fear and superstition, that the Brethren sought to minister.

Until 1951 the beautiful homeland of the Higi was closed to foreign penetration. No white men were allowed to venture there because the territory was declared "unsettled" by the Nigerian government. The Church of the Brethren mission, which already had thriving stations at nearby Lassa and Gulak, had for sometime been cultivating a small influence in Higiland by sending in native Christians to live among its people. But a full-fledged mission station in Higiland had been in hopefully advanced plans since 1947. The Catholics also eager to proselytize the Higi already had a station at Bazza, near the southern bounds of the forbidden territory.

The fields had long since ripened unto harvest when the government finally "opened" the territory in 1951, and it was not the laborers but rather the funds that were too few. Eager to witness in Higiland, but straining to find the wherewithal

This smiling mother in Higiland carries her child in a homemade basket on her back. Only the child's toes are showing

to maintain their already ambitious Nigerian program, the Church of the Brethren asked its sister church, the Brethren, if she would like to join in a cooperative endeavor to witness in this virgin land, so long prostrated by wars, slave-raiding, and superstition, and now so open to opportunity.

The magnificent challenge afforded by the invitation was taken up with great eagerness and enthusiasm by our brothers at Ashland. Funds and missionaries were soon available. In 1952, a Brethren couple, Bob and Bea Bischof, were consecrated at Richmond, and soon were working in Nigeria. At first the Bischofs were assigned to work out of Lassa and Gulak, while a home could be built for them in Higiland. It was decided to locate this new station at a place now called Mbororo, which is in central Higiland.

In 1957 the station at Mbororo was ready for occupancy. Located in the valley of Futa Dou, Mbororo is perhaps the most beautiful station in the mission. Towering stone-clad hills, including Kamale, eight miles away, surround it, except toward the northwest, where the Yedseram river plain spreads to the far western horizon. Seen from the hilltops, Mbororo somewhat resembles an Australian sheep ranch with its scrub dotted plains and scattered buildings. But a closer look shows that the scattered buildings include two residences with the usual accompanying outbuildings spawned by varied missionary responsibilities, a dispensary, several school buildings, a church, and the compounds of the teachers and other villagers.

Life at Mbororo is full of activity. Each month, Bob Bischof is busy visiting surrounding villages where evangelistic work is carried on by sixty native helpers. There are sixty-five preaching points in Higiland. Working closely with Bob is Daniel, an energetic Higi who, in 1963, was the first of his tribe to be ordained. Daniel is a product of the mission leprosarium at Garkida, where he got his spiritual training and was restored to health. With special shoes for his crippled feet, Daniel is able to move around normally now and carries heavy responsibilities, for all five of the organized churches in Higiland consider him their adviser and co-worker. In the last week of each month, Daniel and Bob meet with church committees and evangelists to check on progress and plan for future activities. In the last church year, eight hundred Higi were baptized, accounting for just less than half of the total baptisms of the whole mission for that year. The Higi, being mostly pagan, form a receptive group to Christian evangelism. Because of their mountainous environment, they more or less escaped the influence of Islam, which swept over much of the northern part of Nigeria.

Busy Bea heads the dispensary work and directs the girls' youth organization and the women's work of the church. She also conducts a women's school two months each year during the dry season, when farm work does not distract her students. The women who attend are trained in reading, writing, and cooking.

Higiland is not the only area in the mission where the Brethren and Church of the Brethren are working side by side. At the Hillcrest School for missionary children, in Jos, Glen Shank serves as chaplain, and he and his wife, Jean, are dormitory houseparents. Prior to this service they did station work at Wandali and Marama and taught at Waka Teacher Training College. Four other Brethren missionaries have given service as teachers, nurses, and station workers. The Brethren Church has helped to build the Waka Chapel, the largest church building in the mission, and has aided the building program for Hillcrest School and the Theological College of Northern Nigeria at Bukuru.

This spirit of cooperative endeavor between the two churches flows silently along, attracting little notice from the Nigerians. In the mission there are no distinctions drawn between Brethren and Church of the Brethren. To the Nigerians, we are simply "C.B.M.," and the abbreviated appellation has been so long in use that the denominational connotation is seldom summoned to the Nigerian mind.

In Africa, this ageless land of contrasts, where more history has been forgotten than America ever experienced, where a new day is dawning and a new order being established, a new spirit of Christian brotherhood seems not entirely out of keeping with the times. So in the shadow of that timeless tower, Kamale, a new day is dawning for the Higi, and through our ministry to them, through love-compelled service for our Nigerian brothers, we have perhaps ourselves discovered afresh the true meaning of that word *brothers.* □

a devotional guide for the family

BEAUTIFULLY hued stained-glass windows decorated the church that Donna attended. During the worship services, when Donna's interest would lag, she enjoyed gazing at the works of art at the windows and imagining the life and times of Christ. The play of sunlight, bringing sudden brightness and brilliant colors here and there, attracted Donna's attention to varying segments of the pictures.

One day in church school Donna's teacher asked, "What is a Christian?" Donna's mind flashed immediately to the pictures she had seen of Jesus and his followers, and she quickly raised her hand. "Christians are the ones who let the light shine through," was her reply.

We may smile at Donna's answer, but really she was right! Jesus said we are "the light of the world." With this as our central worship theme the next two weeks, let us concentrate first on the source of our light, followed by our role as lights.

CONTINUED

JANUARY 10-16

Gen. 1:1-5. Light was the first ingredient God used in creating his world. It provides the atmosphere in which life can thrive. It keeps things in perspective.

Ps. 27:1-6. If God be for us, who can be against us? One man prayed, "Lord, don't let anything happen that you and I can't handle together."

Ps. 119:97-105. If you drive on a snowy night it is reassuring to have red taillights to follow! We can move ahead on the precepts of the Bible.

John 1:6-14. Light gives itself completely, with no reserve. Christ gave himself completely for the world, holding back nothing.

John 9:1-7; John 8:12. A light bulb is dark until it comes in contact with a source of power. Christ is our source of light.

Prov. 3:1-6. If our goal is heaven, what better guide could we have than he who dwells there? He knows the way.

Isa. 60:1-3, 19-20. We anticipate no darkness in heaven. God's glory supplies abundant light.

JANUARY 17-23

s *Isa. 9:2-7.* Light stands for courage, hope, beauty, and truth. Christ brings these to all who live in darkness and fear.

m *Matt. 5:13-16.* Language barriers prohibit some communication but acts of kindness and love can be understood everywhere.

t *John 3:16-21.* Honest, upright citizens enjoy illuminated homes, streets, and restaurants. But evil thrives in the shadow of dimly lighted streets.

w *Prov. 4:18-26.* As we grow in understanding and the knowledge of God, our former doubts and confusions are made clear. Light will come to those who are willing to walk in it.

t *Eph. 5:8-17.* As Christians, we are obligated (in fact, it should be an integral part of us) to exemplify goodness, justice, and truth. Fun is temporary, but joy satisfies.

f *1 John 1:5-10.* God will not go with us into the "twilight zone" where we claim to be Christians but enjoy sinning. His light reveals our real motives.

s *2 Cor. 4:5-10.* No mortal man, however good, is capable of creating light. When God's light floods our hearts, it can shine through us.

by EARL and VIVIAN ZIEGLER

DAY BY DAY is a new feature that will appear in every issue of *Messenger*. It has been planned to provide a guide for personal and family devotions. It offers a suitable theme for each two-week period, selected readings from the Bible, with brief comments as a guide to prayer and meditation. All of this appears on the first page.

Now that you have turned the page we can be more informal. From here on, our purpose is to offer a number of suggestions that may be adapted to fit the needs of your family. Each family group, of course, is different – in the age and number of children – not to mention differences in interests and educational background. The activities we suggest and the resources we recommend are chiefly directed to those families where there are small children, but we hope that everyone can profit by being stimulated to be more creative in worship at home.

Worship by candlelight

There are a number of ways in which the younger members of your family can be helped to value Jesus Christ as the light of the world. Why not select a single tall candle as an effective worship aid? Place it wherever there is a natural worship center in your home. For many families this will be right at the table where most meals are taken. For others it may be the mantel over the fireplace. In other situations it may be on the piano where you gather to sing. Or perhaps you have a special corner where you keep a good light and appropriate reading material.

During the first week you may want to light the candle often, at mealtime or prayer time. Since participation in worship is so important, let the children as well as older ones take turns lighting the candle. You can make a little ceremony of this task, using a simple hymn (see below) or some other musical number. Be sure to include on each occasion the key verse from John 8:12. It could be a call to worship or a reminder of the theme. What is more, after repeated use everyone will have it memorized.

During the second week, when the theme of the Bible readings relates more to our mission as bearers of the light, you may want to use additional candles. Choose one for each member of the family. Let them be of varying sizes, so that the tallest one, which would naturally burn the longest time, can represent the life of the youngest child, the shortest for the oldest member of the family. You can point out that the flames burn equally bright but they have varying lengths of time in which to spread their light.

Do you recall a candlelight service in which every one of a hundred candles was lighted from one central candle, representing the light of Christ? Remember how the total light increased as each small candle was lighted? You can share this experience with the younger ones in your home by taking just a few minutes, perhaps around the table, planning a simple ceremony using your candles of varying sizes. Observe how the contribution, the "light," of every person in the home, makes the whole room brighter.

This may be an appropriate time to think together about the importance of light. In what way was Jesus really the light of the world? How does the Bible give light? How does the church throw light on the problems we confront? How do individual Christians let their light shine before men?

Resources

"It is better to light just one little candle than
to stumble in the dark,
Better far that you light just one little candle,
All you need's a tiny spark.
If we'd all say a pray'r that the world would be
free,
The wonderful dawn of a new day we'd see,
And if ev'ryone lit just one little candle,
What a bright world this would be."[1]

"I said to the man who stood at the gate of the year, 'Give me light that I may safely tread into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than any known way.' "[2]

"The Light of the World Is Jesus," No. 473, *The Brethren Hymnal*

"Christian, Let Your Burning Light," No. 435

"Fairest Lord Jesus" (stanza 3), No. 100

"O Little Town of Bethlehem (stanza 1), No. 126

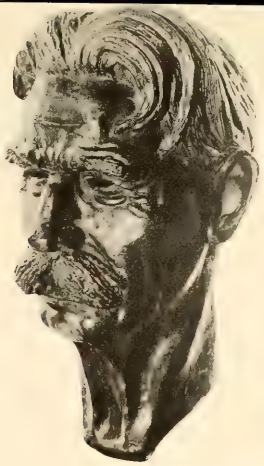
"This Little Light of Mine" (children's song)

[1] George Mysels and J. Maloy Roach. From the song, *One Little Candle*, Copyright 1961, 1962, Shawnee Press, Inc., Delaware Water Gap, Pennsylvania

[2] From *The Gate of the Year*, by Louise Haskins

REVIEWS/BOOKS

The question of Schweitzer: a hero in perspective



Verdict on Schweitzer, The Man Behind the Legend at Lambaréné, Gerald McKnight. The John Day Company, 1964. 254 pp., $4.95

Albert Schweitzer's Gift of Friendship, Erica Anderson. Harper & Row, 1964. 152 pp., $4.95

HERE are two of a growing number of books engaged in the attempt to understand our century's foremost moral and spiritual hero, the man who is already a legend while still alive. These two represent, moreover, widely divergent viewpoints, ranging from the very critical to near hero worship.

Gerald McKnight, British newspaper reporter and editor, now a free-lance writer, has here produced his first full-length study of a famous personage. The result is a well-written, provocative, indeed audacious judgment of this hero of countless millions, based on extensive knowledge of the literature about and by Schweitzer and some personal contact with him and his mission station. His approach is that of a judge attempting to render a verdict between those who rate Schweitzer as sacrificial saint *par excellence* and others who see him as self-centered, domineering, and bigoted.

McKnight proceeds to test the man against the tremendous legend that surrounds him, with respect to his motives, the institution he has built up, the women he attracts, the men he repels, the gathering about him of eccentrics and unsung heroes, the tragedy of his wife and daughter, his dubious or mixed accomplishments in the fields of music, theology, philosophy, and medicine, and his failure to provide a successor. At every point the man falls far behind the legend, until, in the final verdict, as the questions raised throughout are posed in cumulative fashion against the evidence submitted, the reader is left either on the bitter edge of confusion and indecision or inclined to follow the author in his impression of Schweitzer as an egocentric do-gooder masking as a saint.

Although both books want to get at "the man behind the legend" they differ radically in both style and judgment. Miss Anderson's book is chatty, detailed, and warm. Her picture of *le Grand Docteur* is that of a figure of towering greatness who progressively thaws out and becomes a warm and devoted friend, demonstrating his true stature in the little things of everyday life.

Both books agree in presenting Albert Schweitzer as a tireless, dominant worker, old-fashioned and slow to change, the center of every situation as he is of the institution he has built. In these obvious character traits, however, Miss Anderson sees either marks of greatness or, at worst, minor irritations which but thinly veil the greatness. For Mr. McKnight these are but pointers toward more serious defects: an ego-driven man, perpetuating in his mission antiquated ways of life and medical care among a people he does not really love, incapable of giving himself deeply in friendship, and neglecting his family, but substituting for them the adulation of devotees, mostly women, vainly holding in balance, as he does, a reverence for minute forms of life and a philosophy of doom for all mankind.

by Chalmer E. Faw

The contribution of the Anderson book is the portrait of a friend which shines through interesting anecdotes, warm contacts, and witty observations, a "Schweitzerana" enlivened by several pages of excellent photographs. McKnight has subjected greatness to careful scrutiny, calling to order our penchant for hero worship, and, with the scalpel of criticism, carving out the man from the legend, thus making his contribution to honest inquiry and research.

Both books, however, have patent weaknesses. Both are written as from outside Africa by people coming in for short stays about a man who has made Africa the major part of a long life. For both authors, the Africans are still "natives" and the jungle a big, black mass of fear and not the home of real people. For both, indigenous African life is largely squalor, repulsive to sight and smell. Neither writer has yet penetrated the barrier of superficial impression and come to understand the Africa of those who make it their home.

Miss Anderson limits herself to her own experiences with Schweitzer and in so doing relegates to the margins much of importance in the man's life and work. Mr. McKnight, with much more complete coverage of the various aspects of the doctor's career, seems admirably equipped for an *exposé* but hardly capable of a seasoned "verdict," as he chooses to style his search. There is an ill-concealed sneer which plays hide-and-seek with what seems at other times to be sympathetic understanding. For example, he has no patience with Schweitzer's opposition to nuclear-testing and sees nothing but morbidity in his warnings and predictions of a nuclear holocaust which hovers over the world. He ridicules the doctor's reverence for life, showing only its extremes and its incongruity with the medical profession. He is particularly naive in his dealing with Schweitzer's attitude toward himself, failing to understand that few famous men look as good under critical scrutiny as their legends sound and that particularly is the pioneer and worker-in-many-fields vulnerable at this point. He unwarrantedly concludes that Schweitzer regards himself as "a latter-day Jesus, showing the world by his example the way to eventual salvation" (p. 241). One wonders whether this newsman, despite his skill in observing and collecting, has either the theological understanding or the spiritual sensitivity to render definitive judgment on the versatile doctor of Lambaréné. In short, Mr. McKnight has provided the reader not with a verdict on Schweitzer but some valuable negative considerations for viewing a hero in perspective.

Peace Shall Destroy Many, Rudy Wiebe. Eerdmans, 1962. 239 pages, $1.95

THE AUTHOR comes out of an ethnic Mennonite community. Consequently, he is able to depict vividly and authentically the beliefs and life of a fictitious Canadian community, which he calls Wapiti.

This novel has been banned in some Mennonite circles because it exposes the prejudice and bigotry which can lurk beneath the surface of a people dedicated to the ways of peace. One of the main characters, Deacon Block, rules with an iron hand. He represents an idolatry of community which undermines the mission and compassion of the church in order to keep clean and separate the community for his son. Two schoolteachers represent the complications of cultural penetration from the outside. Other characters represent those who have rebelled in unacceptable behavior, the chief form being that of becoming a part of the armed forces of Canada during the second world war.

The chief character is a sensitive teen-ager who struggles between obedience to the way of the fathers and his own belligerent urges. He likewise gets in trouble with the deacon because of his special Bible classes for the children of the "breeds," the unfortunate Indian neighbors of the Mennonites. His struggles lead him to the vision that there must be a way between the paths of "conscienceless violence" espoused by rebellious Mennonite youth upon return from war duty and one man's misguided interpretation of tradition as espoused by Deacon Block.

The novel is relevant for all pacifists and those interested in religious communities. It

is written in moving style, and Wiebe's ability to convey sensory and emotional experience in unusual and fresh ways gives evidence of a genuine literary artistry. *Dale W. Brown, Oak Brook, Illinois*

What in the World, Colin W. Williams. National Council of Churches, 1964. 105 pages, 75¢

THIS is a study book, a follow-up to *Where in the World,* by the same author. He states his purpose as being "to help church groups." There is much evidence, he insists, of what he calls a "new mood" emerging at many places and at many levels in the life of the church. He senses a real "uneasiness" in the "institutional," or as he uses another term, the "residential" church. He proposes that the church must be released from its self-concern and find its life by becoming the servant body of Christ in the world. He suggests need for "a willingness to move out from the security of past forms to the shapes of contemporary need."

This is no new theme. Much is being said and written today about the church "turning to the world." The Brethren are working with the idea. But this little book is dynamic and penetrating. It is designed for study, not casual reading. It is not really for the timid, those who are too fearful of being disturbed by new ideas.

All Brethren should study this little book. Colin Williams will be one of the speakers at Annual Conference in 1965. *G. A. Zook, McPherson, Kansas*

Invest in their future

The six colleges and seminary of the Church of the Brethren are engaged in helping young people to discover the resources of truth for meeting the issues of life. Each year these institutions graduate hundreds of Christian men and women who go throughout the world serving humanity. These colleges and the seminary merit the support of all Brethren. Your help in developing the capacities of worthy young people is essential to their lives and to the church of tomorrow. In addition to outright giving, contributors are using the following means: bequests in their wills, life income gifts, Annuity Plan gifts, Gifts of real estate with life use reserved, and life insurance gifts. You may designate your gift as a memorial to a loved one. The corporate name of each of our six colleges and the seminary are given below. An inquiry addressed to the institution of your choice will be appreciated. You incur no obligation in writing. All correspondence will be held in strict confidence.

BRIDGEWATER COLLEGE, a corporation, Bridgewater, Va., *Dr. Wayne B. Geisert,* President

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Invest in lives dedicated to serve

Life Without Principle

as seen in The Americanization of Emily

TO BE alive — to live life without sacrificing yourself for any principle is the basic theme of *The Americanization of Emily*. This theme is consistently held right up to the end. And thus this reviewer is caught between heaping damnation or praise upon it. Reason? At one level *Emily* is the most consistently immoral film I have ever seen, if moral action is defined in terms of speaking the truth in love along with a concern and sense of responsibility for others. Yet, on another level, *Emily,* because of its point of view, takes some of the most potent satiric thrusts at the inanity of our attitudes toward war that I have seen on the screen this side of *Dr. Strangelove*.

To begin with the positive aspect: *Emily* does not just say that war is evil, in fact, in one of its finer satiric moments it says just the opposite: that war places cowards into situations that force them to be brave. On the contrary, it is our making war into a virtue that is deplorable. Monuments to dead soldiers, women making dead husbands and sons into heroes, glorification of one branch of the service are all expertly satirized and made into foils for the hero's (?) projection of himself as a professional coward.

This main character (we might almost call him an antihero), Charlie Madison (James Garner), is a "dog robber," that is, a naval commander assigned to an admiral to make sure he has all creature comforts during World War II. Stationed in England, he falls in love with Emily (Julie Andrews), who is attracted to him because he is a coward, selfish, and ruthless. Charlie's admiral (Melvyn Douglas) is becoming increasingly demented after the death of his wife, and he concocts the idea of having a navy man be the first dead man on D-Day in order to point up the importance of the navy. Charlie is sent to photograph the event. The irony is compounded in that Charlie's "bravery" is not even because of love of country but simply to satisfy an admiral's self-aggrandizement. And so Charlie becomes "the first dead man on Omaha Beach."

But now come the knifelike twist. Charlie becomes a national hero and then turns up alive. The admiral has recovered and is happier to have a live hero; so he plans a hero's reception. Charlie wants no part of this and is willing to tell the truth about his "bravery" — that he was trying to run away. But here Emily intervenes, admonishing Charlie that he is going to give up everything he believes in and probably land in the brig because of a principle. She says, "Is this the Charlie Madison who told me, 'I let God take care of the truth; all I care about is me right at this moment'?" This is Emily's "Americanization": helping Charlie to see that the cowardice he preaches as a virtue must be maintained all the way down the line. The irony here is that, as an American, Charlie's complete adherence to cowardice is his only redeeming feature.

This is not just an antiwar film, but also an antibravery, antiprinciple, and antiglorification of virtue film, but over against all these it is strongly pro-life. All of these features are indicated in one early scene when Charlie meets Emily's mother (Joyce Grenfel), who pretends her husband is still alive, even though she knows he was killed. Charlie's remarks that it is this kind of glorification of heroes which perpetuates war rather than the actions of statesmen and generals cause her to face the truth. This scene, although "talky," is the most important in terms of the ideas it conveys; for example, "In this war we are killing tens of thousands of humans in order to save humanity; in the next one we are going to kill off the entire human race in order to

by DAVE POMEROY

preserve its dignity."

Emily is a well-made, well-acted, amazing, and provocative film. If you decide to see it, remember that there are at least two levels to it and that the medium for the whole is a biting satire. When it is concerned with our own attitudes toward the glorification of war's virtue, it gives us ample food for thought. When it is concerned with the relationship between life and principle, we need to raise at least the question: Are there not some principles which we are justified in fighting or even dying for?

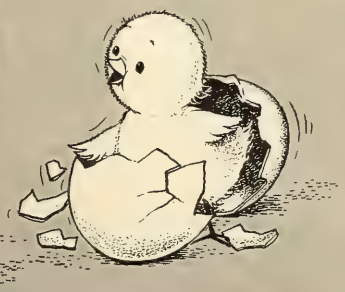
EDITOR'S NOTE. Film reviews are a new feature in *Messenger*. They will appear about once a month. The purpose of reviewing current films is not to recommend or promote specific films for viewing or to offer a rating service covering many films. We hope rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues. Even the reader who never goes to see a commercial film must be aware of what is being shown in his neighborhood. Since this year's movie quickly becomes next year's TV show, no one can afford to be indifferent to the quality or the content of current films.

Our reviewer is Dave Pomeroy, minister of the People's church of Long Beach, Long Island, New York. His reviews appear in the *International Journal of Religious Education* and in other magazines.

CONTRIBUTORS

ESTHER MOHLER HO, former BVSer and secretary in the Brethren Service office in Elgin, now lives in Chicago where her husband Winston, a Bethany Seminary graduate, is a Presbyterian minister. **ERNEST A. SEE** is a retired circuit court judge, now living in Keyser, West Virginia. **ROBERT W. WISE** and **JOSEPH W. KENNEDY**, both native Iowans, are attorneys in Kansas, Wise in McPherson, and Kennedy in Wichita. **WILMER** and **JEANNETTE TOLLE** are active in church and community family life education. He is county welfare director in South Bend, Indiana. **EARL** and **VIVIAN ZIEGLER**, also active in family life education, live at Brodbecks, Pennsylvania, where he is pastor of the Black Rock church. **DALE OTT** is director of Brethren Service work in Germany, with headquarters in Berlin. **KERMON THOMASON** is a short-term missionary teaching at the Waka schools in Nigeria. **CHALMER E. FAW**, presently a professor at Bethany Theological Seminary, will be leaving for missionary service in Nigeria in June. **EDITH LOVEJOY PIERCE**, who lives in Evanston, Illinois, is the author of three books of poetry and contributes regularly to many religious journals. **ERNESTINE EMRICK** is the wife of the pastor of the Ashland City church, Ohio.

Something new!



With this issue—the MESSENGER takes on a new look and new features.

We made changes in prices too. Now the EVERY HOME PLAN is more attractive than ever. For only $2.50 per subscription per year, (formerly $2.75) every home in your congregation can receive the MESSENGER.

Help every member to know more about the program and activities of the church.

See your minister or MESSENGER representative for further details on how your congregation can be a part of the EVERY HOME PLAN—if they are not now—or write:

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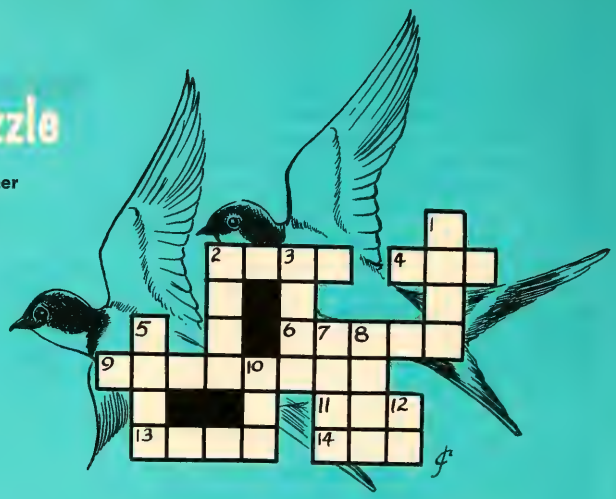
Wild Bird Puzzle

by Carol and John Conner



Across

2. Small brown songbird with a short tail
4. Fear and wonder
6. Reddish-breasted bird
9. Bright red bird with a crest on his head
11. Large container for baths
13. Hawk with long, pointed wings
14. Birds can _____ far, which helps them find food

Down

1. White water bird with long, curving neck
2. Moving air
3. Work for
5. A meadow _____ has a yellow breast and a sweet song
7. Grain
8. A bird named after its color
10. Frozen water
12. Take place

ANSWERS

Across	Down
2. Wren	1. Swan
4. Awe	2. Wind
6. Robin	3. Earn
9. Cardinal	5. Lark
11. Tub	7. Oats
13. Kite	8. Blue
14. See	10. Ice
	12. Be

Why is a snowflake?

Hold out your hand and let a snowflake fall on your mitten. Look quickly before it melts! No wonder it sparkles in the sunlight. Each flake is a cluster of jewels. They look alike and yet each one is different. Many of them make you think of a six-pointed star. If God made the sun and the stars, surely he also made each snowflake. He took some mist from the high clouds, dropped the temperature below freezing and sent a million such flakes spinning and twirling on their way to you. Look at this one — and this one — and that one. And thank God for the snow.

In Brief

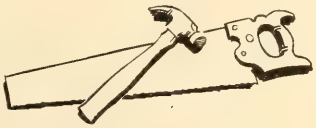
PERSONAL MENTION

One of the busiest senior citizens of McFarland, Calif., is **Mrs. Emily Waller** who collects thousands of stamps and sells them to collectors in order to purchase milk for children in orphanages and hospitals. . . . A graduate of Juniata College, **Dr. Thomas D. Garner** has been named to head the book and magazine publishing and literature division of the United Church of Christ. . . . **R. Lowell Wine,** an alumnus of Bridgewater, has just published a book entitled "Statistics for Scientists and Engineers." . . . Twenty years of pastoral service in the Parkerford congregation, Pa., on the part of **Reverend and Mrs. Alvin Alderfer** was recognized at an open house at the church. The pastor is also chaplain of the Pennsylvania Association for Safety Education. . . . Two men who played significant roles in the development of La Verne College were honored at the college's seventy-third anniversary dinner. They were **J. Ross Hanawalt** of La Verne and **George A. Scott** of San Diego. . . . Receiving congratulations for recent golden wedding anniversaries are **Mr. and Mrs. Robert Whitmer** of Covington, Ohio; **Reverend and Mrs. Earl Deardorff** of Panora, Iowa; **Mr. and Mrs. Henry C. Fike,** of Morgantown, W. Va.; **Reverend and Mrs. Oscar Stern,** of Franklin Grove, Ill.; and **Mr. and Mrs. Lloyd Group,** also of Franklin Grove.

Dr. Calvert N. Ellis, president of Juniata College, has been elected president of the Middle States Association of Colleges and Secondary Schools. It is one of six such regional groups in the United States. Among its functions is the general accrediting of institutions of higher education. . . . The new president of the Church Pensions Conference is **Harl L. Russell,** executive secretary of the Church of the Brethren Pension Board. . . . **David and Laura Jean Rittenhouse** have resigned from missionary service and will continue to serve the Pocohontas congregation in the Durbin, W. Va., area. . . . **P. Stein Hockman** of Romney, W. Va., indicates that he is available for holding some evangelistic services in 1965. . . . On the occasion of the twentieth anniversary of the Heifer Project, **Dan West,** founder of the project and its present honorary chairman, was the recipient of an award.

DEATHS

Baker, Ella F., Gainesville, Fla., on Nov. 10, 1964, aged 82
Barton, Cora Counts, Mountain Grove, Mo., on Nov. 15, 1964, aged 60
Crickenberger, Peter M., Vienna, Va., on Nov. 5, 1964, aged 83
Davisson, Anna M., Warrensburg, Mo., on Oct. 28, 1964, aged 80
Dean, Beulah, Harrisonburg, Va., on Sept. 4, 1964, aged 65
Dean, Samuel W., Harrisonburg, Va., June 11, 1964
Drudge, Harley M., Ft. Wayne, Ind., on Nov. 13, 1964, aged 54
Graves, Wanetta Grace, Covington, Ohio, on Oct. 4, 1964, aged 36
Hershberger, Maude, Bedford, Pa., on Nov. 3, 1964
Huber, George F., Degraff, Ohio, on Oct. 20, 1964, aged 77
Klinger, Alice T., Dayton, Ohio, on Nov. 10, 1964
Killinger, Emma, Scalp Level, Pa., on Oct. 28, 1964
Myers, Anna Agnes, near Huntingdon, Pa., on Aug. 15, 1964, aged 89
Oxley, Charles F., Lamar, Colo., on Oct. 31, 1964, aged 74
Peck, Cornelia M., Waterloo, Iowa, on Nov. 7, 1964, aged 79
Rudy, John Eldon, Covington, Ohio, on Nov. 12, 1964, aged 29
Shirk, Diane, Waterloo, Iowa, on Sept. 23, 1964, aged 5
Smith, Ora V., Waterloo, Iowa, on Sept. 18, 1964, aged 77
Spaid, Bertha, Pleasant Dale, W. Va., on Nov. 3, 1964, aged 81
Turner, Sally, Harrisonburg, Va., on Aug. 30, 1964, aged 79
Wallace, Verne W., Greenfield, Iowa, on Nov. 1, 1964, aged 52
Whitehead, A. Neal, Charlotte, Mich., on Nov. 1, 1964, aged 77
Widdowson, William C., Pittsburgh, Pa., on Oct. 3, 1964, aged 65
Young, Melvin R., Lansing, Mich., on Nov. 14, 1964, aged 59



PLANNING AHEAD

The **Des Moines Valley church,** Iowa, has purchased a fifteen-acre tract of land in the town of Ankeny, looking toward relocation. . . . A master building plan, anticipating needs for church school classrooms, a chapel, and a parking space, has been instituted by the **La Verne church,** Calif. The church council voted to increase its Brotherhood Fund giving by five percent annually. . . . Appointing a building committee to plan for a new sanctuary was the step taken recently by the **Oak Grove church,** Va. . . . **Liberty Mills church** in Indiana, having redecorated its sanctuary, now is considering its need for a parish hall. . . . Careful planning over a four-year period plus a huge amount of donated labor resulted in converting an older building into a new sanctuary for the **New Haven church,** Mich., dedicated Nov. 1. . . . A new educational building is in prospect for the **Grossnickle church** in the Middletown Valley area of Maryland. The new building, expected to be ready for use in early spring, will contain classrooms, an office, and restrooms.

THINGS TO COME

La Verne College will be host to the next **Brethren Student Conference,** scheduled for the Christmas holidays at the end of 1965. Dick Vaniman, a La Verne student, will serve as chairman for the BSCM during the year. He succeeds Mary Coffman of Bridgewater, who presided during the conference sessions held in November at Juniata. Students from all six Brethren-related colleges, Bethany Seminary, Ohio State, and Purdue attended. . . . Sunday, Feb. 14, is the date announced as a **homecoming** and **anniversary** for the Arcadia church, Fla. . . . Dr. George Buttrick will be the principal leader at an **Interdistrict Retreat** for the men of the five districts of Pennsylvania. It is scheduled for the Holiday motel just west of Harrisburg, Pa., March 20-21. Wilbur Weaver of Elizabethtown College is chairman of the planning committee.

CALENDAR

Jan. 3-10	**Universal Week of Prayer**
Jan. 17-23	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 20-22	**Brethren Homes and Hospital Conference, Chicago, Ill.**
Jan. 31 — Feb. 5	**Brethren Youth Seminar, Washington, D.C., and New York City**
Jan. 31 — Feb. 7	**National Youth Week**
Feb. 7	**Boy Scout Sunday**
Feb. 14	**Race Relations Sunday**
Feb. 21-28	**Brotherhood Week**
Feb. 28	**Brotherhood Interpretation Sunday**
Feb. 28 — March 5	**Brethren Adult Seminar**
March 5	**World Day of Prayer**

Message and Messenger

TWENTY-FIVE hundred years ago there was no way you could get the news about an important event — even an event that would determine your own destiny — except by way of a personal messenger. It was important for Athenians in the year 490 B.C. to know that their forces, fighting at Marathon twenty miles away, had won a decisive victory over the invading Persians. But a long-distance runner had to exhaust all his strength to bring them the news that they need not surrender to the Persians even if their ships appeared in the harbor. Pheidippides was able to make it to the city, to cry out, "Rejoice, we conquer," before he fell dead.

The pages of history give honor to many such messengers, whether like Paul Revere they mounted their horses to sound an alarm or whether they arrived breathless but happy to declare that a victory had been won.

Our Christian cause needs messengers who will also spend their energies in announcing to discouraged hearts that Jesus Christ has already overcome the darkness that threatens the world. The apostle Paul was firm in his belief that Christians need not face defeat but could become "more than conquerors" through the grace and the power of God. Therefore, in his speaking and in his writing he became also a messenger of good news. His letters to early churches, which initiated the New Testament and laid the foundations for Christian literature, constantly echoed the message of reconciliation with which he as a messenger of Jesus Christ was entrusted.

If we seem to overemphasize the role of a messenger it is for not only an obvious but also a very good reason. In this newly redesigned magazine we have given prominence to a title that we believe will continue to challenge us — to be a "messenger." It suggests to us that we are not called primarily to be entertaining, to be comforting, to be intellectually stimulating, but to be as faithful as we can in conveying the message that is basic to our faith and central in the life of our church. As a messenger we may not always bring pleasant news. The words we speak may have overtones of impending judgment as well as the offer of grace. But essentially our message is the good news that God is with us, that he continues to work among us, and that wherever men respond to his Spirit, his transforming power will renew their hearts and heal their broken relationships.

A number of new or redesigned features in this paper have been planned quite deliberately to help modern readers hear this particular message. Guidance in family worship will be a means towards that end. The example and the testimony of other Christians, reflected in feature articles and personal statements, should be an incentive for greater faithfulness. We are confident also that we will be able to report good news about local churches as they discover sources of spiritual renewal and find a significant mission to the communities they serve.

As a messenger that can be useful to Christ and his kingdom we hope that we can be alert to hear all that God is speaking to the world through Christ and the church. We believe also that God makes himself known in his world and may thereby speak to his church. We hope to be good listeners to the eternal message, by whatever sources it comes, in order that we may in turn be a faithful messenger. — K.M.

Albert SCHWEITZER

THE LIFE AND THOUGHT OF ALBERT SCHWEITZER
Werner Picht. **$6.50**
Mr. Picht's powerful study, which is a birthday anniversary volume, reveals Albert Schweitzer as an extraordinary and uniquely self-sufficient human being. The book, however, is not a "hymn of praise," but rather a searching, critical, and deeply appreciative interpretation of Dr. Schweitzer's achievement and character.

ALBERT SCHWEITZER'S GIFT OF FRIENDSHIP
Erica Anderson. **$4.95**
This is a heartwarming story of an extended friendship with Schweitzer and his staff as told in the first person by Erica Anderson, noted photographer.

DR. SCHWEITZER OF LAMBARENE
Norman Cousins. **$3.95**

OUT OF MY LIFE AND THOUGHT
Albert Schweitzer. **$4.00 cloth, 60¢ paper**

ALBERT SCHWEITZER: AN ANTHOLOGY
Charles R. Joy, editor. **$5.95**

PEACE OR ATOMIC WAR?
Albert Schweitzer. **$1.50**

VERDICT ON SCHWEITZER
Gerald McKnight. **$4.95**
The author, a responsible British journalist, presents a critical study of Albert Schweitzer and his work. Here is the first book to attempt a balanced judgment of the jungle doctor and the aura that surrounds him.

CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Tom Wilson: gentle rebel, *a closeup look at the busy pastor of a city church, explaining how a Negro born in New Orleans happens to be serving a Brethren church in Chicago.* by Esther Ho. page 1

The phone call from the police *could be for parents who just never thought their teen-agers would ever be in trouble with the law.* by Wilmer and Jeannette Tolle. page 10

Bible reading and prayer in our public schools. *Was the Supreme Court right in declaring such devotional exercises unconstitutional? A former judge says the Court was wrong. Two Kansas attorneys defend the Court decision.* page 6

How big will our colleges get? *A news reporter sounds out Church of the Brethren related institutions to learn how they plan to meet the exploding student population.* page 17

Schweitzer: hero in perspective *becomes a subject for debate in two recent books reviewed by Chalmer E. Faw.* page 25

NEW DEPARTMENTS introduced in this issue include *Day by Day,* a devotional guide for the family; *Faith Looks Up,* for sharing inspiration; *Questions You Ask,* answered by the president of Bethany Theological Seminary; a review of a current film; and a page especially for children.

COMING NEXT

Many couples could save their marriage from going on the rocks by consulting a marriage counselor, observes *Harold Bomberger* in a feature addressed to all homemakers. . . . How a Virginia teacher helped to found a national organization (F.F.A.) and himself guided hundreds of young farmers, is told by *Fred Swartz.* . . . The current debate over the best way to finance medical care for the aging is viewed from two different standpoints by two Brethren physicians, *Dr. Wayne Zook* and *Dr. Franklin Cassel.* . . . The situation in many churches is described as "mutiny in the nave" by *Inez Long.* . . . *Lee Whipple,* Brotherhood director of social welfare, examines recent books about the "freedom revolution." . . . A special news report surveys the extent of the churches' lobby in Washington.

VOL. 114 NO

Medical care for the aging: two views

messenger

CHURCH OF THE BRETHREN 1/21/65

When to seek a marriage counselor

Readers Write

HOW SOME CHRISTIANS WORSHIP

I enjoyed your editorial about "making a joyful noise unto the Lord" and was immediately reminded of a church I visited.

A few Sundays ago I was invited to speak to a missionary society in an African Methodist Episcopal church. The church was filled with men, women, and children, and some of each took part in the program. The very first song by the congregation rather startled me because, although they started singing like any congregation, by the time they came to the fourth verse the singing was very different. Every face was lifted and shining, the singing was earnest and sincere, and, when it was finished, there were fervent Amens and "Please, Lords." It was the same all through the afternoon. A little boy recited the scripture. How pleased they all were. They listened to every word and praised God, and I felt that that scripture would be remembered. It was the same all the way through the service. When the choir sang they were really making a joyful noise — they sang very prayerfully. I shall never forget it.

HARRIET DOLBY

Elgin, Ill.

CONCERNED ABOUT TRENDS

Are we sure we are safe in endorsing conflict and involvement without great care and caution that the Christian principles of nonviolence and nonretaliation have been deeply instilled and that our spirits have been tempered with love for the souls of all men? We must not want to harm or hurt any one. I do not mean we should quench the spirit or stifle worthy humanitarian activity. But I am saying that Christ showed us that, first, we must become that new creation, that new person in him. Then what happens is acceptable to both God and man. Then we are safe to act at one with God and in his will, because the proper precaution has been taken.

F. BLAKE MILLION

Ashland, Ohio

LACK OF ENCOURAGEMENT

I am concerned about the shortage of medically trained people in our church. Recently, I noticed an urgent appeal for nurses and doctors to staff our mission fields and Brethren Service projects. With our emphasis on service and concern for our brethren, it seems we have failed to challenge our youth to respond to this need. A recent report of graduates from one of our church colleges shows only 12 people out of 187 reporting who were entering any kind of medical work. How can we continue our work with this small percentage?

I worked with the late Paul Carlson, slain missionary doctor, and his wife in the early days of their medical training. They were typical of many young people in the Evangelical Covenant Church who studied medicine or nursing. A large percentage entered the mission field. I feel there is lack of encouragement in our own church for our youth to prepare themselves to help relieve suffering over the world.

Who will staff our hospitals in Nigeria or help the many thousands in the Congo and other places in the world for whom 20th century medical knowledge is only a dream?

SARA G. WILSON

Hartville, Ohio

RECOMMENDATIONS

As I study the letters which are sent to your column I am occasionally shocked by the opinions expressed.

I would like to recommend some very sound "reading material" in the Nov. 28 issue as follows: (1) the article by Rose Post, page 9; (2) the article by Merle Crouse, page 19; (3) the article by Fred Myers, page 20; (4) the article by Thelma Heatwole, page 24; (5) news and comment, pages 25 and 26. There is, I fear, a need for more reading and logical thinking.

JOSHUA H. ARMACOST, M.D.

Mount Wilson, Maryland

KEEP TO "RELIGIOUS" ISSUES

With reference to your editorial (Oct. 3), I would like to say that I have always been for separation of church and state (government). I firmly believe the supposed mouthpiece of our religious beliefs should not express views on politics, unless state (government) tries to interfere with freedom of religious worship. To date, I don't believe this has happened. Therefore, I think for a religious publication to deliberately try to tell our members how they should vote is overstepping its prerogative as a mouthpiece of a religious publication.

I have stated mouthpiece because I don't believe the editorials of *Messenger* are the views and beliefs of the majority of the members of our church. There seems to be a group of younger, more liberal (almost socialist) members of our church who have taken it upon themselves to promote many of these ideas. I just wonder how many of them have been influenced by the editorials that have been promoted by your publication. . . . I sincerely hope that our church publication will confine itself to religious issues and those proposed by the New Testament.

WALLACE B. GARST

Roanoke, Va.

MESSENGER, Vol. 114, No. 2. Jan. 21, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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by HAROLD Z. BOMBERGER

Some helpful advice on

WHEN TO SEEK A MARRIAGE COUNSELOR

JOHN AND ALICE had a lovely church wedding. But three years later they began to realize that something was wrong with their marriage.

There were too many problems and misunderstandings, too many harsh words that hurt. They began to carry their quarrels and hurts to bed with them. Eventually they slept in different rooms. To avoid saying things that would cause a scene — and most hurt — John kept quiet. He no longer shared his experiences with Alice, and her nagging increased. Communication broke down completely.

Alice was the one who suggested they seek help from their pastor or a professional counselor. There were times when John

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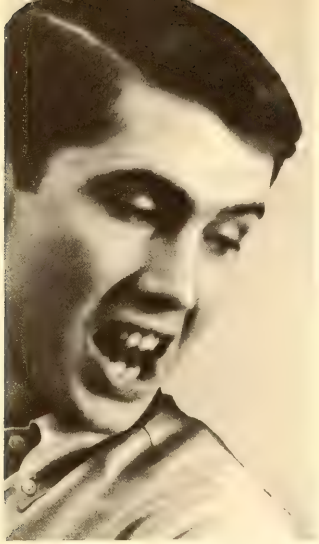
MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

CONTRIBUTORS include: **HAROLD BOMBERGER**, pastor, McPherson, Kansas; **FRED SWARTZ**, pastor, Summerdean church, Roanoke, Va.; **RONALD MORGAN**, pastor, Hutchinson, Kansas; **H. H. HELMAN**, for many years an active pastor, now retired in New Carlisle, Ohio; **INEZ LONG**, wife of the pastor of the Lancaster, Pa. church; **ANDREW HOLDERREED**, missionary in India; **LEE WHIPPLE**, director of social welfare, Brethren Service Commission; two Brethren physicians: **DR. FRANKLIN CASSELL** of Lititz, Pa., and **DR. WAYNE ZOOK** of Wenatchee, Wash. PHOTO CREDITS: Cover, 2, 3 Ed Wallowitch; 11 A. Devaney; 16 Religious News Service



thought this might be the thing to do. However, when one was willing to get help, the other was reluctant, and both felt that in due time, perhaps "tomorrow," they could begin to handle their problems themselves.

PROBLEMS ARE PART OF LIFE

When should you seek a marriage counselor? We might as well ask, When do you first go to a dentist? After all of your teeth are decayed and must be extracted? Do you go to a doctor only as a last resort? Do you wait to pray after all else fails?

Problems are a part of life. We need not have guilt feelings because of them or think we are unusually strange or weak. Nor dare we feel that God has rejected us because we have difficult or embarrassing problems. Adjustments are often difficult. There are few persons who, at one time or another, do not need guidance for the solution of some problem. Marriage, as intimate as it is, is extremely delicate, and there are times when even the most resourceful and spiritual person might need assistance to make it creative and harmonious.

When John's car failed to start, he did not hesitate to call a mechanic. He went promptly to an attorney when he needed legal counsel. When one of the children became ill, Alice phoned the doctor at once. But, unfortunately, when difficulties arose in their marriage, they postponed assistance. Many people make the same mistake.

WHEN TO GO FOR HELP

When should John and Alice have first gone for help? They should have gone

- when they began to realize they were retreating from their problems instead of resolving them;
- when they began to go to bed without "making up" (by letting the sun go down on their wrath, to use Paul's phrase in Eph. 4:26);
- when they realized they could no longer talk with each other without shouting, employing unkind words, or freezing into unkind silences;
- or when their attitudes and action began to cause each other concern.

These were the danger signals that indicated that their own methods for coping with their difficulties were not successful. Going to a counselor should have been a natural act on their part or on the part of any couple needing help.

Causes for concern in marriages may vary, but they include: immaturity on the part of one or both; alcoholism; differences over religion; inability to adjust sexually; inability to manage finances or agree over them; infidelity; mother or father fixation on the part of one or both; differences over the number, care, and discipline of children; extreme submissiveness or domination; impotency to give and/or receive love; uncontrolled temper; the tendency for one to use the other for personal gratification or advancement; and incapacity to forgive.

HOW A COUNSELOR HELPS

How does a counselor help? In a sense the title *marriage counselor* is a misnomer. He is not an advice giver, admonisher, moralizer, or policeman. He is a miracle worker. Actually, he does not solve problems or save a marriage.

When Alice finally went to her pastor (women usually go first), she wanted him to "help straighten John out." He explained he could not do this but would try to help both of them, inasmuch as it is rare that one is fully to blame. He accepted Alice and John as individuals. He listened to each of them and kept in confidence what they told him. Acceptance did not necessarily mean approval, which at first annoyed John considerably. He wanted the pastor to approve his attitudes and conduct and reprove Alice for her failures. Both, however, were helped by the pas-

tor's acceptance, listening, and objectivity. They had not accepted, listened to, or been objective to each other for years.

He also helped them reexamine their sense of values, to probe for underlying causes instead of being preoccupied with symptoms; to understand why and how they were hurting each other; to discern the ambivalent nature of love – that hatred is often a part of it. He helped them face up to their individual involvement in the problem; to reestablish confidence and trust; to cease using sex as a reward or a weapon; to reconstruct love and respect for one another; to forgive each other; and to lay hold on the resources of God.

The pastor did not solve Alice and John's problems for them. Confident that they had within themselves the resources to do so, he helped them save their marriage.

WHOM TO GO TO

Who can be a counselor? While it is axiomatic that people should refrain from sharing problems with just anybody and too freely, sometimes invaluable help can be received from a mature friend or relative. Some situations do not need a professional. Many communities have resources in mature Christian teachers, social workers, physicians, and attorneys. In many areas pastors are the first source to which distressed people go. Some of them have had special training for marriage counseling and their help is invaluable.

There are times when a pastor must refer couples with extremely complex or critical problems to a specialist in a family guidance counseling center or to some other professional, such as a psychologist or psychiatrist. Wise ministers know their limitations. Pastors, doctors, and lawyers usually know where additional resources are available.

SPECIFICALLY

1. Do not wait too long to go for help. John and Alice almost did. When they finally came to a counselor they were so demoralized, calloused, and lacking in confidence that they had despaired of preserving their marriage.

2. Go together. Frequently one partner refuses to cooperate. This is an impossible handicap. If the marriage cannot be saved, the counselor, however, can help the one who comes to him to meet the crisis and face the future.

3. Go sincerely. Fully cooperate with the counselor in exploring all facets of the problem and solution regardless of how painful it is.

4. Do not try to win the counselor to your side. He is interested only in helping both partners and the total home situation.

5. Do not become discouraged if an extended number of interviews are necessary. Marital problems may have been cultivated for years; their elimination is seldom an immediate achievement.

6. No matter how distressing these experiences are, stay close to your pastor and your church. More than ever you need the resources of the Christian faith, the awareness of God's love, the redemptive power of the gospel, the encouragement of the Holy Spirit, the renewal of worship, the inspiration of the Bible, the fellowship of Christians who care and pray, the compassion of Jesus Christ, and the assurance that sins can be forgiven.

Even though you are inclined to give up, continue to grow in your own prayer and spiritual life, and through the church express your Christian witness and stewardship. The church is a greater resource for help than a troubled person in his preoccupation with agonizing problems may have realized. This is what John and Alice discovered. Without their close ties to the church it is hard to believe that their marriage could have survived. □

Marriage is extremely delicate, and there are times when even the most resourceful persons might need assistance to make it harmonious

He wanted to be an agricultural missionary in Nigeria. Instead he stayed in Virginia, where he found another missionary frontier. This is the story of E. B. Craun

FRIEND and TEACHER of FUTURE FARMERS

Cross the new bridge, take the first road to the left, and just follow the creek bed. You can't miss it!"

These were the rather simple directions one would expect in the peaceful open areas of the Shenandoah Valley. And, sure enough, near the end of a gravel road that ran alongside of a shallow, lazy river stood a modest, but sedate farmhouse; nearby were a barn and milking house.

This is the home of Ernest Brown Craun, who considers himself, now in "retirement" at the age of sixty-five, just "an ordinary farmer." Seeing him dressed in overalls and work shoes, taking care of the chores of his 274-acre farm, one would little suspect that this man's Christian influence has touched the lives of literally thousands of persons.

Indeed, this quiet, unassuming modesty has in large part been the strength of E. B. Craun's success as one who helped mold the personalities and values of at least eight hundred young men and their families. No, he is not primarily a pastor or a social worker. Mr. Craun retired last year from his profession as a high school agriculture instructor. In this capacity he was not only one of the founders of the now nationwide Future Farmers of America, but also the adviser of many of the best poultry and livestock judging teams in the history of that organization.

During his thirty-eight years as a vocational agriculture instructor in Augusta County, Virginia, in which he taught nearly one thousand students, Ernest Craun guided fifty-two boys to the degree of State Farmer and six to the American Farmer degree, the highest award given by the F.F.A. He himself was awarded the Honorary American Farmer degree at the F.F.A. national convention in 1956.

But the story of this dedicated Brethren educator, churchman, and public servant is really told in the contribution his former students are making in the communities in which they now live and work. Although many have put to use their knowledge of agriculture learned under Mr. Craun's instruction and now operate successful farms, a surprising number of his topflight students are in professions of a different complexion. Some are leaders in business and industry. There are bankers and ministers among his former students, as well as doctors, educators, and social workers.

One of Ernest Craun's most recent students, Boyd Switzer of Bridgewater, Virginia, was chosen in 1960 as the outstanding broiler producer among the F.F.A. members of thirteen Southern states. Craun considers the moment he learned of Boyd's award to be the highlight of his career. Yet, Boyd is now a senior at Bridgewater College preparing not for the vocation of a poultry farmer but for

by FRED W. SWARTZ

that of biochemist. Boyd, as do most of the other former students, says Mr. Craun's influence helped him to choose his vocation.

How do you figure it? Boyd explains, "Mr. Craun had an overflowing spirit. He wasn't selfish about anything; he always promoted things outside of the F.F.A. that would benefit you. He had drive, always wanting you to do your best. He took a personal interest in every one of his students and worked especially hard to help his students excel."

As instructor and adviser to boys such as Boyd, Mr. Craun spent long hours outside of the classroom on the farms of every one of his students. There he prodded them, praised them, and personally helped them to develop their potential to be not only farmers but community leaders.

Hard, persistent, yet selfless drive has always been a characteristic of E. B. Craun. He came from a typically modest rural Brethren family, members of the Summit congregation in Second Virginia. In 1918 he entered Bridgewater College, where he was considered, in his words, "the most typical farm boy on the campus." At about the same time he was called to the ministry by the Summit church.

Assuming the mantle of the free ministry, he served the Pleasant Valley, Lebanon, and Summit congregations while in college. In 1920 he attended Annual Conference in Sedalia, Missouri, where he was confronted with a challenge which seemed to tie together perfectly his interest in farming and his call to the ministry. It was during the Sedalia Conference that the new Brethren missionary frontier in Africa was outlined. There was a call for volunteers. Ernest Craun began to see a dream form. He recalls that he stood not alone at the platform as many, too many in fact for the limited resources, responded.

Ernest returned with his dream to the college campus, where he went on to graduate in 1922 with a bachelor of arts degree. His first year following college was spent as principal of Emmanuel Junior High School at Mt. Solon, Virginia. Then, in 1923, still harboring the goal of being an agriculture missionary to Nigeria, he entered Virginia Polytechnic Institute to earn a Master's degree.

Those, however, were the beginning days of the depression, and missionary money was scarce. The opportunity for service in Africa did not come to Ernest; so he applied for the job of agriculture instructor at Weyers Cave High School near his home. Little did he realize then that he was launching a career that would equal or even surpass the Christian witness and service he might have given as an overseas missionary.

Ernest Craun taught at Weyers Cave from 1925-1939. It was in 1927 that he played a key role in the founding of the Future Farmers of America movement. The idea for a year-round organization and program for vocational agriculture students was conceived by Dr. Walter Newman, one of Ernest Craun's instructors at VPI. When the plan was ready for experimentation Dr. Newman approached the Weyers Cave instructor about putting it into practice at his school. Mr. Craun proceeded to establish the pilot chapter of the organization which now includes hundreds of chapters in every state of the Union and Puerto Rico.

Mr. Craun changed schools in 1939 to become agriculture instructor at North River High School. While he was adviser to the F.F.A. chapter there, six students received the American Farmer Award, including his own son, E. B. Craun II, who gained the honor in 1956, the same year his dad was presented the national honorary degree. A total of thirty-seven state and national plaques were won by the North River chapter between 1939 and 1962, while he was teaching there.

In the fall of 1962, at the age of sixty-four, E. B. Craun closed out his career as a vo-ag teacher the way he began it. He organized a new chapter at one of Augusta County's three newly consoli-

CONTINUED

Ernest Craun receives the Honorary American Farmer degree, the highest honor bestowed by the National F.F.A. convention

"People live closer to God in farming than in any other way I know."

CONTINUED

dated schools. On May 9, 1963, at the first annual father-son banquet of the new chapter he was presented with a handsome plaque recognizing his "distinguished service and devotion" of thirty-eight years as an agriculture instructor in Augusta County. He counts this as his most prized and appreciated trophy.

In addition to his busy vocational service to the youth of Augusta County, he has served with distinction in civic and church life. He has been a delegate to Standing Committee of Annual Conference, has served as moderator of the Second Virginia district meeting, chairman of the district board, and chairman of the Augusta County Weekday Religious Education Committee. He has served his local church as moderator and church school teacher. In civic life he has been a director of the Augusta Farm Bureau and a pioneer in many community improvement projects and organizations.

Now retired, E. B. Craun lives with his wife, the former Edna Mae Flesher, on their 274-acre farm near Harrisonburg, Virginia. They have two children, both married, E. B. II, who is assistant county agricultural agent for Rockbridge County, Virginia; and Doris Ann, now Mrs. John Slussher. Although in retirement, Mr. Craun keeps busy at his "hobbies": supervising the activity around his dairy farm, pursuing a personal interest in the religions of the world, and serving as president of the Brethren Mutual Fire Insurance Association, a local corporation for the benefit of Brethren farmers.

Naturally, in his long and close association with rural life, Mr. Craun has formed some opinions, and he likes to talk about them. He hopes the Brethren will never lose their rich rural heritage. "People live closer to God in farming than in any other way I know," he says from a deep conviction. He acclaims his deepest satisfaction as "helping to establish farm families." One of his proudest moments came when he went to vote in the last national election. There serving as election judges were four successful farmers he had taught and counseled.

He feels that rural life makes a contribution to the family that urban society cannot match, and for that reason in recent years he has become a strong advocate of required college courses in rural sociology that would evaluate the contribution rural life can make to the growing family.

What advice has he for "city slickers"? Quite simple: work toward owning a small farm outside the city where the children can have some F.F.A. and 4-H projects. Or, if that is impossible, the next best choice is to find someone like Ernest Craun who is willing to let city families spend their weekends "down on the farm." □

In 1927 Ernest Craun established the pilot chapter of the F.F.A. which now includes hundreds of chapters in every state and Puerto Rico

how shall we finance medical care for the aging?

by FRANKLIN CASSEL, M.D.

DAILY in my work I see older people. I have had the opportunity to learn to know a large number of them. I have become acutely aware of the problems which they face. The majority have saved carefully for their retirement years.

However, costs of living have risen sharply in recent years. Modern medical science has extended the life span so that the majority of people are living more and more years beyond retirement. Many of the older people are finding it most difficult to make their savings reach. I would say the majority now live in dread of a major illness or injury which would require a prolonged hospital or nursing home stay.

At the present high cost of these services, life savings are quickly exhausted. Many individuals or couples are living on social security, which is

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by WAYNE ZOOK, M.D.

MUCH has been said and written in the past few years about the financing of medical care for the aged. Politicians have found a potential in votes in promising benefits irrespective of need or family responsibility to a certain segment or age group of the population.

The King-Anderson Bill as presented in the past would in many ways be a giveaway of tax money and is not based on need. Under its provisions all people now retired and receiving social security payments would be eligible to receive substantial hospital benefits. None of these people would have paid one cent into a fund actuarially figured for this benefit; so for them it is an outright gift or charity.

Where will the money come from? It will be met, for the present anyway, by increasing the

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adequate for their basic needs but is of little or no help in major hospital or nursing home bills.

So this fear hangs over the heads of all but the wealthy. This fear is so great in some individuals that it actually produces illness and in others it delays recovery in real illness or injury. What is worse, I have found that many will delay in seeking medical or surgical care or will refuse the advice of the physician because of the lack of funds or the fear of exhausting financial reserves. Most people do not want to be reduced to the place where they must ask for charity. They say that they would rather suffer than be required to ask for charity.

This, then, is the problem. What is the answer? Basically, there are two methods which are proposed for solution. The first is to provide charity to all who need. This is currently being done through implementation by the states of the Kerr-Mills Act. The second is to legislate social insurance which would require workers and employers, through the social security system, to set aside funds for financing major hospitalization and nursing home costs for all over sixty-five who have paid social security. This plan to finance the major medical cost for the aged under the social security system is known as the King-Anderson bill and is strongly urged by President Johnson's administration.

Careful evaluation of these two approaches to the problem has led me to the strong feeling that the first, the Kerr-Mills approach, is proving far from adequate. It makes no provision for helping individuals to prepare for their own major medical care during retirement. It simply offers charity care to those over sixty-five who chose not to save for themselves and to those who found it impossible to save adequately for their retirement years. This charity is financed by the current general taxpayer: fifty percent of the funds coming from national taxes and fifty percent from state taxes, since the national government matches state funds to implement Kerr-Mills.

Since it is available only to those who have reached a specified degree of poverty, a "means test" is required and it is in this area that the greatest difficulty arises, for not only are the patient's finances investigated, but the children's as well. Many parents do not wish their children to know the true state of their financial situation, and many children do not feel they can support their parents to the extent the welfare authorities think they should.

Because states do not have adequate funds for this program, assistance is available only to the strictly poor. The great majority of people do not want to be reduced to poverty or to be required to ask for charity in order to get adequate medical care. Many taxpayers do not feel it is fair that they should have to provide free care to those in their later years who had made no provision of their own.

I am all for charity, but in this situation I believe it would be infinitely more Christian and kindly for all workers to share in setting aside funds which would pay with dignity major hospital and nursing home expenses for our senior citizens. This could be done through the enactment of additional social insurance legislation as is contemplated in the King-Anderson Bill.

Our country has had experience with social insurance. For more than twenty-five years social security has been in effect with great benefit to our people. During working years employers and employees have set aside funds so that on retirement a regular monthly check assures the basic needs of the retired or his dependent survivors. Unlike commercial insurance, the premium and benefits are legislated to meet the cost of living so that the insured may be confident that his basic needs will be met for the rest of his life. Commercial insurance benefits are established by contract. With the rise in cost of living, one's benefits from voluntary commercial insurance frequently are inadequate.

It is possible with social insurance not only to increase the amount of the monthly check but to add other kinds of benefits as may be needed. This is exactly what is being proposed by the King-Anderson Bill. For example: the payment of some major medical expenses for social security recipients over sixty-five years of age.

Just as social security does not provide for all our needs, leaving considerable for personal initiative in savings, voluntary insurance, etc., so King-Anderson does not propose to pay for all medical needs, leaving abundant place for personal initiative in saving and planning and using

of voluntary insurance to finance medical needs not covered, such as the physician's and surgeon's bills, special nurses, the $10 per day for the first nine days, etc.

Social security has proved a wonderful thing for our country. Without it there would be millions more on our public-assistance rolls. With it millions of our older people have security for life regarding their basic needs, thus eliminating most financial fears and worries. Now the great fear which still remains is that of expensive medical or nursing care, which a prolonged illness might bring.

The King-Anderson proposal would largely eliminate this fear by the same approach as the other fears have been eliminated, through social security. This would mean, of course, that we children whose social security payments would be increased would be bearing the burden of the increased benefits to our parent and grandparent who are social security beneficiaries. This, in my mind, is the genius of social insurance. We can provide adequately for the needs of our elders in a thoroughly Christian and dignified fashion, realizing that when we retire we, in turn, will be entitled to the increased benefits which will undoubtedly be necessary to meet the needs of our times.

The objection that this is socialized medicine or will lead to socialized medicine is raised by some, especially the American Medical Association. Such argument is not valid, for this is, indeed, not socialized medicine. Doctors are not even paid under this plan. Hospitals and nursing homes would be paid from government funds, just as they are now paid from insurance companies. A successful, effective program of this type, utilizing private physicians, community general hospitals, and private nursing homes, would be the best guarantee against the government taking over to socialize doctors, hospitals, and nursing homes. □

CONTINUED

Many older people may postpone or refuse needed surgery for fear of major medical bills which neither they nor their children can afford

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social security tax payments of younger people. Even for these people, however, there is a fallacy in believing they are paying in full, as with an insurance plan, for their future benefits, with reserves being built up, as usually is implied by the proponents of this plan. The plan would not be on an actuarially sound basis. When hospital services are included as a service benefit, it is impossible adequately to calculate or control costs and they would change frequently.

There is a real danger of placing the entire social security system and its original goals in serious financial jeopardy. The social security payments by workers are going to have to be substantially increased in the future, and/or the funds supplemented with general tax monies, or the reserves will be completely depleted. Most authorities believe that social security payments should not go over ten percent as absolute maximum, and this figure will soon be reached if uncontrollable cost service benefits are added.

Many of our older people who would suddenly receive free hospitalization benefits are financially independent, some even wealthy, and many are covered with adequate private health insurance. All of these would receive just as much in benefits as a truly needy person. I believe it is more reasonable and Christian to help more adequately all who need help than to give partially to all irrespective of need. The retired people who are financially independent should not receive this benefit from this fund and place heavy financial burdens on the supporters without having actuarially paid for this benefit.

There is a way of giving adequate help to those who need care. Funds have been made available for this by the Kerr-Mills federal legislation. It is money given to the individual states to match and use for people of all ages who need help. The present administration has been cool to this plan ever since it was enacted and has done very little to encourage its use. It has received little impetus in implementation in many states but it is gaining. About forty states are now using it to some degree, but it needs to be expanded and utilized. Pressure should be exerted by the public to get their states to implement this act, have realistic standards, and utilize it more. It offers potentially much more adequate prolonged complete care, including physicians' services for those who actually need help. Since it is paid by general tax money, the cost is shared by the entire tax-paying structure, not just by the people paying social security tax.

Christians differ in their views on how to provide adequate medical care for the aging without humiliation, unfair taxation, or dangerous legislation

The proposed King-Anderson legislation, as many of its most avid backers admit, is a necessary first step in order later to extend control to and socialize ultimately all of the medical practice field. I believe most people in this country desire to keep their relationship with their physicians out of the direct control of the federal government.

Much has been said about the "means test" required to receive help from Kerr-Mills monies. We all have to undergo means tests frequently in our lives. Every time a person borrows money from a bank or other source or makes a major purchase he must demonstrate eligibility to buy or borrow by proving he has the means and potential to carry through on the obligation. Most activities, jobs, and enterprises in life that are of any value or concern demand people meeting certain criteria, which is essentially the same principle. The degree and type of means test used by the individual states is dependent on their administrative structure in utilizing these monies and can be liberalized with the support of the people desiring this.

Most companies, unions, and other large insurance group plans now carry the retired people on their hospitalization plan after retirement at a reasonable fee. This, along with the development of adequate private insurance at reasonable fees, and more liberal standards for help for those in need with Kerr-Mills monies, should do away with the need for such a program as the King-Anderson legislation. □

a modern beatitude

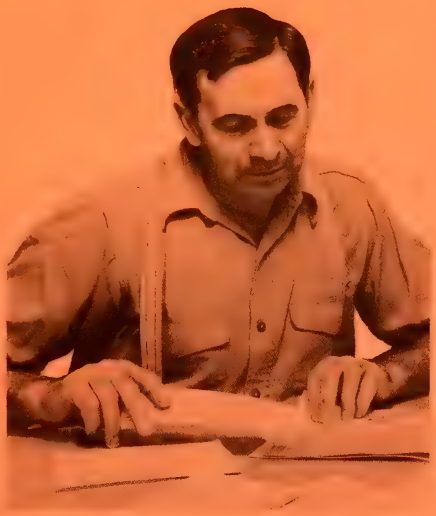
One of my parishioners shared a joyous experience with me. He said: "My income tax return has been investigated again this year, and guess what for: my church giving. That makes you feel pretty good – to be investigated on that account."

His wife added, "You can imagine what they must have thought. Here was a man in a hospital bed with a heart attack, uncertain of his future ability to work. Yet he decided that at the beginning of the church year he and his wife would again increase substantially their financial commitment to the church. If you were a revenue agent, wouldn't you wonder if there wasn't something wrong here? It surely makes you feel good to be investigated on your church giving."

The conversation led me to use as my offertory sentence in the bulletin the following Sunday a modern beatitude that has been experienced by a number of our members: "Blessed (Happy!) is the family whose income tax return is investigated because of a suspiciously large proportion being given to the church. The uncommitted will never know their joy in showing receipts to the revenue men, or in knowing their money is well spent."

Lord, send more revenue men to our members to investigate their church giving. But first, Lord, give them something to investigate that is so far out of the normal proportion as to make them suspicious. Then we shall be blessed indeed. Amen, and praise the Lord.

RONALD K. MORGAN



MEMO FROM THE MODERATOR

Reflections on winning souls

MANY of our members rightfully express concern that we should win more people to Christ. While at first thought the answer may seem simple, many factors enter the picture.

An obvious beginning step is to organize the local church for visitation. One congregation makes service on its Board of Visitation (or equivalent) just as important as membership on the overall church board. The first step is to arouse people's interest in the church and to stimulate their attendance. To learn to use the proper visitation approaches is a big task, both at home and in overseas churches.

Once people come to church, they should find a warm, redeeming fellowship. If they feel lonely, unnoticed, rejected, and not really involved they tend to drop out. Then the "inactive" lists grow larger and larger. Creating a genuine Christian fellowship (*koinonia*) is a basic soul-winning process.

Involvement in the church's mission

Once people become Christians it is necessary for them to become involved in fulfilling the purposes of the church. People have varying abilities in teaching, visiting the unchurched, serving on committees, doing Christian social service, training people in stewardship, promoting world evangelism, comforting the unfortunate, alleviating conditions of inequality, building the church fellowship, working toward world peace, helping alcoholics, and many others.

Random planning will result in only a few people really being involved in the church's mission. Keen planning insights, rules of tenure, proper organization, and other skills are needed to keep people involved in the mission of the church.

It is reported there are churches where a select few hold on to church jobs decade after decade, and newcomers soon feel frozen out of the inner circle. This seems to be one of the most effective poisons to effective soul winning.

A lethal enemy to effective soul winning is a lackadaisical Christian experience by members — "lukewarmness" is a good synonym. Effective soul winning seems to be in direct ratio to the degree of spiritual fervor of the members.

To develop a milieu in the church favorable to the deepening of spiritual fervor is no small task requiring God's unlimited power. But when this is done, individual Christians will feel greater need to share their experience of Christ with others, and the world will listen more attentively.

A great portion of those now in the church are there because they were born into Christian homes and grew up in the nurture of the church. Unfortunately there are those who, although born into and nurtured by the church, are still lost to it. The process of nurture in home and church proved inadequate. This indicates that a major task is to make more valid the nurturing processes.

Mobile society makes task difficult

Twenty percent of our nation's people move each year, thus compounding the problem of soul winning. Often the new community has no congregation of the denomination in which the person has come to feel at home. People feel strangeness in approaching new churches. Residents feel timid about inviting the new residents into the church. In the process many are "lost" to the church.

Many recent books deal with new insights that ought to be tried.

The winning of souls has deep implications for the world picture. Only a small fraction of the world is Christian — much of this is nominal. Thousands are newly literate each week. Vast groups here and abroad, in the cities as well as in rural villages, seldom come under the influence of the church.

We all share the concern to win souls to Christ. Let us pray for God's grace in renewed efforts to carry out this continuing mission.

A. Stauffer Curry
Moderator of Annual Conference

QUESTIONS *you ask*

Is it proper for the Apostles' Creed to be used in Brethren worship?

From its beginning, the Church of the Brethren has recognized no creed but the New Testament, which is our rule of faith and practice. However, the fact that the New Testament is interpreted in so many ways by people, all of whom claim to be guided by the Holy Spirit, still leaves a serious problem. While each Christian certainly is expected to come to the Scriptures with an open mind and a prayer for a clear understanding of God's revelation, it is also helpful and needful to know how other Christians in other times have expressed their faith.

Historical statements of faith or creeds, therefore, can have great value for Christians today. The new Book of Worship for the Church of the Brethren states that the New Testament salutation, "Jesus is Lord" (1 Cor. 12:3), was the earliest and simplest affirmation of faith. Another specific statement of faith found in the New Testament is "Jesus Christ is Lord to the glory of God, the Father" (Phil. 2:11). By the middle of the second century after Christ, some instruction was given prior to baptism. This instruction was based on Matt. 28:19, and an early form of such affirmation is the so-called Apostles' Creed as we know it today.

Brethren have from time to time attempted to set forth their own articles of faith. One such statement is to be found in the new Book of Worship, taken from the Church Manual of H. B. Brumbaugh, published in 1916.

The danger the Brethren have seen in creeds is that they tend to be static and formal and may shut out any new revelation from God through his Spirit. Michael Wolfhart, an early minister associated with the Brethren, expressed this concern in a statement to Benjamin Franklin in the early part of the eighteenth century, "We are not sure that we have arrived . . . at the perfection of spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred, never to be departed from." Creeds may also discourage the obligation of each Christian to formulate his own faith as God has given him understanding and insight. In reciting them he, therefore, may be tempted to articulate a statement of belief which has little or no meaning for him.

On the other hand, Brethren too often have been reluctant to state their faith positively in any kind of language. This failure to express our beliefs has many times led to real confusion and uncertainty about what we really do believe.

There is no reason why statements of faith or creeds cannot be used in Brethren services of worship with great profit. Not only the Apostles' Creed but other declarations of belief both classical and contemporary should be explored and used. A good selection of these affirmations is to be found in the new Book of Worship.

What is meant by "apostolic succession"?

This is a doctrine of certain churches according to which a person is consecrated to the Christian ministry, and therefore to ecclesiastical office, by those who have themselves received it from others, tracing their authority back by successive ascent to the first century apostles themselves.

This uninterrupted succession from the apostles to the present day of bishops and priests is accomplished by the laying on of hands in ordination. The Roman Catholic, Orthodox, and Anglican or Episcopal churches maintain that this succession is essential for valid ministries and generally allow no one not thus ordained to minister in their churches.

A Reformation or free church view of the ministry would maintain that every Christian has through his own baptism received the authority, and indeed the commission, by Jesus Christ to be witnesses unto him and therefore stands in a kind of glorious "apostolic succession" of both clergy and laity.

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois Replies to questions are written by Dr. Paul M. Robinson

Church unity requires more than cooperation

SPEAKING for myself, I see the position of the Church of the Brethren in the ecumenical movement as being paradoxical. We have an appreciative regard for the purposes and ideals of ecumenicity. But we still retain our provincialism. We want to hold on to our own cozy religio-culture pattern while we talk about "joining in."

Personally, I feel we had better decide either to get in more fully or to get out, either to get in ourselves or to pull out our representatives.

I believe the difference between us and other Christians is a serious hindrance to church extension. It is also one of the reasons why we refuse seriously to consider church union. That means that we regard that difference as being more important than the unity of Christ's followers — the unity he wanted so much that he prayed for it.

We have, as a denomination, a significant self-accepted status. But when we try to work at church extension we find that others do not appreciate our self-accepted status. It does not seem to be a status they want to share.

Some of our members seem to wear proudly the halo of the minority. Within open-mindedness they have a definite mind-set. They lay claim to a significant heritage and, at the same time, profess an ecumenical attitude. Quite paradoxical!

When we do enter seriously into the ecumenical movement, when we begin to think of possible unity, then we retreat and re-examine our denominationalism. Forthwith, we want to become better Brethren as *our* step toward ecumenicity. We polish our institutional structure; we mend our holy denominational fences. We cannot see mission in unity because we cannot escape the illusion of self-sufficiency. Our denominational rigidity asserts itself, and we help take the heart out of Christian mission.

If we conceive our responsibility to be limited to "ecumenical cooperation," we surely have an image of a united church quite different from that of its Head and Lord, who prayed that we might be one. Obedience to that prayer could be more significant in our day, when the wave of the future seems to be toward unity, than some of our "cherished doctrines."

Perhaps no other minor church group in America faces so uncertain a future as does our Brotherhood, uncertain in terms of growth and mission. We have frustrations within, and we are too ineffective beyond our borders. We oppose a culture that is ungodly, and we cannot reach it to change it or even to condemn it.

Our membership is changing; our children are defecting when they leave the local church. We are no longer oriented to our past, and our future is in jeopardy. We tend to be dogmatic, and we know that to do so is to court oblivion. At no time has it been more significant that we do not overrate ourselves and that we look squarely to church union.

It could conceivably be a greater sin to remain unlike the majority of Christians than to "keep becoming like others." I think I have observed that the same spiritual edification from the observance of the Lord's Supper, for instance, comes to those who do not observe the "full communion" as comes to those of us who do. Yet this represents one of our greatest hurdles in considering union.

It seems to the writer that the realistic approach to the problem of unity with another church and/or churches has been inhibited by an unwillingness to be self-critical and by a fear to act on what we know. To listen to veiled pronouncements and to evasive commitments is not the fearless way.

What is or what should be the next ecumenical step? To continue to limit our Fraternal Relations Committee? To include more negative speakers on our Conference program? Or shall we free our committee to enter seriously into conversations with possible merger groups? (Did we give up too easily in our conversations with the EUB folks?) Shall we let it be known that we are open to merger? We will not take steps to unity until we see the significance of unity. I feel we had better get in — or get out. □

H. H. Helman

NEWS

Congregations set sights for giving

"A SPIRITUAL TRANSFORMATION—that's what it will take to get our churches now giving thirty cents per member to the Brotherhood Fund up to the minimum Annual Conference goal of $8.50 per member," commented a church leader.

And in a neighboring district, a layman said, "Sure, my congregation gives $38 per member to the Brotherhood Fund, and we can do better. When we think of the sacrifice of our Lord Jesus Christ upon the cross, a five percent per year increase from us is small indeed."

So goes the train of comments certain to increase in coming weeks as congregations decide on their response to the five-year goals for Brotherhood Fund giving. The goals, as adopted in June by Annual Conference, encourage every congregation to shoot for a giving level in 1969-70 of at least $13 per member annually for the Brotherhood Fund. For the one out of eight congregations already beyond that level, and for others soon to go beyond, a five percent per year increase was suggested. And for congregations in "extenuating circumstances" a minimum goal of $8.50 per capita was included in the thrust.

"This is sight lifting," observed Owen G. Stultz, executive secretary of the First and Second West Virginia and Western Maryland districts. "It is good that our churches face squarely the share each should assume in our Brotherhood ministry. Too often our self-allocations have been made solely on the basis of 'what did we do last year?' "

He cautioned, however, that for churches at rock bottom in their giving patterns, greater flexibility is needed than suggested by Annual Conference.

"In Mardela District our home mission church, with very little to spare in terms of money, chose a goal above $8.50," reported Robert C. Bowman, pastor at Easton, Md. "Other churches snatched at the $13 plus five percent increase and then looked disappointed because it didn't challenge them enough," he added.

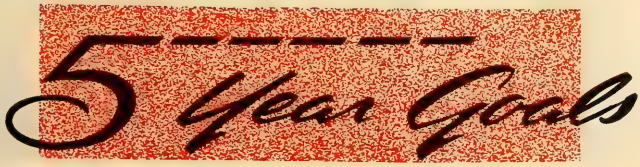
A California pastor, R. Truman Northup of Modesto, pointed out that the $13 per-member goal was less than one half of one percent of the average take-home pay in his area. "How reasonable can you get?" he asked.

"Where do we have the right to have this much patience with ourselves when the world is lost around us?" Pastor Northup continued. "Ten years after the Grand Rapids Conference (where the $13 per capita originated) we project short-term steps on how to reach that long-term goal. I can only pray that God is as patient with us as we are with one another."

The projection of a long-range Brotherhood Fund goal is a new dimension of self-allocation. The per-capita Brotherhood Fund goal for 1969-70 is to be established by congregations by March 31. Self-allocation for 1965-66, in terms of a specified sum for each outreach cause, is to follow in April or May.

"Behind the program, as I see it," said the department of interpretation's Leland Wilson, "is a drive for a more telling witness, a recognition that congregational stewardship is for mission, a yearning to relate more boldly the word and the deed in the world."

An insurance agent who heads Middle Maryland's district board, Emory Draper of Hagerstown, commented, "There is no doubt in my mind that we can afford these goals if we believe, first of all, that the goals are necessary. Only our unconcern will cause us to fail."



SPECIAL REPORT

How much church involvement in politics?

When united, the church's voice is one of the most influential in Washington, recent developments have shown. What does it mean for the church to exercise such power?

THE INAUGURATION of the President of the United States is the biggest political event of the year. Conspicuous in this ceremony are the participation of clergy, the pronouncement of prayers, and the Presidential oath of office taken on the Bible. The ceremony has religious as well as political significance.

This blending of the two stands out even more at a time when the mixing of politics and religion bobs up as an issue in many forms and places. The extent of participation of religious bodies in the November elections was unprecedented, a number of observers feel. One analyst, putting it most bluntly, said that in this election "a part of the church embraced the social concerns championed by one party while another segment of the church saw its own fundamentalism become the religion of the second party."

However valid or invalid such judgment may be, it is clear that the voices of churchmen in behalf of social reform are being heard increasingly. And heard concurrently are other voices opposed to the church's intervention in matters related to political action.

Without the aggressive, strategically applied support of religious leaders of all faiths, the Civil Rights Bill would never have become law. On this, likely more than on any other piece of legislation, the church held the key that opened the door which may lead to new patterns and concepts. Many persons foresee — and some fear — that the church holds the same pivotal key on other controversial measures.

Many denominations have testified on the Becker Amendment, which proposed a revision of the Constitution authorizing prayer and Bible reading in the public schools. Several church bodies, among them the Church of the Brethren in an Annual Conference action in 1957, have urged revision of laws governing immigration quotas. The National Council of Churches has issued a statement in favor of a social security financed medicare bill. As long as seven years ago one of the NCC's study conferences urged the admission of Mainland China into the United Nations.

The Church of the Brethren has been no bystander on the political scene. The occasional testimonies rendered before Congressional committees, the urging of Annual Conference in 1961 to establish a Washington office, even over some hesitation by the General Brotherhood Board, the White House peace walk of June 1962, engaged in by some 500 Brethren, the Washington March for Jobs and Equality in August 1963, joined in by 200 Brethren, the Brethren political seminars, attended by more than 5,000 youth and adults over the past decade, and the growing endeavors of congregations to speak out and act on legislative concerns locally and at the state level all evidence a widening awareness of Christian responsibility in the body politic.

The issue at stake is twofold. In such activities as these, and particularly in pressing for enactment of such legislation as civil rights, is the church engaged in a political lobby? Do these efforts by the church violate either the laws of the United States or the mission of the church?

The trend is decidedly toward religious organizations having representation in the nation's capital. More than a dozen churches maintain full-time representatives there, working for their own denominations and cooperating with the NCC's Washington office, under the direction of Vernon L. Ferwerda and James A. Hamilton. It is here, that the Church of the Brethren is represented by John H. Eberly

Proponents of a school prayer amendment unfold 200-foot-long petition at the Capitol

serving in a half-time assignment.

Each of the denominations represented in Washington publish information sheets intended as guides for action in the communities where constituents live. Study groups are encouraged to come together to acquaint themselves with legislators and with legislative programs. Christians are urged to vote, but first to become informed and articulate on issues.

What weight do the churches carry in government? John Eberly said recently that in matters upon which the churches agree, they form the most influential group in Washington at the present time.

Are they lobbyists? Officially, no. Only five of the more than one thousand lobbyists who are registered under law label themselves as a religious lobby. One of them is the dean of all religious lobbyists in Washington, Raymond Wilson of the Friends Committee on National Legislation. His organization, which does not claim tax exemption, looks upon religious lobbying as legitimate, necessary, and highly desirable.

Among testimony Brethren have rendered was Ralph E. Smeltzer's support of arms control and the disarmament agency. With him is Hubert H. Humphrey, now Vice President

South Carolina's Senator Strom Thurmond challenged the National Council of Churches during the civil rights debate, saying that their activities violated their tax-exempt status. Similar charges have been directed to churches whose periodicals or leaders publicly endorsed candidates in the November election. Nothing came of Senator Thurmond's charge beyond the fact that the NCC satisfied itself that its staffs were not giving a "substantial part of their activities," the limit set by law, over to these purposes.

Were the specific and primary purpose of the Washington offices of churches to influence legislation, then they would constitute a lobby in the language of the law. The church representatives claim to promote informed Christian citizenship rather than the enactment of specific legislation for the expressed benefit of their church members.

As to whether the churches' social action efforts are outside the scope of the church's mission, Ralph E. Smeltzer, director of peace and social education for the Church of the Brethren, declared: "Our Christian faith teaches that God is concerned about all aspects of life. Since political decisions affect life so extensively and deeply, we believe that God is concerned about and active in the political realm. Our task is to recognize what God has done and is doing and to respond by joining in his ministry of love, justice, freedom, and peace for all men as revealed through Jesus Christ."

What will be the next target of the churches' united support, or opposition, remains to be seen, as well as whether there will be such united support. The churches have been deeply concerned about this country's pockets of poverty. Sargent Shriver of the government's antipoverty program, known as the Economic Opportunity Act, indicated that the program at the outset was indebted to the churches for considerable research. Likely many religious organizations will enter into cooperative projects with the Office of Economic Opportunity in which there will be an interchange of the resources of church and state.

Those who favor such a relationship will see it on the basis that the elimination of poverty falls within the moral concern and responsibility of the church. Those who will oppose it will see the poverty program as a secular and political activity in which the church has no business.

It can be claimed that those who object to religious social action are primarily interested in eliminating something they personally oppose. And many are. But there are some conscientious dissenters who want only that the lines between church and state be clearly distinct.

With the current mood of both the church and the government to attempt to resolve certain social problems, among them civil rights, health, poverty, education, and peace, the lines separating church and state seem less definitive. A study of the issues at stake is now being pursued by the General Brotherhood Board, through the Brethren Service Commission, for possible consideration by Annual Conference.

While there is yet no agreement on the government's role or the church's role in the solution of social problems, and less yet on the manner and extent of collaboration between the two, both seem most certainly to be moving closer together in their recognition of major areas of need and the responsibility of each in solving these needs.

Director named

THE NEW director of the Brethren Service Center, New Windsor, Md., beginning July 1 will be the Rev. Paul W. Kinsel of Trotwood, Ohio.

He also will be director of exchange programs for the Church of the Brethren as well as coordinator of all programs and functions at New Windsor. Mr. Kinsel has been pastor since 1950 at Trotwood. A former teacher, he earlier was pastor at West Alexandria, Ohio, and Frederick, Md.

One from four

FOUR "DYING CHURCHES" in the tiny Pennsylvania town of Schellsburg have found new life in a unique union that could set a precedent for rural communities elsewhere.

Involved are congregations affiliated with the United Presbyterian Church in the USA, the Lutheran Church in America, the Methodist Church, and the United Church of Christ. The new congregation is affiliated with the United Church of Christ.

Like thousands of similar small towns across America, the Bedford County village, whose population dwindled to 288, was unable to support four Protestant churches.

The union, completed this fall, dates back to April 1961, when state and local leaders of the four denominations and Jesse D. Reber, general secretary of the Pennsylvania Council of Churches and member of the Church of the Brethren, met to plan a complete union of the four bodies. In the ensuing months the plan had a stormy time, beginning as a "trial merger" and ending up with a vote on union that found 101 in favor, 25 opposed, and 2 abstaining.

Both attendance and financial support at the united church's services have considerably exceeded previous combined totals for the four individual congregations. A communion service is observed, drawing on contributions from all four traditions.

Pledge intact

THE WORDS "under God" will continue as part of the Pledge of Allegiance to the flag of the United States, the U.S. Supreme Court has ordered.

The high court refused to hear an appeal which originated in New York State from parents who complained that having to repeat the phrase violated their religious precepts, in that they do not acknowledge a deity *per se* or encourage their children to do so.

This left standing the pledge as it has been known since 1954, when Congress approved addition of the words which officially acknowledge God. Some observers viewed the action as probably indicating the tenor or feeling which the Court has toward other cases pending or said to be in the making of a similar vein, including the opening prayer in the Senate and House, oaths by public officials acknowledging God, and chapels and chaplains in Congress, the armed forces, and in the service academies.

MANDATE COMES ALIVE

A congregation listens and acts

TAKING SERIOUSLY the mandate of the 1963 Annual Conference on racial reconciliation, the Lancaster Church of the Brethren, Pennsylvania, committed itself to a staunch course of action. Among the dozen steps taken in a little more than a year were such actions as:

- the preparation of an intensive five-week study of race for youth and adult church school classes, departing from the regular curriculum.
- a contribution of $300 to a pioneering scholarship program for college-bound Negro students at nearby Franklin and Marshall College.
- aid in finding integrated housing for a young family.
- a churchwide drive for membership in the National Association for the Advancement of Colored People.
- the sending of letters, at the request of the NAACP, to local governing bodies from the congregational meeting, in support of a municipal swimming pool.
- a visit of its youth with the A.M.E. church youth, at the latter's

At Lancaster, the church turns outward

invitation, among other contacts.

Spurring these endeavors has been a hardworking, action-centered committee on race, headed last year by G. Wayne Glick and now by Mrs. David W. Kulp. Stress has been given especially to members individually finding ways to express Christian convictions on race. "It is in precisely this area that the results have been most far-reaching and unforeseen," Mrs. Kulp explained.

In each effort the committee on race has sought out the local Negro community — through its churches, through representation at NAACP meetings, and through interracial conversation groups — to hear local problems interpreted from the Negro viewpoint.

Toward the Annual Conference plea for a response "in works as eloquent as our words, in practices as profound as our programs, in actions as heroic as our gospel," the Lancaster Brethren have made an earnest beginning.

Babes at the altar

THE TRADITIONAL PRACTICE of baptizing babies, questioned by a growing number of pastors in Germany, was upheld by the Evangelical Lutheran Church of Berlin-Brandenburg.

In a demonstration of unity despite the Berlin Wall, which forced separate regional meetings in both East and West Berlin, the synods adopted resolutions emphasizing that the church will continue to adhere to infant baptism, while not excluding the baptism of youth and adults.

The approved resolution went on to renounce disciplinary measures against pastors who refuse to baptize their own children while babies. However, it threatened clergymen with dismissal from service if they declined to baptize babies of other church members.

In East Berlin the synod urged new talks with the Soviet Zone government to safeguard rights of conscientious objectors. It said that while it appreciated the recent establishment of construction units where CO's could perform noncombatant service, such units were still part of the armed forces.

Shortages lead to violence

BOMBAY — In a priority list of items in the public attention here, the following would appear in this order.

Food. The agony of the past six months has been the absence of it — particularly in the form of grain. From north to south a wave or "shortage" has brought shock, then ugly violence, followed by frenzied emergency measures, then torrents of recriminations and eloquent denials. We are now seeing the astonishing spectacle of the "Rice Bowl" of India lashed with violence and hunger for want of rice.

Whatever is denied, it cannot be refuted that the government and the merchants have brought the country to the edge of disaster. The merchants have profited — prices have gone from 25 to 50% higher. The government has helped to achieve a situation where many farmers have found less trouble and more profit in growing noncereal cash crops. The "plan makers" have put the country in jeopardy by trying to industrialize without a strong agricultural base. The new irrigation schemes have remained ineffective, for the conservative farmer has not been taught or induced to use the water.

Massive shipments of grain from the United States, at the rate of more than 600,000 tons a month, barely suffice to cover the acute shortages.

Corruption. All year long the press has paraded case after case of public officials who seem to have found ways of filling the family bank account, whether in terms of money permits, or privileges that garnered the profits. The ruling party has been singularly reluctant to look into these charges until forced by an outraged public. The result has been a general loss of confidence in the government.

The Bomb. That their enemies, the Chinese, have set off the A-bomb, has been reported to the public here. However, the reaction has been most restrained. There have been promises that India will never develop the bomb. At the national meeting of the Congress Party recently, there were demands for the production of the bomb in self-defense. The prime minister, Mr. Shastri, has rightly called the nation to concentrate on food production and industrialization. Although it would be a clear breach of contract, the new atomic power plant nearing completion at Tarapur (near our Palghar-Dahanu mission stations) could be used for the making of rather cheap bomb materials. It is to be sincerely hoped that Mr. Shastri and reason remain in control.

Roman Catholics. The thirty-eighth Eucharistic Congress, held Nov. 28 to Dec. 6, was one of the big events for the year in Western India. This meeting brought more than 220,000 visitors, including 20,000 foreign visitors, to Bombay. The Pope's stay in Bombay was brief, according to his own wishes, so that attention would not be diverted from the main program of the Congress. The housing of the visitors posed a tremendous problem. There was opposition both to the Congress and to the visit of Pope Paul, raised by the radical right wingers. Roman Catholics make up more than half of the ten million Christians of India. Having come through 450 years of expansion and rooting, they are now one of the most progressive and wide-awake denominations we have. — ANDREW HOLDERREED

Second class, yes

THE Church of Jesus Christ of Latter-day Saints (Mormon) does not intend to change its stand against admitting Negroes to the lay priesthood, said David O. McKay, first president, prophet, seer, revelator, and trustee-in-trust. In the Mormon Church, all adult male members in good standing are considered lay priests.

Questioned at a press conference on the possibility of the Mormon attitude being changed, the ninety-one-year-old church head replied, "Not while you and I are here."

Dr. McKay's comments apparently invalidated a statement made in June 1963 by one of his top aids, Hugh D. Brown, first counselor, who said that the "whole problem of the Negro is being considered by leaders of the church in light of racial relationships everywhere." He added that "believing as we do in the divine revelation through the president of the church, we all await his decision."

Dr. McKay's position apparently settles the question of Negro lay priests for the time being.

While the Mormons have admitted Negroes to simple membership from the earliest days of their history, their policy of barring them from the priesthood has limited this membership to a second-class status.

At states' helm

THIRTEEN STATES this year have governors who are Methodist and eight who are Catholic, a survey of religious affiliations revealed.

Also among the chief state executives are seven Baptists, six Episcopalians, six Presbyterians, five United Church of Christ or Congregational Christian members, two Lutherans, and a Unitarian.

Tax volunteer

IN LOUISVILLE, KY., a Presbyterian church had its real-estate exemption removed on two parsonages.

Although religious buildings are excluded from paying property taxes under the state constitution, the Meadowview Presbyterian church asked the court to rescind its exemption. The court complied.

In its request, the church said that the exemption meant that "all other individuals on the property tax roll are, in effect, subsidizing a religion." This, it contended, was illegal under the state constitution.

Growing edges

Olympia, Wash. A retired couple from the Lacey Community Church of the Brethren here pioneered a "trailer travelers" concept of a volunteer lay ministry. Mr. and Mrs. O. N. Thomas spent a month manning a friendship center to aid needy apple pickers and their families at Oroville in Okanogan County. The project was sponsored by the Oroville and state councils of churches. A retired examiner in the state auditor's department, Thomas commended the migrant ministry as an ideal diversion, as well as service, for retired people.

Chicago, Ill. The Church of the Brethren, and particularly two of its members, Ralph E. and Mary Smeltzer, Elgin, Ill., were among friends cited by the Japanese American Citizens League here for a ministry rendered to them twenty years ago. During World War II, the Smeltzers, through the Brethren Service Commission, helped direct the resettlement of Americans of Japanese ancestry in the Chicago area upon evacuation from West Coast relocation centers. The tribute was given at an anniversary dinner attended by 250 persons.

Mount Morris, Ill. The Church of the Brethren here voted to begin an adventure in mission. This year the church will send a member or members to visit Brethren work in Ecuador. For this, some $650 will be made available through savings brought about by mimeographing covers for newsletters, bulletins, and the church directory, and by changing the procedure for addressing the newsletter. In the future, other sources will be tapped in order to continue this person-to-person acquaintance with the church's work through work camps and tours.

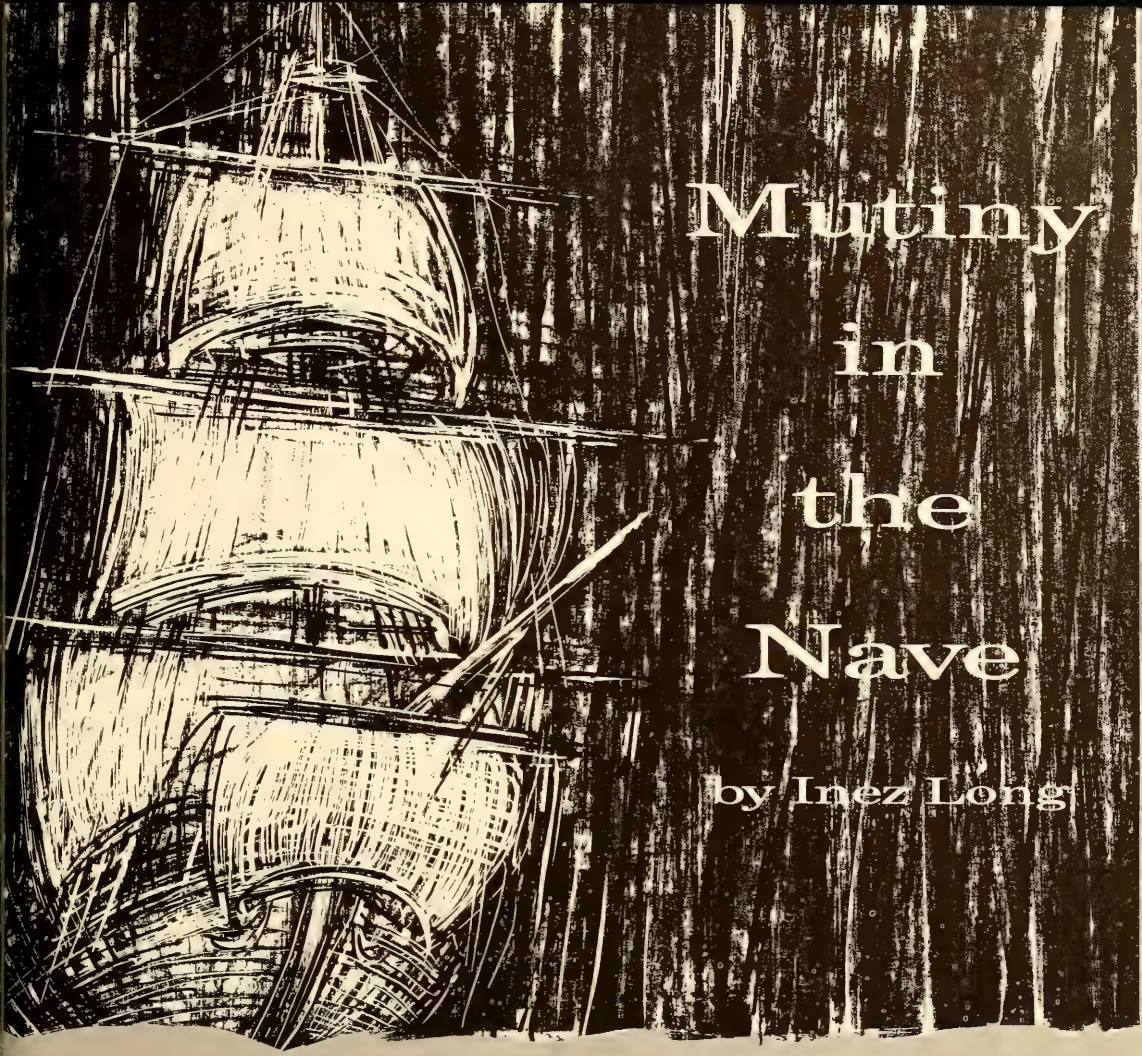
Youth relate Psalms and science

SONGS AND PLANETS, Psalms and science . . . what a strange combination. Can such contrasting elements be brought together?

This precisely is the hope for Youth Week 1965 — that Christian youth will recognize both the call to be "poets" and the call to be "scientists." "To one degree or another, we have all been touched by the psalmist, who asks us to take God seriously, and by the scientist, who asks us to take nature seriously," suggests the guide for the Jan. 31 — Feb. 7 observance.

Sponsored annually by the United Christian Youth Movement, the commemoration this year seeks to relate science and faith with the reminder to men in an age of power that poetry — songs of promise like the Psalms — can become, in the words of Robert Frost, "the means of saving power from itself."

A corollary theme, "Faith in a Changing Creation," will be pursued by high school youth in the denominational speech contest.



Mutiny in the Nave

by Inez Long

The year 1964 may go down in church history as the year of mutiny in the nave. Mutiny, an insurrection, a refusal to obey authority, is the greatest threat to the mission of any ship. Now the nave is experiencing it.

The word *nave* refers to the central worship area of a church and comes from the Latin word meaning ship. The symbol here is a boat filled with passengers and crew on a sea pilgrimage with a destiny, however invisible, charted nonetheless by the Master of wind and wave.

In quieter days the nave was called a sanctuary, a place of safety. The captain and crew pulled together to keep passengers safe from shipwreck. Eyes on compass. Respect maintained for headquarters. Watchful steering. Often storm-ridden, nearly submerged, the church proved seaworthy. Passengers stayed by the ship with only minor losses from those who dived off to ride the waves alone or from those who were washed off deck without anyone knowing they were lost.

CONTINUED

Today, however, mutiny threatens the ship. Nothing has fomented mutiny quite like the civil rights agitation and subsequent congressional passage of a law respecting human rights. Just as Sputnik jarred Americans to reexamine their public schools, so the civil rights movement has stirred mutiny in the nave. "What has the church been doing since the Emancipation Proclamation a century ago?" people in the pews are asking. The inference is enough to rock the boat.

Informed crewmen know that the church has not been silent on human rights. They also know that even while the church spoke about the brotherhood of man, it continued to practice discrimination. Church members prayed, sang, and spoke in response to God on Sunday, but they dropped their responsibility to his will during the week, including Sunday with its segregated pews.

Of course, we Brethren were not so crass. We continued our historic boast that deed is creed. We did this in only one way: by separating ourselves from problems we could not handle. We shored up little colonies of heaven and did not relate to the ugly world.

We cannot do this anymore. Though some separatist apostles among us remain aloof, most of us will not because we cannot. No group today, however withdrawn, is self-sufficient. Everyone has to sell a product or a service in order to remain solvent. The market is the world. Our bread and butter will be earned in the city where we, too, are involved in inhuman practices.

The mutiny in the nave is fomenting anti-clericalism, anti-institutionalism and antiauthoritarianism. The finger of blame is leveled most readily on the captain. Why was he preaching Pealism when the witness of Christian discipleship was not ringing clear as a bell but was as squashy as a dynamite dud that did not go off? Why were the rasping damnations of the Graham revivals charming sinners into easy, one-night-stand decisions while a righteous judge was stirring up a riot of consequences? Why was the professional clergy pouring over blueprints for high-steepled, suburban mausoleums while teen-agers were scrawling out their own messy blueprints over Marilyn-Monroe-Elizabeth-Taylor patterns? Why were church members rallying around sword rattlers and camping in hate clubs under the banner of a militarized nation under God?

While mutiny continues in the nave, some laymen are going off deck, into the world, for answers. They are scanning the skyline for news from God. They will find some news there, in the canvases and manuscripts of today. They will find that, since the first abstraction painted by Kandinsky in 1917, modern art has screeched its message that the inner life of modern man is a vacuum. Modern man is faceless, impersonal. He is full of gaps and holes. His emptiness is a very real shape over which he has draped highly charged skin. Like the men whom Jesus called white-coated sepulchers, modern man is a plastic-garbed and falsely garbled manikin.

They will find that mid-twentieth century literature has revealed a full, clinical exposure of man's sexual activities, every gory detail of his wars and violence, every unconscious drive that sucks him into primitive nightmares by night and twists him into private corners by day.

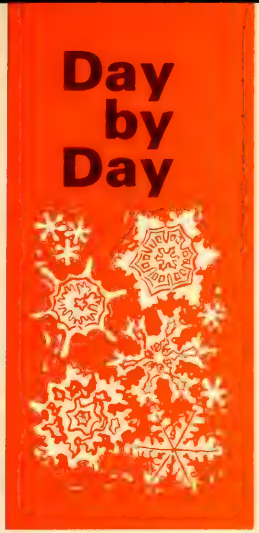
If they look long enough at the scrawls on the walls of modern life they will ask, "Where can I find human values?"

They will have two answers offered them: man's existence is such that his survival depends on impersonal, inhuman practices – or man's destiny depends on that Source which makes and keeps human life human.

The captain in the nave will point out these two alternatives. Every passenger must choose. Most captains are relieved that, at long last, the Protestant church in Western civilization will be forced to see that it has not been barnacles that impeded the ship but that which has been considered precious cargo. Some of this has become dead weight. Ballast has to be regained.

The captain will point to the symbol over the bow of the ship. "If any man would come after me, let him deny himself and take up his cross and follow me." Those who respond to that demand will resolve the mutiny. These laymen will be, seven days a week, the church which the church is meant to be.

The stowaways, the balmy-sky vacationers, the curious tourists, the deck-chair cynics, and the seasick landlubbers will become castaways. This is the calamity that follows mutiny in the nave. It cannot be helped. Perhaps it is needed to clear the decks so that the church, sized to the world God loved, can be a chosen vessel. □



a devotional guide for the family

ALL FIVE HEADS around the table were bowed as six-year-old Karen said a prayer for the evening meal. After several sentences, her eighteen-month-old sister, Doreen, leaned from her high chair, picked up a tumbler filled with water, and spilled it squarely in Karen's lap, causing her to jump up quickly. With the mood so abruptly broken, Karen continued with an exasperated emphasis, "Well, the next word in my prayer is, 'Amen'!"

Family worship experiences can be harrowing owing to phone and doorbell interruptions, time limits, the restlessness of younger children, and the undisguised boredom of older ones. Is it worth it? Is anyone worshiping? What is worship anyway? During these next two weeks aim to understand better whom we worship and why and how.

CONTINUED

JANUARY 21-27

Deut. 6:1-7. We are to worship God, the creator of all, continually, unreservedly, completely. Seeking his kingdom should always take preeminence over acquiring "things."

Ps. 19:1-6. "The view is tremendous," said John Glenn in space. Earthmen, who can "*hear* a newborn baby's cry, *touch* a leaf, or *see* the sky," likewise say, "I believe."

Job 37:5-14. How wondrous are the workings of God in winter! Hibernation, thick furs, and feeding on stored foods show God's concern for animals. He loves us even more!

Ps. 116:12-19. Anything we can do for God is inadequate! As mutual lovers, he wants us to accept and return his love, unreservedly, spontaneously, trustingly, and publicly.

Ps. 122. We receive invitations from friends with joy and anticipation. If we enjoy God's companionship, we will be glad for worship opportunities.

Acts 17:22-28. Where you are is not important if you want to worship God. He is present anywhere you are — and works a twenty-four-hour day!

Isa. 40:25-31. Tired? Discouraged? Need pep pills? Prescription: Spend time with God. Paul's testimonial was, "I have strength for anything through him who gives me power" (NEB).

JAN. 28 - FEB. 3

s *Isa. 55:1-7.* By sincere searching, anyone can find God. No sin is beyond his ability to pardon; he will forgive to the "guttermost."

m *Matt. 6:6-13.* Just as we increase our efficiency when we pause for coffee breaks, so do we function better spiritually with occasional "prayer breaks." Daily prayers are the best remedy for daily cares.

t *Ps. 100.* "When thou hast thanked thy God for every blessing sent, what time will then remain for murmur and lament?"

w *Col. 3:12-17.* Whether you sing for worship or to chase clouds away, sing! "The woods would be very silent if no birds sang there except those that sang best" (Henry Van Dyke).

t *1 Cor. 16:2; 2 Cor. 9:6-8.* Regular, planned giving is part of the response God expects. To hold back is to become self-centered and stagnant; to give is to live.

f *Matt. 25:34-40.* John Wesley prayed, "Lord, let us not live to be useless." Our assurances of forgiveness and our kind deeds must come today. Tomorrow may be too late!

s *1 John 3:11-18.* After we have experienced God's love, the greatest response we can give our heavenly Father is to be kind to his other children.

by EARL and VIVIAN ZIEGLER

Day by Day CONTINUED

Ideas you can use

• To inspire wonder and awe of God's creative ability, you can vary your worship centers using examples from nature, such as a blooming plant (perhaps left over from Christmas), small pets, such as goldfish or turtles, or some seashells collected last summer. Discuss their minute detail, use of color, and regular life habits.

If the weather cooperates, your family could take a ten-minute walk in the snow, pausing to marvel at the symmetry and perfection of individual flakes as well as noting the purity that snow symbolizes and the beauty it brings.

• During the second week as you consider the ways we worship, call attention to pictures of people praying, a box of offering envelopes, a hymnal, or an open Bible. Younger children in your family can search through magazines for pictures that suggest some example of worship — or even some good reasons for worship.

• Composing a litany of praise could be the contribution of a teen-ager or a cooperative family project.

• In your more thoughtful moments consider the way your worship often follows a three-step pattern. You begin by recognizing and praising God. Next through confession you can experience the cleansing forgiveness of God. Finally, God challenges you and you respond. Look at a recent church bulletin, and decide which segments of this pattern each part of the worship service supplied.

• If the key verses, Deut. 6:4-5, are repeated often, they will be memorized by the whole family.

Resources to use

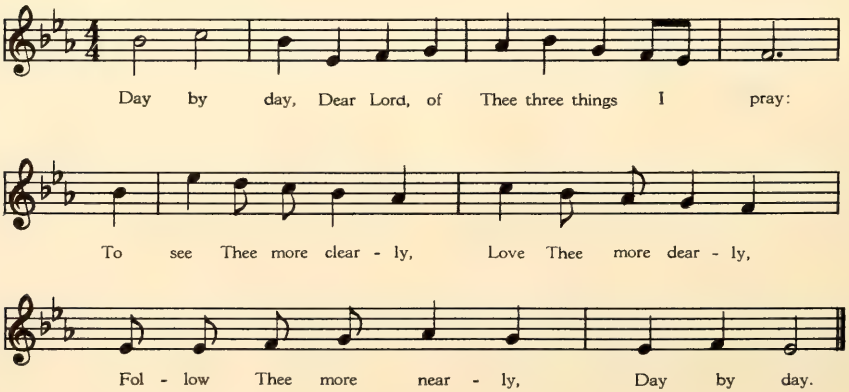
The song printed below, beginning "Day by day" can be used as a call to worship or as a table grace. You can enjoy learning it together.

Other music suggestions include: "All Things Bright and Beautiful" (No. 93, *The Brethren Hymnal*), "God, Who Touchest Earth With Beauty" (No. 355), "Holy, Holy, Holy" (No. 1), and "Take My Life" (No. 349).

God be in my head,
And in my understanding;
God be in my eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And at my departing.
God be at my end,
And in my thinking;
(*Sarum Primer,* 1558)

Day by Day

St. Richard of Chichester, c. 1197-1253 — Arthur A. Somervell, b. 1863



Hope in a revolution

THE NEW ABOLITIONISTS, Howard Zinn. Beacon Press, Boston, 1964. 246 pp., $4.95
TO BE EQUAL, Whitney M. Young, Jr. McGraw-Hill Book Company, 1964. 254 pp., $5
WHY WE CAN'T WAIT, Martin Luther King, Jr. Signet Books, 1964. 159 pp. $.60

To LIVE in the midst of a revolution — even a bloodless revolution — can be quite disturbing. Many persons do not seem to be aware that revolutionary changes are taking place in our social structure. Fortunately, nonviolent weapons have been most in evidence in the current "freedom revolution" in which a number of Negro leaders are active. But persons still do not understand the nature and need of this movement and its processes. They will profit by reading three recent books that deserve wide distribution and careful study. Martin Luther King, Jr.'s little book, *Why We Can't Wait,* is an excellent help in understanding the history of Negro problems and the dynamics of the present Negro struggle.

Howard Zinn, an adviser of the Student Nonviolent Coordinating Committee, describes the work of that organization and of its members working for civil rights in the South. Zinn's book, *The New Abolitionists,* is filled with exciting personal accounts of young revolutionaries on the front lines.

Whitney M. Young's book, *To Be Equal,* not only aids in understanding the Negro, but it explains what the whole nation can do as an alternative to deepening the racial conflict.

Social revolutions are never simple. They are complex, both in their cause and in their cure. The current racial revolution is one manifestation of a multiple and complex development. The Negro revolution, like the first American Revolution, was born out of intolerable conditions. It is a grass-roots movement, arising because Negroes are aware of their own suffering related to many inequalities in our society. This revolt is causing us to examine the fundamental values of our entire economic and social systems. The movement may yet alert us in time to save us from the evils within that are decaying our society.

Some see hope in this revolution; others see hopelessness and despair. What should be the attitude of Christians? The Church of the Brethren, assembled in Annual Conference in June 1963, said: "A revolution in relations between the races is upon us. We can neither stop it nor delay it. We can only hope to help guide it by active participation in it as concerned and courageous Christians. . . . In this revolution let us not only support and uphold the courageous Negro and white leaders of nonviolence, but let us take our share of initiative, leadership, and risk in helping guide the revolution over the precipitous trail of nonviolence. . . . We can dodge neither the revolution nor the call of Christ."

Brethren recognized that, if the Christian church had been true to her calling, a radical revolution would not be necessary. Annual Conference, therefore, called the Brotherhood to confession, repentance, and dedication.

There is no place where the revolution is more apparent than in the deep South, and no one is any more conspicuous in guiding it than a small

by Lee G. Whipple

group of youth known as the Student Nonviolent Coordinating Committee.

Like the earlier Brethren, they do not philosophize and theorize. They practice and demonstrate their faith. These young people, both black and white, come from all over the nation, leaving colleges and jobs, and by choice and conviction face clubs of iron, police dogs, fire hoses, jailings, bombings, and killings.

About 150 dedicated youth are doing in the South what Americans have neglected to do for 300 years. They are offering education, hope, and preparation for citizenship to thousands who have been robbed of these for generations.

Three fourths of the SNCC staff are between fifteen and twenty-two years of age. Two thirds of the staff in Mississippi are college graduates or have had some college education. They have renounced comfort and security in order to serve others and to fight for justice.

Zinn says, "They are nonviolent in that they suffer beatings with folded arms and will not strike back. . . . They have no closed vision of the ideal community. They are fed up with what has been; they are open to anything new. . . .

"They are courageous. . . . They live and work together in a brotherhood of black and white, Southerner and Northerner, Jew and Christian and agnostic, the likes of which this country has not yet seen. They are creating new definitions of success, of happiness, of democracy." Perhaps this new kind of youth is the most important sign of hope in the whole revolution.

Jobs are important, for what does it profit a Negro to be able to sit at the lunch counter if he has nothing to buy with?

Both Young and King agree that not only must our nation radically readjust its attitude toward the Negro but that it must incorporate in its planning some compensatory consideration and preferential treatment in light of the handicaps the Negro has inherited from the past.

Mr. Young's proposed program includes a call for an immediate domestic Marshall Plan to help close the gap that separates the vast majority of Negro citizens from other Americans. Young says, "Unless this is done, the results of the current heroic efforts in the civil rights movement will be only an illusion, and the struggle will continue with perhaps tragic consequences." Throughout his book, Young lays carefully developed plans in the area of employment, education, health, and welfare. He identifies several characteristic attitudes that are real hindrances to progress. But he has no program to solve the attitudinal problem.

Dr. King says, "America must seek its own ways of atoning for the injustices she has inflicted on her Negro citizen. . . . I suggest atonement as the moral and practical way to bring the Negro's standard up to a realistic level. . . . I am proposing, therefore, that . . . America launch a broad-based and gigantic Bill of Rights for the Disadvantaged. . . . A Bill of Rights for the Disadvantaged would immediately transform the conditions of Negro life."

The reader may find these three books disturbing, but without them the revolution would be even more disturbing.

I see some hope in these three books and in the men and programs they represent. I see signs of hope in the revolution because of the spirit and dedication of youth, because of the response of the three major religious faiths, and because of the philosophy and practice of love and nonviolence.

NONVIOLENCE: A CHRISTIAN INTERPRETATION, William Robert Miller, Association Press, 1964. 384 pages, $6.95

This is a rather sophisticated book on nonviolence. Sometimes one wonders where the Christian interpretation comes in. The author indicates that "many of the actions by Gandhi, King, and other apostles of nonviolence more visibly reflect similarities to an industrial strike than to the traditional ways of religious nonresistance."

Most of the book takes the middle ground, "that nonviolence can be reduced neither to a moral philosophy nor a pragmatic method." The book takes the position that there is "ample historical evidence to show that tangible results can be obtained — not only spiritual but down-to-earth results."

The book is divided into three distinct sections. The first might be considered definitions. They are rather detailed and sometimes the lines are drawn so fine that it is difficult to get the distinctions. However, this section does help to distinguish and clarify the different positions which are frequently confused and mixed in public thinking and conversation.

The second section deals with the dynamics of nonviolence. The whole field of selection, organization, planning, and resources of strength are discussed in considerable detail. This section gives a

more clear understanding of the problems, background, and joys of participating in nonviolent projects.

The third section are examples of nonviolence. They range from the strictly religious nonresistance to that of political expediency. This section "is the product of new research drawing upon hitherto untapped sources." Some of it simply makes available well-documented accounts that would otherwise be hard to find. Examples have been selected and treated for their instructive rather than their inspirational value.

The third section is the most easily readable and brings together a wide variety of cases. For the average reader it may be the most valuable section of the book.

In summary, the book goes into a good deal of detail on nonviolence which would probably not be too enjoyable for the average reader. For those who want to delve deeply into the whole nonviolent movement this stretches one's comprehension and appreciation and helps to lay firmer ground for understanding. *Ora Huston, Elgin, Ill.*

THE RECTOR OF JUSTIN, Louis Auchincloss. Houghton Mifflin, 1964. 341 pages, $4.95

THIS skillfully written novel in the form of a diary (first person) is so complete in detail and so realistic it is difficult to believe it is only a story. The diary is the story of Frank Prescott, minister and headmaster of a Protestant boys' school which he ran under strict supervision. Interspersed with the diary are accounts by others who knew Frank personally. Depending on which one we read, Frank can be seen as a saint, a self-made god or a devil, but in the end, we see him as a dynamic human being who made mistakes. Along with his devotion, his understanding and love, he never ceased to learn. The few passages that are seemingly inappropriate will remind the reader that even the saints are not immune from life in the raw.

This novel can help us see that our ideas of other persons are often determined by our own feelings. It is not easy to begin the reading of this book, but as one continues he is caught up in the story. It does not preach or point out lessons; rather, it witnesses to what it sees, and the reader must pick it up from there. One statement by a friend of Frank as a student reads: " . . . if I could get along without God, I could not get along without God in Frank" (page 87). This is a thought-provoking statement. *Edward E. Lyons, Opa Locka, Fla.*

THE HONEST TO GOD DEBATE, edited by David L. Edwards. Westminster, 1963. 287 pages, $1.85

ENGLISH Bishop John A. T. Robinson's *Honest to God* has sold more rapidly than any book on serious theology in the history of the world. This book sequel contains letters, reviews, and chapter essays which react to the arguments contained in the bishop's much discussed book. Of the many answers and reviews, this book is the best owing to the varied and composite nature of its authors. However, it should not be read before one has read *Honest to God.* The authors in general are much more critical of Robinson's theism or lack of it than other sections, such as his chapter on worship and prayer. Much of my own criticisms have been presented, some of my suspicions have been more clearly articulated for me, and my points of agreement have been elucidated. The book also contains Robinson's newspaper explanation, Why I Wrote It, as well as a longer chapter clarifying his position. Even his wife gets into the foray with an article entitled, Honest to Children. *Dale W. Brown, Lombard, Ill.*

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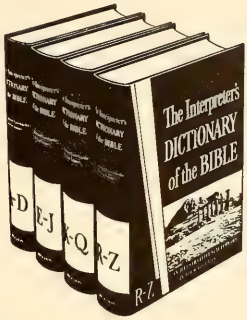

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CLASSIFIED ADS

FOR SALE. Six view lots adjoining new church property. 70 x 100 average size with all improvements on private street across from new Church of the Brethren in growing San Diego. Contact: Claude F. Dadisman, pastor, 4114 Swift Ave., San Diego, Calif.

BRETHREN TRAVEL. Reservations are now being accepted for Bible Study Tour of the Holy Lands, June 14 — July 7, 1965. Bible study and worship services led by Rev. Murray L. Wagner, pastor, Mechanic Grove Church of the Brethren, Quarryville, Pa. Reservations also being accepted for Round the World tour, visiting Brethren missions in India. For information on both tours write: J. Kenneth Kreider, 306 Cherry St., Elizabethtown, Pa. 17022.

by William Robert Miller

MISSA BANTU, Chorus of the Congolese Sisters of Katanga. Philips 211 mono, $4.98, and 611 electronically reprocessed stereo, $5.98

COMING after the astonishing *Missa Luba* (Philips 206 and 606), which wedded Congolese idiom to the Latin mass, the *Missa Bantu* is a very tame affair. Much of it is straight Gregorian chant, and such African influences as are present in the music are almost too subtle to count. The voices of these Catholic African nuns have warmth and finesse – but the total effect is far more Europeanized than it should be. On the plus side is a strikingly attractive album with drawings of African origin; on the minus side are very poor acoustics in which an occasional cough sounds clearer than the unfortunate organ accompaniment. Yet Philips is surely to be commended for its effort once again to broaden the scope of sacred music in a serious way.

GIUSEPPE VERDI: REQUIEM, (1), Elizabeth Schwarzkopf, Christa Ludwig, Nicolai Gedda, Nicolai Ghiaurov; the Philharmonia Orchestra and Chorus, Carlo Maria Giulini, cond. Angel B 3649 mono, $9.96, and stereo, $11.96

(2) Lucine Amara, Maureen Forrester, Richard Tucker, George London; Philadelphia Orchestra and Westminster Choir, Eugene Ormandy, cond. Columbia M2L 307 mono, $9.96 and M2S 707 stereo, $11.96

VERDI'S *Requiem* has been described by one of Verdi's enthusiasts as a "blazing masterpiece." A good case can be made for this view if certain assumptions are granted – primarily the acceptance of showy theatricalism as a fitting vehicle for spiritual utterance. Originally conceived to mark the death of Rossini in 1868, this Requiem was shelved for five years until – after Verdi wrote *Aida* to celebrate the opening of the Suez Canal – the death of the novelist Alessandre Manzoni provided a new occasion for finishing the project.

Not until late in his career did Verdi learn to restrain his stagy, rococo flamboyance – as in the opera *Otello* and in those neglected masterpieces, the *Quattro Pezzi Sacri* of 1898, which Giulini performs superbly on Angel 36125.

Yet, taken on its own terms, there are ways of performing the Requiem – "riding with" its cascades of fervor and somehow trying to make them believable or playing them for effect, using them as an operatic showcase. The Giulini performance is an earnest one in which excellent soloists blend into a forceful, nuanced choral-orchestral setting. Together they produce moments of pure beauty that almost make Verdi's excesses forgivable. Giulini has a finesse that Toscanini lacked and that Ormandy lacks too. To my taste, though Ormandy produces a better balance of choral and instrumental sound, the net effect is a kind of all-purpose bombast, not drama.

STORIES OF SHOLEM ALEICHEM, read by Menasha Skulnik. Caedmon TC 1173, mono only, $5.95

FIDDLER on the Roof, the current hit Broadway musical, is only the latest of several dramatizations drawn from the literary legacy of the Ukrainian Jew whose pen name means "Peace Be With You." Here are 5 of his 300 short stories in English translation which help to explain the enduring popularity of this colorful, largehearted, and insightful Mark Twain of Yiddish literature who died in New York in 1916 at the age of fifty-seven. Though best remembered for their humor and gentle irony, each story is a gem of commentary on the social and moral foibles of mankind.

SONGS OF NEW NATIONS, The De Paur Chorus with native drums and percussion, Leonard de Paur, cond. Mercury 50382 mono, $4.98, and 90832 stero, $5.98

THE CHURCH'S current emphasis is well served in a dozen selections from five new nations – four from Ghana, five from Nigeria, and the rest from the Congo, Kenya, and Israel. Something, to be sure, has been lost in the arrangements for

A Devotional Booklet

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From Ash Wednesday through Easter you are invited to join with the Brotherhood in meditation on the theme, "TO HEAL THE BROKEN." Murray L. Wagner has written devotions for each day during this period and the 56-page booklet is ready for mailing. Many churches are providing the booklets to the congregation. Individuals may receive a copy by ordering direct.

The price is 25¢ per copy or $2.50 per dozen in quantities.
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CHURCH of the BRETHREN GENERAL OFFICES **Elgin, Illinois 60120**

trained American voices, but a good deal of authenticity and variety remains and is enhanced by excellent sound qualities.

CLAUDE DEBUSSY: IMAGES and THE MARTYRDOM OF ST. SEBASTIAN: SYMPHONIC FRAGMENTS, London Symphony Orchestra, Pierre Monteux, cond. Philips 300-058 mono, $4.98, and 900-058 stereo, $5.98

IBERIA, the festive tone-poem of Spain, is the longest of Debussy's three *Images for Orchestra,* and the best known. The other two, "Gigues" and "Spring Roundelays," though less instantaneous in appeal, are also worth having, especially in the sensitive rendition of veteran Pierre Monteux. What is new here, though, is the fascinating and delicate suite of four orchestral pieces from *The Martyrdom of St. Sebastian* – sensuous yet reverent, even prayerful music on a Christian theme by an avowed atheist who could not escape a sense of the mystery on which religion is predicated. An older recording of the complete work with spoken and choral parts (Columbia M2S 609) – all in French – claims a small but devoted audience. There used to be a one-disc version without the spoken part; this I prefer. The work's most haunting feature is its choral part. Many listeners, however, may find substance for contemplation in the orchestral sections alone and can count on Monteux for a graceful and glowing performance.

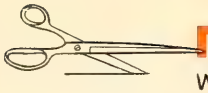
WILLIAM ROBERT MILLER regularly reviews records for United Church Herald, *of which he was formerly managing editor. Some years ago, Mr. Miller served as classical record reviewer of* Hi-Fi World. *He is the author of a forthcoming book,* The World of Popular Music and Jazz *(Concordia, spring 1965). Mr. Miller's earlier book,* Nonviolence: A Christian Interpretation, *was a recent selection of the Brethren minister's book club. He is now associate editor of the religious book department of Holt, Rinehart and Winston.*

Wondering about a will?

HERE is a booklet which will help you to consider why joint ownership is not enough; why your wife needs a will also; how to select guardians for your minor children; and whether or not you need a lawyer to draw your will.

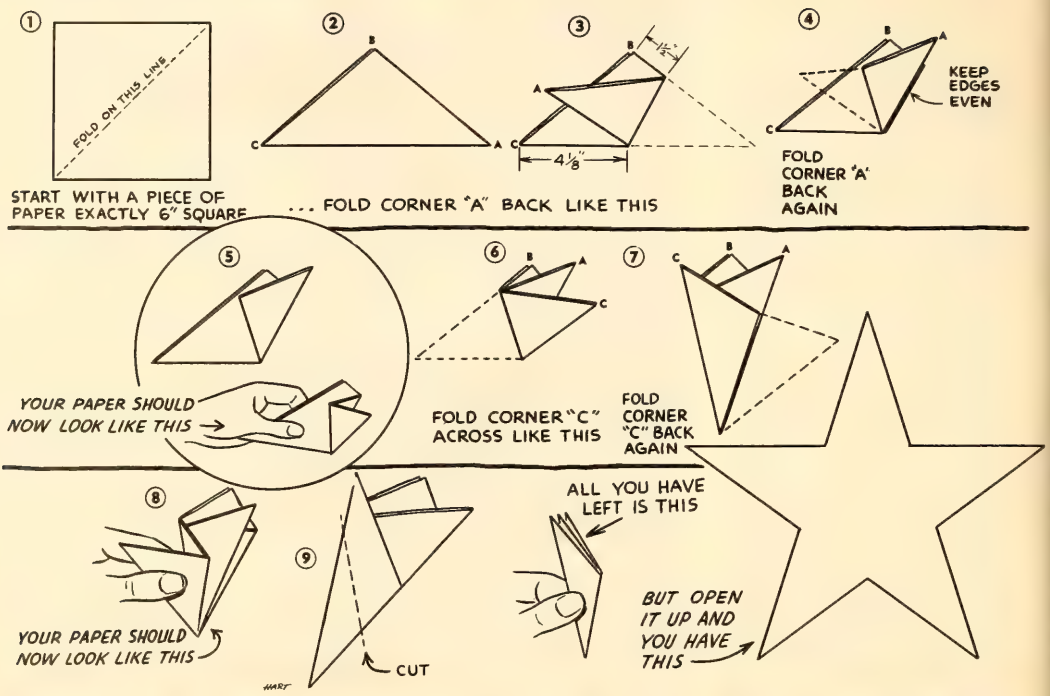
Written by Sydney Prerau, former director of the J. K. Lasser Tax Institute, this sixteen-page booklet, "What You Should Know Before You See Your Attorney About Making Your Will," offers practical help on many important issues.

If you would like to find answers to such other questions as: Who can make a will? Who should be the executor? Is my estate taxable? How do I remember my church? write for your free copy of this booklet today. You will incur no obligation. Write to: Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Ave., Elgin, Illinois 60120



Make A Star

WITH ONLY ONE SNIP OF YOUR SCISSORS!



FOLLOW YOUR STAR

On a dark night when the sky is clear and the moon is hiding away somewhere, wouldn't you like to stretch out your arms and gather a handful of stars? There are millions to choose from. Perhaps the one you want is so far away that it takes years for its light to reach you. But you can still pick your star. If you stayed awake and watched it for hours you could follow its course across the sky. It might even guide you home in case you were lost.

Many years ago wise men followed a star that brought them to Bethlehem — and a Savior. God will also guide you. Follow your star.

In Brief

PERSONAL MENTION

A heart attack claimed the life of **Merril S. Heinz,** pastor of the Myerstown, Pa. church, on Wednesday, Dec. 16. He had formerly served as part-time field man for the Florida district and was pastor at St. Petersburg, Fla. as well as at Richmond, Va. and Windber, Pa. . . . A physician closely associated with Bethany Seminary in the early days, **Dr. George H. Van Dyke,** died on Dec. 18 at the age of 101. He had been a teacher at a branch of Indiana University and also the University of Illinois. At the time Bethany was started on Hastings Street in Chicago his wife taught music there and he served as physician. Later, when the Seminary moved to Van Buren Street, the doctor built his home and office across the street in the building which was later Van Dyke Hall. A memorial fund has been established for the benefit of Bethany Hospital and its nursing education fund. Contributions may be sent to Mrs. Dan Fierheller, Polo, Ill.

J. C. Wine has been appointed a consulting psychologist for Philhaven Mental Hospital in Lebanon, Pa. in addition to his regular teaching duties at Millersville, Pa. State College. . . . Giving pastoral leadership to the Fort Pierce, Fla. fellowship is **Ralph G. Rarick,** formerly of Elkhart, Indiana. The fellowship is looking forward to a building program sometime in the future, but presently is sharing the facilities of a Seventh-Day Adventist Church at 1220 Atlantic Avenue in Fort Pierce. . . . **Alan L. Whitacre** has been elected president of the East Petersburg, Pa. Council of Churches.

DEATHS

Albright, Catherine, Hollidaysburg, Pa., on May 17, 1964, aged 82
Bankerd, Kenner, Uniontown, Md., on Nov. 5, 1964, aged 92
Barnett, William, Pittsburgh, Pa., on Sept. 29, 1964, aged 89
Birman, Clarence, Hastings, Mich., on Oct. 22, 1964, aged 62
Bowman, Alice, Cordova, Md., on Oct. 23, 1964, aged 55
Bradnick, Ida, Fulton County, Pa., on Dec. 10, 1964, aged 72
Butterbaugh, Roy, Kosciusko County, Ind., on June 18, 1964, aged 82
Crouse, Irvin W., Myerstown, Pa., on Nov. 28, 1964, aged 77
Dove, Bessie, Fredericksburg, Pa., on Nov. 4, 1964, aged 79
Edris, Samuel G., Fredericksburg, Pa., on Nov. 8, 1964, aged 75
Eshleman, Daniel G., Elizabethtown, Pa., on Dec. 2, 1964, aged 62
Erbaugh, Alger, Dayton, Ohio, on Aug. 20, 1964, aged 86
Evans, Eldon, Argos, Ind., on Sept. 14, 1964, aged 64
Evans, Viola, Argos, Ind., on June 4, 1964, aged 68
Falco, Ronald, Akron, Pa., on Nov. 13, 1964, aged 22
Gottshall, James, Jr., Elizabethtown, Pa., in December, 1964, infant
Harman, Elmer, Kansas City, Kansas, on Nov. 10, 1964, aged 75
Heeter, Glen, North Manchester, Ind., on March 19, 1964, aged 83
Heistand, Olive, La Verne, Calif., on Sept. 2, 1964, aged 68
Howard, Lloyd, Des Moines, Iowa, on Nov. 28, 1964, aged 74
Hull, Katie, New Lebanon, Ohio, on Sept. 15, 1964, aged 71
Humphreys, Ollie, Fort Defiance, Va., on Aug. 26, 1964, aged 58
James, Gladys, Roanoke, Virginia, on Nov. 15, 1964, aged 54
Jantz, Stanley, Newton, Kansas, on Dec. 10, 1964, aged 15
Johnson, Pauline, Ashland, Ohio, on Dec. 3, 1964, aged 42
Judy, Elizabeth, Chester, W. Va., on Nov. 20, 1964, aged 83

ON THE AIR

Every Sunday evening, following the 10 p.m. news, Manchester College presents a musical program over Ft. Wayne, Ind. Station WOWO. . . . The church and marriage has been the theme of four Catholic Hour telecasts in January, the final one of which is scheduled for January 24 at 1:30 — 2:00 p.m. EST. . . . On the same day the final telecast of a four-part series exploring the search for unity by Protestants will include a lay panel meeting with Dr. Keith R. Bridston, former executive secretary of the World Council's Commission on Faith and Order.

PLANNING AHEAD

One reason the Cook's Creek congregation in Virginia voted to make the **Garber's** church a separate congregation was to encourage it to take responsibility for opportunities in evangelism. The city of Harrisonburg is expanding, with new housing developing in the Garber's community. . . . A site has been chosen, a lot purchased, and preliminary plans are being drawn for the new **Council Bluffs-Omaha** church. . . . New horizons in witness and outreach are in store for the **Martinsburg, Pa.** church which increased its budget by $23,000 as a result of a stewardship education program last year.

OPPORTUNITY KNOCKS

A town of 3,000 persons and a modern fifty-bed hospital needs another **physician.** If interested, write to Floyd Bantz, 901 Bloomfield St., Roaring Spring, Pa. . . . There is an opening for an **accountant** to maintain records and books of several related entities located in southeastern Colorado. Contact Brethren Placement Service, Elgin, Illinois. . . . If families or church groups would like to sponsor an **exchange student** from abroad next year, they should send their requests, prior to Mar. 1, to Brethren Service Exchange office, New Windsor, Md.

THINGS TO COME

Three former pastors will share in a twenty-fifth **anniversary** service planned for all day on Jan. 24 at the Second Church of the Brethren in York, Pa. . . . A valentine **retreat** will be the attraction bringing young adults from the Central Region to Camp Mack, Milford, Indiana, Feb. 12-14. . . . Materials related to the **World Day of Prayer** on Mar. 5 are available upon request from the General Offices, 1451 Dundee Ave., Elgin, Illinois. . . . The president of the National Council of Churches has issued a call to the Sixth World Order **Study Conference,** announced for Oct. 20-23 in St. Louis.

CALENDAR

Jan. 17-23	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 20-22	**Brethren Homes and Hospital Conference, Chicago, Ill.**
Jan. 31 — Feb. 5	**Brethren Youth Seminar, Washington, D.C., and New York City**
Jan. 31 — Feb.7	**National Youth Week**
Feb. 7	**Boy Scout Sunday**
Feb. 14	**Race Relations Sunday**
Feb. 21-28	**Brotherhood Week**
Feb. 28	**Brotherhood Interpretation Sunday**
Feb. 28 — Mar. 5	**Brethren Adult Seminar**
Mar. 3	**Ash Wednesday, beginning of Lent**
Mar. 5	**World Day of Prayer**
Mar. 7	**Girl Scout Sunday**

Missionaries and mercenaries in the Congo

A photographer was assigned to covering the conflict in the Congo. Last September he met another white man in a hotel whom he thought to be a missionary. However, when he heard his companion describe his bloody work of killing Congolese, the photographer protested. "I didn't know missionaries did things like that," he said.

The other man swore at him and replied, "I said I was a mercenary, not a missionary!"

The two words sound alike. They are both applied to white persons at work in the Congo. They can easily be confused. It is not surprising that some of the Congolese have also become confused, mistaking missionaries for mercenaries. But the words describe two ways of life that are totally different.

Our news sources have kept us well informed about the heroic sacrifices on the part of missionaries. Between Thanksgiving and Christmas we learned of the fate of more than a hundred white persons who were killed by rebel forces in the Congo. Among them were many priests and nuns and several Protestant missionaries.

One of the missionaries was Dr. Paul Carlson, a dedicated layman, 36 years old, who gave up his private practice in California to serve in the Congo, first as part of an interdenominational relief agency and later with the mission of the Evangelical Covenant Church of which he was a member. He refused to leave his post when the rebels took over. Held as a hostage under sentence of death, his fate became a matter of international concern. But when rescue was near Dr. Carlson was shot, along with other hostages who were cruelly massacred.

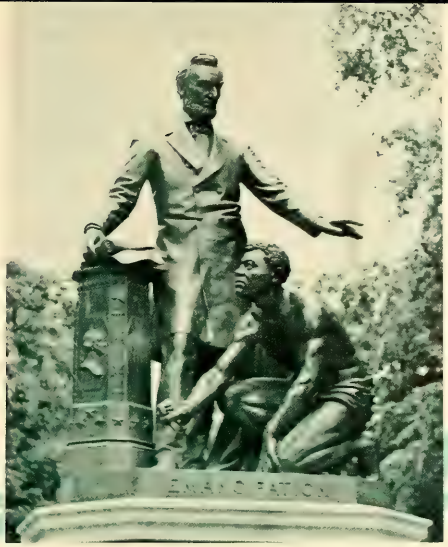
Dr. Paul Carlson personified the sacrificial spirit of service so often seen in Christian missionaries. He was willing to risk his life in order to fulfill his mission of mercy. Yet, like many others who have dedicated their lives to healing, he was falsely accused by some of those he sought to help. They called him a "mercenary" spy.

Who are these mercenaries? Our news sources have said little about them. They too are white men at work in the Congo. But there the resemblance stops. Mercenaries are hired soldiers, employed solely for the purpose of making war on the enemies of those who hire them. In the Congo the mercenaries are mostly white men from South Africa and Rhodesia, but some are European and a few are anti-Castro Cubans. Unlike the soldiers of a national army they take no prisoners, and cannot, or will not stop to care for any who are wounded. They simply shoot them. Many of them will admit that they are engaged in the dirty business of mass murder.

Americans have been well informed about the atrocities committed against missionaries and other white men in the Congo. They have heard very little about the thousands of Congolese, on each side of the conflict there, who were also the victims of atrocities. We do right to honor the bravery and the sacrificial witness of Christian missionaries. But we need also to keep in mind that thousands of Africans have suffered and died, sometimes at the hands of professional white soldiers. They are also precious in the sight of God.

We expect that unsettled conditions in the Congo will continue to create conflict and that violent measures will bring additional suffering and pain. But we can rejoice in the confidence expressed by one missionary who said that even if he and others cannot go back, Christianity will survive in the Congo. The church is there. God is at work there.

We hope that missionaries, as well as physicians and service workers can continue to minister to the anguish and suffering in the Congo. But the country would be better off — and Christian work could advance more rapidly — if the mercenaries would leave their business of murder and go home. — K.M.



EQUALITY ✦ BROTHERHOOD

BOOKS

FOR HUMAN BEINGS ONLY Sarah Patton Boyle. Here is a deeply-felt call for people to live with each other as human beings, not as members of one race or another. By the author of "The Desegregated Heart."

$1.25

THE PULPIT SPEAKS ON RACE Alfred T. Davies, editor. Twenty of the best sermons on race to date, delivered by outstanding men, Negro and white alike, from every area of the country.

$3.95

THE TRUMPET SOUNDS A Memoir of Negro Leadership Anna A. Hedgeman. Coming from one of the most important Negro women in this country, here is a provocative commentary not only on the white community of America but on the Negro leadership itself. The only woman on the executive committee of the March on Washington, and one who has held many posts in government, this forthright, engaging, and articulate personality has much to say to both Negroes and whites.

$4.95

THE PEACEABLE REVOLUTION Betty Schechter. How are the stories in this book of Thoreau, Gandhi and the American Negroes related? They tell about nonviolent resistance, the Peaceable Revolution, a method of fighting oppression and injustice that matches courage and goodwill against overwhelming odds — and wins. Ages 12 and up.

$3.75

THE TROUBLE WITH BEING A MAMA Eva Rutland. With deep understanding and a delightful sense of humor, Mrs. Rutland tells of the frustrations, anxieties, and joys of being the mother of four children. Hers is a story much like that of any other mother with a family caught in the throes of growing up. Yet hers is an unusual story in that it brings out the special concerns of a Negro family in America today.

$2.95

BOOKS

CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Medical care for the aging. *How shall it be financed? Two Brethren physicians offer differing viewpoints about a question currently confronting legislators.* page 7

When to seek a marriage counselor. *Practical pointers as to when and where to turn for help, as seen by an experienced pastor-counselor.* by Harold Bomberger. page 1

Friend of future farmers *is the story of E. B. Craun, Virginia teacher and agriculturist, and the national organization he helped to found.* by Fred Swartz. page 4

Signs of hope in the freedom revolution *are noted in a review of three current books by and about leaders in the civil rights movement.* Reviewed by Lee Whipple. page 25

Mutiny in the nave *might lead to a breach between pulpit and pew — or it may betoken a welcome revival of lay responsibility.* by Inez Long. page 21

The churches' "lobby" in Washington. *Does it, should it, go beyond a witness to government?* A special news report. page 16

OTHER FEATURES: a modern beatitude; daily devotional readings; *Speak Up,* a page for plain talk; instructions on how to make a star; answers to questions about the Apostles' Creed; a report from India; reviews of records; and an editorial on recent events in the Congo.

COMING NEXT

Estella B. Horning describes the long, hard road that Mercedes Tasignano followed in her fifteen years of preparation to be an Ecuadorian schoolteacher . . . "Life Begins at 65," asserts *Ira Frantz* in discussing creative ways of using and enjoying retirement years. . . . *Sara Patton Boyle* feels that since 1950 her specific calling has been to explain white and Negro Americans to each other, especially in her native South. She discusses the case for public demonstrations. . . . News stories feature the Frederick, Maryland church's outreach in evangelism, the question of pastors' salaries, an assessment of Vatican II, and the controversy over the United Church of Canada's new curriculum.

VOL. 114 NO

Why demonstrations?
Life begins at 65

/messenger

2/4/65

Mercedes Tasiguano

Readers Write

THE FIRST CHRISTIAN COMMUNIST

I would like to comment on two letters — one, by Bro. Preston T. Arnold on "Shortcomings of the UN" and the other by Bro. Lloyd H. Smith on "Start With the Individual."

First, I am proud to be a member of a religious sect which is, or should be, "pacifist," and which is "engrossed in social welfare of the people."

No man can disprove the great fact and truth that Jesus Christ was the first Christian pacifist communist.

Both sacred and secular history state that the first generation of Christians had "all things in common, save their wives." They did by "love, goodwill and good works," what Marxist communists are doing by law, in the field of "social welfare." . . .

If conventional capitalistic Christians preached such a first generation Christianity I doubt that our brand of Christianity would be rejected and kicked out of most communist lands, and many of the wars referred to by Brother Arnold would never have occurred.

CHARLES C. ROHRER
Elkhart, Ind.

THE CHRISTIAN WAY IS SUPERIOR

I find so many people, supposedly Christians, who act and think like communists. They want to destroy all communists, just as the communists want to destroy us. And there is much literature distributed and radio sermons broadcast purporting to be anti-communist which I have found upon investigation to be making statements which are not true. Like the communists they use distorted truths and lies to make their point.

We Christians need to be careful that we do not act like communists, or even support those who act and speak like them. In facing the problem of communism let us not seek a military victory over them (their way) but follow the suggestion of Jesus, "Bless them that curse you and pray for them . . . " I believe the Christian way is superior to the communist way.

FLOYD M. IRVIN
Eustis, Fla.

NOTHING IS IMPOSSIBLE

In Charles Zunkel's article, "Fit to Be Tied," Nov. 21, he says divorce leaves its scars; however, it may be the only sensible solution. . . . I have heard of a number of marriages where there was bitterness, conflict, and deep unhappiness; then one of them or, in some cases, both people accepted Christ's help and a miracle took place. Nothing is impossible with Christ. It is this modern-day thinking that divorce is the only "sensible solution" that is causing the conditions we have.

KATHRYN DUNCANSON
Modesto, Calif.

GOD DOES INTERVENE

In regard to Ruth Griggs' good article, "How Does God Care for Us?" (Nov. 14), I wish to say through a lifetime of experiences, I believe he can intervene and take care of us directly, if we but believe and ask. Since a small girl, I have thought this way, but now I realize it was because my devout parents were constantly putting their nine children in his care.

MRS. JOHN PRICE
Upland, Calif.

FOR BREVITY

I hope the new Messenger will continue the present editor's fine practice of brief well-written editorials.

I read several hours each day and often become disgusted with the long drawn-out writings in papers, magazines, and books.

You can often get the real heart of an article from the first statements and the closing. You may also get the message of a book by reading the first and last chapters and by scanning some of the in-between. . . .

So to every writer: Please keep your message short and to the point! I want to read it all.

G. O. STUTSMAN
La Verne, Calif.

THEY ARE PARABLES

Bro. Vernon Metzler, writing in the *Messenger* of Nov. 14, 1964, does not seem to realize that the Old Testament stories are parables and not all to be taken literally. Other writers have been inspired, too, whose writings do not appear in the Old or New Testament. True, we would not all express ourselves as does the author of the stories of Samson and Delilah and of David and Goliath, but we understand the spiritual application because we have been taught.

KEN WUNNER
Lebanon, Pa.

OUR PRIMARY CALLING

To Brother Walter Bowman for his article, The Land of Let's Pretend (Nov. 21), a contrite "amen." It is true that we fail to heed the admonition of James: "Confess your sins to one another, and pray for one another, that you may be healed" (James 5:16). . . .

We are such busy doers in the church that we have forgotten our primary calling to *be*, to be sons and daughters of God. John R. Mott, a generation ago, said, "The trouble with the Christian faith today is that we are producing Christian activities faster than we are producing Christian faith." The true church is the community of the faith-ful.

CHRISTIAN BASHORE
Bradford, Ohio

MESSENGER, Vol. 114, No. 3. Feb. 4, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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Out of the blackness of the night
a star arose.
Its radiance beckoned those
whose eyes were lifted high,
who chose to seek and follow
light from the sky.

Here is the way
out of the world's despair!
I must look up in faith to where
God set his beacon shining. . . .

And I will understand,
beyond all words,
that Love went willingly to death,
that only love,
compassion carried to a cross,
is strong enough to stay
the powers of evil,
fuse the fragments of peace,
and heal the body
of humanity this day.

"ANSWER," by Emily Sargent Councilman

ACP MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

COVER: Some alert readers with good memories may recall having seen pictures of a smiling Ecuadorian girl on the cover of their children's story paper. That was many years ago when Brethren missionaries started a school near Quito, Ecuador. Now the girl has grown up to be quite a young lady, a teacher herself. So it is appropriate to see her smile again and to read her fascinating history.

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NO CASUA

Lack of sympathy, long hours of physical labor, racial prejudice, and loneliness marked Mercedes Tasiguano's road to graduation

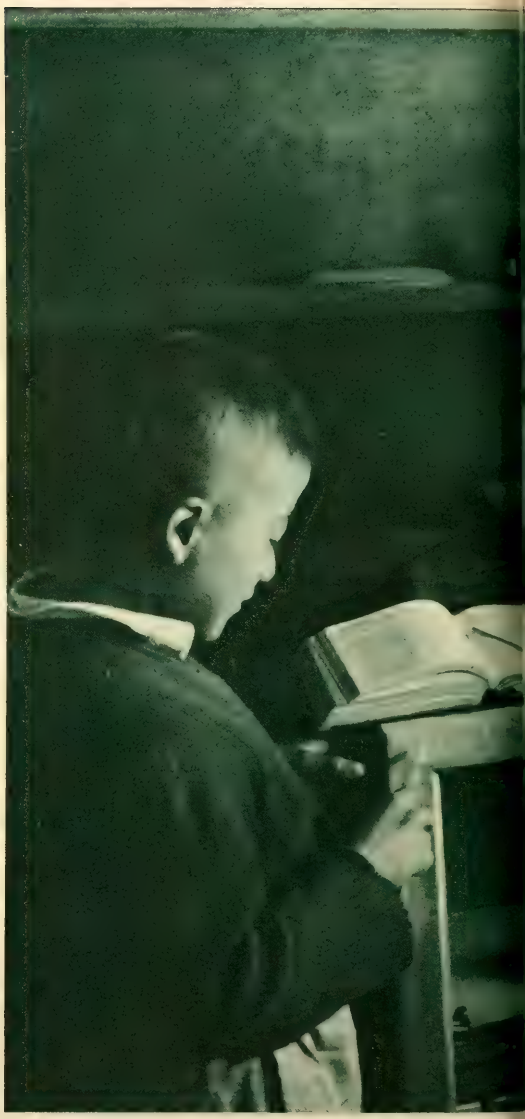
AMONG the graduates of one of the finest professional schools for women in Quito, in the midst of fashionably dressed young women from wealthy old colonial families, stood a young Quechua woman in embroidered blouse, typical wraparound skirt and woven belt, and with hair arranged in bound braids. Erect, poised, and with great dignity this young woman from the valley of Calderon received her teaching degree, which was given with honors.

No casual triumph, the graduation of Mercedes Tasiguano from the normal school, Manuela Canizares, represented fifteen years of struggle and disappointment. Homesickness, loneliness, an unsympathetic father, long hours of physical labor, and the psychological and cultural handicaps of a deeply ingrained racial prejudice had marked her road to graduation.

Racial prejudice is seldom completely imposed from one side. Mercedes' first encounter was with the prejudices of her own culture and her own family.

Fifteen years ago, when the Church of the Brethren mission in Ecuador decided to

by Estella B. Horning



Patience gained from her own struggle for an education enables Miss Tasiguano to nurture self-expression in her students

TRIUMPH

CONTINUED

Wearing Indian dress to school heightened difficulties but brought community respect and Quito newspaper editorial praise

NO CASUAL TRIUMPH CONTINUED

start a primary school, very few of the Indian girls in the community of Llano Grande went to school. A girl needed to be strong and learn many things to prepare her for womanhood, for she was to till the soil, care for the animals, carry water and firewood to supply her home, and care for her babies. Reading and writing were unnecessary luxuries for women and might even be a handicap to contracting a good marriage. If most men could get along quite well without these skills, why should a girl waste good years in school?

When missionaries visited Mercedes' home and announced the opening of school, she begged to be allowed to attend. Her parents were still cautious. Many people said the foreigners were devils. They had a different religion. The missionaries seemed to be friendly people, but considering all that they had heard it seemed wise to wait and see how the school developed.

Mercedes' parents had some progressive ideas. In their home her father insisted that they speak only Spanish, not Quechua — except, of course, when grandmother was there. They were fond of their daughter, the eldest of their three children. So it was that Mercedes entered the mission school in the second year of its existence.

She not only learned to read and write, but she also heard for the first time of a loving Father and his son Jesus. She learned of a new way of life to be found in following him and joyfully communicated what she learned to her parents. Mercedes was the first person to accept the gospel in Llano Grande, and her parents and two brothers soon followed her into the church.

In the six years of primary school Mercedes was a good student, average in abilities, but far above average in drive, self-confidence, determination, and dedication. Encouraged by missionaries and teachers she passed her entrance examinations and made plans to start high school in the fall of 1956. These were to be days of many decisions, but the most crucial was her choice to remain Indian or to become a white!

In Ecuador, "passing" from Indian to white is a common, acceptable, and relatively easy process. Many "whites" with old Spanish family names have a complexion as dark as most Indians, and numerous Indians have distinctly white facial characteristics. In many cases, colonial families were the result of the union of a Spanish conqueror and an Indian woman. In order to "pass," one must only change his manner of dress and his place of residence, perfect his Spanish, and make a start in a new community or in the city. This is a path accepted by the whites for Indians who want to "progress." Indians are respected if they take such a step.

However, this action means breaking with the past and one's family and friends. It is admitting

to the myth that the Indian is inferior in intelligence, that his native language is ugly and its use degrading, that his customs and cultural patterns are the fruit of ignorance and superstition, and that the Indian can offer nothing of value to his country.

Mercedes chose a harder path. She determined to prove to a small portion of the world that the Indian in Ecuador has something of beauty, of strength, of intelligence and dignity and honor to offer to his country. Throughout her years of study she proudly wore the native Indian dress of her community in its most attractive form, proclaiming to all her Indian roots.

Uyumbicho, a secondary school dedicated to excellent preparation of rural teachers, with a well-known Ecuadorian educator as its director, was the school of her choice. Attending there meant leaving home and family and living among strangers in a different climate. The chilly, wet weather, compared to the sunny, warm days in Calderon, depressed her and life was lonely at first.

It was necessary for Mercedes to repeat two of her six years of secondary school at Uyumbicho. The first because of a failing grade in one course, and the second because the director of Manuela Canizares, an excellent normal school in Quito, refused to accept her unless she repeated the year.

Finally, she was admitted to normal school on a three-month trial. During this period the director denied her the routine student interviews and seemingly ignored her greetings when they passed on campus. It was as if her very presence was an affront to the honor of his school. However, after he received the grades and reports from her teachers for the first quarter's work, his attitude changed completely. Mercedes had won the full backing of her teachers and the school director.

Student teaching assignments presented new problems because practical assignments were in the city schools. Their supervisor explained that each student teacher would be provided lesson plans by the regular teachers and would then be expected to present the material to the class. This proved to be true for her classmates, but Mercedes was given only the list of subjects she was to teach and was left to spend her nights in research and preparation on the subjects to be presented the next day.

No matter how much effort she put into

Juan Benalcazar talks with Mercedes after service of recognition in which she thanked the Calderon congregation for its spiritual undergirding during her years of study

Flowers attract women the world over. Mercedes cultivates the geraniums in the front yard of her Ecuadorian home

preparation and presentation, she was given a grade of 50 or 60%, while her classmates always rated 80 or 90%. When her supervisor inquired as to the reason why Mercedes rated so much poorer than the others, the critic teacher explained that she was only testing the girl's determination and fortitude to be sure that she really wanted to be a teacher.

After her first two years of high school, her father said that she could not continue, and he refused her any further help. Mercedes determined that she *would* continue. She left home. She found part-time work as a maid in Quito and was able to earn room, board, and a very small salary. Therefore, in addition to her hours in school and hours of study at night, she had the responsibility of a family's washing and ironing at night and the preparation and serving of breakfast before leaving for classes in the morning. Many nights she slept only three or four hours. It was several weeks after her graduation before Mercedes was able to sleep soundly through the night without nightmares that she must get up and finish some waiting task.

In Ecuador, although there are still communities without educational facilities, there are more teachers prepared than there are teachers' salaries available. Mercedes asked for a position in any rural area of Ecuador where they needed a teacher, but the ministry of education informed her that there just was not any money to hire her. She is teaching this year in a small Christian community in the eastern jungles where a mission pays her salary. She is responsible for second through sixth grades and is grateful now that she was forced to dig out her own materials for practice teaching, although she felt discriminated against at the time.

Mercedes' struggles – personal, professional, cultural, and racial – are not over. We pray that she will continue to meet them with faith and quiet courage, and without bitterness or resentment. To her, and to others who tread a similar difficult path, we commend the words of a Jew on the night before he was crucified, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27). □

by IRA H. FRANTZ

LIFE BEGINS AT SIXTY-FIVE

Every day more of us are retiring with one fourth of our lives ahead of us. How happy we will be at age sixty-five depends on how well we prepare for it

LET THE YOUNG and the middle-aged take note of this title as well as the aging. To no area of life is the slogan, Be Prepared, more applicable than to the time of our retirement years. There is no excuse for letting retirement take one by surprise. A man may try and not succeed in the effort to make provision for his financial needs after retiring, but at least he should try. Of even greater importance than financial independence is mental preparation for this period of life, the attitude one takes toward these later years, whether one looks upon them as a period of uselessness and misery between active life and death, or as a bonus opportunity to live.

Two factors have combined to create for us a good fortune on a scale never enjoyed by any previous generation. In the first place, medical science has increased our life expectancy by thirty years or more in the last century. It will be more and more common hereafter for people to live and be in reasonably good health to the age of ninety or one-hundred years and beyond. In the second place, technology has so increased man's productive capacity that he is not only permitted but encouraged and, in many cases, required to retire at an early age. This means that millions of persons from here on will retire at sixty-five with one fourth or one third of their lives still ahead of them.

Sixty-five is an age to look forward to — no more punching the time clock, your money made, your place in life established, your children raised, grandchildren to enjoy. This period of life can indeed be the richest and most enjoyable period of a man's life. But if it is to be this, it must also be purposeful.

There are two ways to anticipate retirement. One is the way of the man Jesus told about: "Take your ease, eat, drink, be merry." This man did not live to enjoy the "much goods" he had laid up. Many a farmer has moved to town to loaf and has died soon thereafter, while his wife, who had to keep on at about her usual pace, has outlived him by many years. If life is to be enjoyable, if indeed it is to be lived at all, it must have meaning. Golf, fishing, and other sports have their place, a very important place. But they are not quite enough.

The other way of anticipating retirement, therefore, is to look forward to it as an opportunity to do something, or many things, that one could not do during the busy years of earning a living and rearing a family — to study (a man of eighty has only slightly less ability to learn than a boy of twelve), to acquire some new

skill, to travel, or to render some needed service to society.

Science has added years to our lives. It is left to each individual to add life to these years. He can most surely do this by refusing to be put on a shelf, by keeping alert, active, and useful. Every person with a skill will find that when industry no longer needs his particular skill, there is still some person, some family, or some institution that does need it. Let him find a place where it is needed and use it there, with or without remuneration.

A MECHANIC I know finds great satisfaction in keeping the physical plant of his church in perfect working condition. A retired teacher spent several years conducting classes in remedial reading for culturally deprived children. A farmer takes his know-how to an agricultural mission in a hungry country. A retired college professor is finding joy and usefulness in serving as an interim pastor of churches. Retired teachers tutor students who are having difficulty in school. Brethren Volunteer Service and the Peace Corps offer a countless variety of opportunities for mature persons with skills.

Even without any special skills you can offer many services to your local community — Red Cross work, helping in the hospital, baby-sitting for a busy, hardworking mother, calling on shut-ins, soliciting for the community chest, being a good neighbor. The person who is willing and genuinely concerned can find opportunity. If you have something to give — cheer, friendliness, wisdom, a warm interest in others' happiness — your services will be in demand.

In rendering such services you will benefit yourself even more than others. It has often been said that happiness is not achieved by making it a goal. This will be true in your retirement years. You will not find it by changing from a hardworking man to a playboy but rather in the joy of making yourself useful.

One need not be old at sixty-five — or eighty-five. Getting old is a matter of mental attitudes. Bitterness and resentment make a person old. Complaining makes one old. Thankfulness keeps one young. We can keep young in our thinking and in our outlook on life. We are as old as we think we are — and as other people think we are. What other people think is important, for it is usually a pretty reliable index of what we are.

We must require of the years, therefore, that they make their imprint on us in ways that add grace and charm to our personalities. It can be done. You can name persons in the circle of your acquaintance who have grown old gracefully. Imitate them. Guard against obnoxious characteristics, telling the same thing over and over, reciting your ills and misfortunes, always trying to interest people in yourself, and saying unkind things about people.

Instead, take a lively interest in others. Express pleasure in their good fortune, sympathy in their troubles. Speak kindly of the absent or speak of them not at all. Be interested in the young and be optimistic in your outlook. Maintain a confident faith that today is better than yesterday and that the best is yet to be. Have pride and self-respect in regard to your own person and your appearance. Be sincere. Without fawning, be friendly and appreciative of other people.

For your own satisfaction maintain personal contacts with friends new and old. Take part in church and community activities. To keep your health remember that a healthy frame of mind is of first importance. Eat nourishing food, get plenty of rest, exercise sensibly, and cooperate with your physician without, any more than necessary, becoming dependent on pills.

By making some effort along these lines you can grow old gracefully, add life to your retirement years, and make the years after sixty-five the most enjoyable and rewarding of your life. Your Christian experience and your faith in the future will enable you to say, even when you know the end is near, "The best is still to come."

One final word of caution. He who waits until tomorrow or until the attainment of one more goal to be happy will never be happy. We must start now to count our blessings and rejoice in what we have today.

"This is the day which the Lord has made;
let us rejoice and be glad in it."

An explanation of the most misinterpreted feature of the civil rights struggle

WHY DEMONSTRATIONS?

SINCE 1950 my specific calling has been to try to explain white and Negro Americans to each other. It is a far harder job than — say — explaining poetry to people who never read it. For poetry is a neutral topic. And poetry is a topic about which most people who know little *know* that they know little.

The topic of race, on the other hand, stirs deep emotions in most of us. And although for fourteen years I have devoted my entire time to study, thought, and involvement in regard to

by Sarah Patton Boyle

this issue, I rarely meet anyone who does not assume that his own information and judgment on the subject are much sounder than mine. So I am well aware of the difficulties I face when I set out to explain one of the most misinterpreted features of the civil rights struggle.

Many people who would sincerely like to see successful integration question the rightness of public demonstrations. They usually have two chief reservations. One stems from a belief that demonstrations invite violence, even when the participants themselves remain peaceful. The other reservation concerns the ethics of civil disobedience.

To condemn demonstrators on the ground that, even though they themselves remain peaceful, they invite violence from others is like condemning ownership of valuables on the ground that it offers inducement for theft. Peaceful demonstrations are the constitutional right of every American who has a grievance. The belief that they are wrong because others may make them an occasion for misbehavior is so out of step with the rest of our ethical thinking that it probably is rooted in doubt that the demonstrations themselves are worthily motivated. It is often said with a note of resounding contempt, that they are simply "staged for publicity!"

Of course, the chief aim of demonstrations is publicity. But what could be more Christian, or more American, than the assumption that if only the inequalities and injustices of segregation are brought to the attention of others, the conscience of good people will ensure that the situation can be remedied?

The very assumption, however, that demonstrations create violence reveals the typical white American's ignorance of one of the great evils of segregation. Peaceful demonstrations seldom, if ever, motivate violence in whites who are not customarily brutal to Negroes. Demonstrations merely induce hostile, emotionally sick persons to perform openly, and under the eyes of reporters and television cameras, the kind of behavior toward Negroes that they otherwise practice only in secret behind the segregation wall.

The record shows that it was not until Negroes began to "make a public nuisance of themselves" that anything which happened to a Negro, other than a public lynching, was ever reported in the Southern press. The Northern press was only slightly better. Literally not one decent white Southerner in a thousand is aware that the curtain of segregation allows Negroes to be the daily victims of the snarling hatred of any sadist who wishes to gratify his revolting desires. Segregation gives him perfect assurance that he can torment Negroes in almost any way he wishes without his acts ever coming to light, much less to justice.

Most decent people must see for themselves this hatred and these acts to believe that they exist. If you are filled with horror at TV pictures of contorted white faces and objects hurled by white hands to maim and kill, remember that these are the same faces and hands that every Southern Negro fears to meet on lonely streets and lonely roads and that when he does meet them, if he is just an average, humble Negro, no one except his own family and friends will ever know.

So peaceful demonstrations are not wrongly motivated, nor do they induce peaceful persons to be violent. They do induce a public performance of acts which usually are reserved for the strictly private pleasures of criminally inclined and emotionally disturbed whites who know that segregation ensures their immunity.

But we can go further and state that peaceful demonstrations actually prevent violence. Many informed persons believe that these demonstrations alone stand between us and bloody revolution. To grasp this we must suspend our segregated habit of thinking only of the effect on whites of civil rights demonstrations. Far more important is their effect on Negroes.

Few Negroes suspect the depth of our ignorance concerning the inequities, hardships, and dangers which segregation imposes. They imagine that we give complete moral consent to a long list of injustices and cruelties of which in fact we know nothing. The inevitable result is that Negroes are furiously angry, while we, unaware of any cause for anger, cannot believe that their anger exists. Actually, the wrath of most – I say *most* – Negroes in many areas is now at such volcanic heat that it is only through the watchful, concentrated efforts of the peaceful-action organizations, such as the NAACP, CORE, the Student Nonviolent Coordinating Committee, the Southern Christian Leadership Conference, and a few others, that an explosion has not already occurred. Negro Americans are thinking and feeling as

Jeffersonian Americans once did, but their tactics have been nobler.

We who boast of our Boston Tea Party and celebrate our freedom with swords and guns should bow very low before our Negro citizens for their unbelievably — by comparison — controlled and orderly pressure to gain at last rights and privileges which originally were bought, supposedly for every American, with the blood of our adversaries. If Negroes have not burst into the violence of which we ourselves were guilty in our fight for freedom, it is only because of wise and noble leaders who skillfully provide nonviolent outlets for rising tension, anger, and frustration each time a danger point is reached.

When our nation's greatest expert on nonviolent action, Martin Luther King, moves swiftly into an area where trouble has begun, it is commonly assumed that he is there "to stir up trouble." Actually, he may be there to prevent it. The tortured town, which often fears that King's presence will "make blood run in the streets," little suspects that had he not rushed to the scene, blood probably would indeed have run.

This fact is brought forcefully home to any observer who has the confidence of both the local Negro leaders in such a town and of the improved nonviolence task force. The difference between the two sets of leaders is often the simple difference between war and peace. Many of the local leaders are driven to such madness by an unpublicized series of open insults and private physical attacks upon them that they believe only in the power of hatred and wrath. But the nonviolence experts confront them with an unyielding faith, support by knowledge and personal experience, that no power is so great as the power of goodness, love, and self-sacrifice.

Under their leadership every angry Negro has a chance to go into action for his own freedom and the freedom of his children and his friends. But it is the kind of action which drains off anger and brings up from a man's depths the best and noblest in the human heart. Self-sacrifice is pitted against cruelty; the power to endure suffering, against the power to inflict pain; the power to sing and preach and pray, against the power to curse and bludgeon and wound.

A Christian miracle is often born in the towns where demonstrations hold sway, but only those who are there to stand at the stable door see its

birth. Each maddened individual who marches, sits in, stands in, wades in, kneels in, and is imprisoned for freedom feels that he has struck a telling blow at the enormous evil which for years has tortured him. And so he is delivered from a yearning to strike with his fist, his knife, or his gun.

Let us now take a brief look at the second reason why many who desire successful integration question the rightness of demonstrations — at least of those demonstrations that involve deliberate civil disobedience and result in arrest. The concern of these persons is summed up in the familiar question, "Can lawbreaking ever be right?"

The sincerity of those who ask it is not to be doubted. But this is a strange question for an American, whose country was founded on our refusal to obey the unjust laws of what was then our government. It is an even stranger question for a Christian, when the early Christians themselves were outlawed, and, therefore, the Christian Church itself was founded on the deliberate breaking of unjust laws.

Christianity does teach respect for civil authority and law. But the demonstrators publicly witness to this respect by accepting the punishment which the law prescribes. This is the chief point in going to jail. Persons who lack respect for the law break laws and then run from the punishment. By breaking unjust laws and

MORE ON PAGE 21

Suppose you received a letter from your heavenly Father. It might read something like this

God speaks to you

You are my child. I brought you into being and placed you in a world I made for your pleasure. It was a world in which you would have meat to eat and the fruit of the trees for your enjoyment. In this world there were mysteries to be solved and secrets to be discovered. It was a world in which there were rules which I had decreed for your good. Abundant life was to be yours if you obeyed my voice, hearkened to my will, and kept my rules.

But one day you decided my rules were too strict. You believed there was greater freedom and enjoyment to be gotten from life by doing as you pleased. As a result your body became sick, your mind was confused, hearts were broken, disappointment and terrible frustration dogged your steps as you piled one mistake upon another in an effort to make your own way and to cover up one false step with one equally as false. Brother turned against brother, and some were killed. At length you got yourself into such a mess that I knew you would never be able to get out of it.

A lesser god would have thrown you to your fate and left you in your misery. But you were my child. You were the masterpiece of my creative genius. My highest purposes had you in mind. So I placed you in a family. From the man of the earth I called out a man of faith to be the father of a great nation through whom all the other families of the earth could be brought into a right relationship to me. Unfortunately, in that family you forgot you had been called to service and not to special privilege. You wrapped the skirts of righteousness around you so that you might not be defiled by contact with others. I chastised you first in one way and then in another. I gave you warnings through prophets and holy men in an effort to make you realize that being my people did not make you immune to judgment. But you did not listen.

At long last I realized that if you were to be saved to abundant and eternal life I must take the most radical step. So I left my heavenly throne and came to earth for you. I walked with you; I talked with you; I showed you how to live. One day outside the city of Jerusalem, upon an old rugged cross, I gave you an unforgettable demonstration of what happens when you disobey and do not listen.

There is nothing more now that I can do. You know that when you are disobedient you suffer terrible consequences and other persons are made to suffer. But, what is more, you know that I suffer the most – you break my heart. When you are honest with yourself you know that my way is the only way.

I have encouraged you to join a unique fellowship with all who love and serve me. I have asked that you keep out of mischief by being busy at the work of my kingdom: proclaiming my

by DeWitt L. Miller

word to all men, enlisting them in the service of my cause, and working steadfastly at the task of getting my will done on earth as it is in heaven. This is in order that you might have true peace of mind and contentment of spirit in experiencing the joy of my salvation. I want you to have the assurance that any difficulty you have now is not to be compared with the glorious realization of my kingdom which belongs to a day to which there is no sunset.

This letter comes to you in order that I can tell you that I love you. If in service and obedience you ascend unto the highest heaven, there my love will bless you; if you travel to the uttermost parts of the earth, the sea, or the skies, there my love will reach out to you; if in disobedience you sink to the lowest depths of hell, even there my love will be suffering with you. Nothing will ever be able to separate you from my love, for it will follow you wherever you go and be with you wherever you are.

O my child, why do you refuse my love? Why do you give yourself to that which can only make you and others miserable? Why do you waste the gifts I have given you on that which can bring no satisfying return? Do you not know that it is my breath that gives life to your body? Do you not know that it is my Spirit which inspires your deepest longings, your highest hopes, your holiest dreams? I have made you for myself, and your heart will never know the peace that passes understanding until you love me even as I love you. □

Faith Looks Up

OUR lunch today was "instant smorgasbord," a disguised term for some lowly leftovers.

All three of our children had helped to get it ready. One had correctly set the table following the diagram on the back page of the red cookbook. One had filled the water glasses.

Five-year-old Lori was getting the bread when she found the last one of yesterday's homemade rolls. She immediately had two other eager takers of the treat that she hoped would be a "finders-keepers" part of her lunch.

For several minutes I had a ringside seat as the inevitable disagreement took place. Each one loudly demanded his right, selfish though it was, to the treasure, and each gave his equally selfish reasons why it ought to be his.

As soon as it became obvious that this was not the answer, the voices gradually became calmer. Then Lori, drawing from her well-taught Sunday school knowledge of the New Testament stories, said this, "If I just had Jesus here for one minute, I know he could stretch this, and we would all have enough."

A childlike faith leaves no room for doubt. It leads us to believe completely in God and his power. Yet we adults so often allow our faith to become not childlike, but childish. Many of us keep God in reserve for that one-minute need or for the emergencies in life.

If we so limit God, how can we give full expression to our faith? We must permit, more than that we must welcome, God to be an integral part of our entire life. Then we more fully understand Jesus' words when he said, "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:15).

Elaine Sollenberger contributes a weekly column, One Woman's Thoughts, to a local newspaper. Kept busy as homemaker (wife to husband Ray and mother to Beth, 8, Lori, 5, and Leon, 4), she still finds time to direct the adult choir and teach the junior high class at the Cherry Lane church near Everett, Pennsylvania. Elaine is a graduate of Juniata College.

* QUESTIONS *you ask*

Is it proper for infants and unconscious persons who are ill to be anointed for healing in accord with the practice of the Church of the Brethren?

Brethren have always placed strong emphasis upon the importance of faith in the service of anointing for healing. This faith is expressed when the service is called for by the patient. ("Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.' — Jas. 5:14) Faith is further evidenced by the patient in a service of preparation and self-examination in which the person who is ill gives testimony to his confidence in God's loving care and his willingness to submit always to God's will and purpose. ("And the prayer of faith will save the sick man." — Jas. 5:15)

When a person is rendered unconscious, either by illness or accident, it is impossible for him, of course, to respond rationally in faith to God's promise. Strictly speaking, this fact might raise a serious question about the validity of the anointing service under these circumstances. This would be especially true if the patient had never had occasion to express his faith in such a service. Intercessory prayer for the sick would certainly be in place and would effectively lay claim to God's healing power.

Should the ill person be a confessing Christian whose faith in God, expressed in the rite of the anointing service, was well known, the situation might be quite different. Even though his physical condition would make it impossible for him to call for the service himself, such a service requested by his family would be quite in keeping with what he himself would wish. His faith, often declared, would have already prepared him for God's action. His daily commitment of his life to God would already place him in God's care and keeping. The anointing of such a person would not only open the door for God's blessing upon him but would also provide comfort for his loved ones.

Infants, of course, are not able to make any faith response for themselves. For this reason, many pastors prefer to offer prayers for sick children without the rite of anointing. However, since Christian parents assume the responsibility for the spiritual welfare of their children and declare this through the vows they take when their children are presented unto the Lord in solemn dedication, it would be proper to assume that parents might act for their child in requesting the anointing service. Their own faith could well be a significant factor in God's healing action in the child.

The rite of anointing for healing might, therefore, be administered to both infants and persons who are unconscious under certain circumstances. Each situation should be carefully evaluated by the officiating elder or pastor.

What is meant by the word "selah" in the Psalms?

No one knows exactly the meaning of this word. It was undoubtedly a direction for the conductor of worship which had no relationship to the text of the psalm. It might have meant a pause in the liturgy, the end of a strophe, directions for playing with full power (such as the musical sign, *fortissimo)* or even an orchestral interlude, since various musical instruments, brass, string, and percussion were used in Hebrew worship. The word *selah* appears seventy-one times in thirty-nine Psalms. It has purposely been omitted in the Revised Standard Version of the Bible. When it appears in the text from which the Bible lesson is being read, it should be ignored since it is a stage direction and not a part of the psalm.

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois Replies to questions are written by Dr. Paul M. Robinson

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Boyle

NEWS

On the care and feeding of pastors

BRETHREN who feel there is something amiss in the pastoral ministry, are right on at least one count: salary. Four out of five Church of the Brethren ministers are underpaid, if the Annual Conference salary scale is seen as the gauge.

Moreover, in a comprehensive National Council of Churches' sampling of fifteen denominations, the Church of the Brethren, in terms of the median cash salary offered, ranked fourteenth. Offering the top median salary was the United Presbyterian Church in the U.S.A., $5,669; the lowest, the Church of God (Anderson, Ind.), $3,750. For the entire group of denominations the annual median salary was $5,158; for the Church of the Brethren, $4,275. That is, for Brethren, one half of the pastors received less than the $4,275 and one half received more.

Minimum Pastoral Salary
1960 Annual Conference

Years of pastoral ministry	Without seminary degree	With seminary degree
0	$3,800	$4,200
1	3,900	4,400
2	4,000	4,600
3	4,100	4,800
4	4,200	5,000
5	4,300	5,150
6	4,400	5,300
7	4,500	5,450
8	4,600	5,600
9	4,700	5,750
10	4,800	5,900
11	4,900	6,050
12	5,000	6,200
13		6,300
14		6,400
15		6,500

The 1960 Annual Conference scale was based on the 1959 economy. Not included: parsonage, travel expense, other business allowances.

Augmenting the base salaries of pastors, accordng to the NCC survey, were such annual allowances as housing (median value $1,300), utilities (median value $459), and fees (median value $89). As to automobile operation expenses, only one out of twelve pastors was fully reimbursed for church-related travel.

As a result of inadequate provision for auto expenses and other business costs, the survey found only four percent of American Protestant ministers receive the full value of their cash salaries. The remainder dip into their pockets to subsidize their own ministry.

Further NCC comparisons indicated that the minister's annual income falls $1,000 to $1,900 below the average paid his lay compatriot in nonchurch work — below salesmen and public school teachers, below professors in church-related colleges, and only a little above clerical and factory workers. Only eighteen percent of the pastors surveyed received regular annual increments. Many a pastor gets a raise only by changing jobs.

When Annual Conference in 1960 established a salary standardization scale, the hope was for an upgrading of salaries across the Brotherhood. With 433 of the 549 full-time pastors still under the scale, it appears the Annual Conference recommendation is either disregarded or is considered beyond attainment by a majority of churches. In at least one district, however, the scale has been taken seriously, for in three years no incoming pastor has been employed below the scale.

One aspect of the 1960 Conference action was a review every five years of the salary scale, with the Conference itself acting on any major revisions. To engage in this review a group of laymen will meet Feb. 11. The review committee is headed by Clifford B. Huffman, Lancaster, Pa. Other members are: Ira Peters, Roanoke, Va.; Samuel F. Rothrock, La Verne, Calif.; Robert Wise, McPherson, Kansas, and J. Galen Whitehead, New Paris, Ind.

Frederick's focal point: the winning of souls

THE LINE is familiar: "The Church of the Brethren is not evangelistic. Our close fellowship, our certain emphases, our background seem to keep other people out."

Upon taking pastoral charge of the Frederick Church of the Brethren, Md., in 1962, Merlin E. Garber decided to test such assumptions. He avowed that evangelism was to be the number one priority, with full emphasis to the "distinctive and peculiar" doctrines of Brethren – baptism, feet-washing, anointing, peace, and prayer veil among them.

"It seemed to me and some of the congregation," he explained, "that a critical reading of the New Testament placed the highest priority on soul winning. Yet it was fund raising, building construction, social service that was being made primary.

"We earnestly prayed about the matter and left it with the Lord that if evangelism was really his will he would bless the work; if not, he would indicate where our major emphasis should be."

Beginning "just by doing two things mainly, visiting and witnessing," the congregation within twenty-five months received 258 persons, bringing Frederick's membership to 827. A considerable number of these, however, were reclamations.

For the second of the two years, the congregation set as its goal "100 more in '64." The number who came forth in public confession was 110. The current goal is "125 in '65" – 125 beyond any reclamations.

Will the growth continue? "We thought at first we would run out of prospects but the more we take in the more prospects we receive. Members phone in and tell us of community newcomers. Organizations in the church reach out and invite the unchurched to join their groups. And the most fruitful prospect list of all comes through the cradle roll.

"The newcomers are assimilated in many ways: through sponsors, church school classes, introductions before the congregation, small social and service groups, even by joining in evangelism themselves."

The best attended services, said the minister, have been the love feast and communion, where members all wash feet and all women wear the prayer veil. "We are not instituting the bread and cup communion here because that would defeat our hypothesis that the Church of the Brethren can be evangelistic and at the same time distinctive in its doctrines." About one sermon in four is addressed to Brethren doctrines.

In spite of its record already, Pastor Garber asserted that

Evangelism at Frederick. At top, Pastor Garber greets engineer Harry Stine as he presents his daughter, Teresa Ann, for dedication and himself for baptism. At center, the pastor reviews prospect cards with evangelism chairman Carl Kintz. At left, state trooper Norman McBride, Jr., and his family enroll little Pamela Michelle as the 98th baby in the cradle roll. Superintendent Genevieve McCracken assists.

Frederick just now is "about at the point where it is ready to do evangelistic work." By this, he explained, the church is coming actually to believe "that evangelism is the first work of the church."

"For instance, as pastor I am not required to attend class meetings, committee meetings, church board, or even council meetings. I am free to spend that time in visiting. The laymen are running the church and doing a good job of it."

Attendance at worship averages above 400, more at Sunday school. Last year's budget, which the board felt was set at a maximum, was surpassed in giving by twenty-five percent. Some ninety persons have pledged to read the Bible through this year; others are reading who did not sign the pledge.

Interestingly, while Pastor Garber has made evangelism the focal point, his own interests are exceedingly broad. He is a veteran service worker in Austria, a former sociology instructor at the University of Illinois, and an authority on the Mayan civilization of Central America.

While enthusiastic, he is fearful of too much being claimed for Frederick's program. "Frankly, we don't know in the long haul if this is just a flash in the pan or the real thing," he said. "For the moment, we are convinced that Brethren can win men to Christ if they are willing to pay the price."

Thus far, for Frederick the price appears not too high.

To Pakistani post

Dr. D. W. Bittinger, president of McPherson College in Kansas and former editor of the Gospel Messenger, has resigned his position to serve as a Fulbright lecturer in Pakistan beginning in September. He will terminate a fifteen-year term as McPherson president.

In his new assignment Dr. Bittinger will help develop a department of sociology and anthropology for Pakistan's new Peshawar University.

Controversy over curriculum

Toronto — What problems do children face if they are taught in Sunday School that the world was made by direct acts of God in a seven-day period and then later learn in school that life developed on the earth over billions and billions of years? After many years of study and revision The United Church of Canada (a merger of Methodists, the Congregationalists, and Presbyterians) has published a new Sunday school curriculum for children which is more in harmony with today's knowledge than their previous religious educational materials have been.

The new curriculum precipitated heavy controversy which hit the front pages of major newspapers across Canada. Militant opposition came from a minority group who accept the Bible as infallible, completely and historically true from cover to cover. They denounced the material as "heretical, wicked, atheistic" and called for book-burning ceremonies.

In general, United Church people have accepted the material. In fact, many have welcomed it for its intellectually honest, straightforward approach. Many Protestant scholars and several Roman Catholic scholars have defended the curriculum publicly.

The storm centers around the use of the word *myth*. The opposition understands this word to mean a false tale. As it is used in the new material the word describes a story which expresses a spiritual truth but not a historical fact. Thus, the new material introduces the creation story as a "myth" of primitive people to explain the beginnings and to teach that God was the force behind it. The actual details of how long it took or exactly how man was created are unimportant to the main message of the story . . . that God was in the beginning, the Cause, the Creator.

One United Church minister said, "It is not the purpose of the Bible to teach history and science, but to teach man's relation to God and his fellow creatures. If we want to know the scientific facts, we'd better go to the geologists, archaeologists, and anthropologists. For history, we should go to modern historians with all their accumulated evidence and tools for measuring the age of artifacts, etc. But for our faith, we should go to the Bible and there find the progressive revelation of God."

Another United Church minister said, "In the twentieth century, schools, TV, books, money, and travel make today's children aware of different ideas and standards, ready to examine and question things ten times sooner and ten times more than their grandparents. If we approach them with authority saying that every word in the Bible is true, they will greet the church with the kind of contempt which many educated and sensitive people are already showing us. Our job is not to convince people that the Bible is true, but to help people find truth in the Bible."

For example, in the story of Jonah, the point is not to make children believe that a man could live in a whale, but to get across the reason why the story was told. . . the truth contained in this story: that God pitied Nineveh . . . that God cares for all men.

The new Canadian curriculum presents the Bible as the record of the Jews' search for God and insists that the Holy Spirit still guides men today as they seek, in the same way the Bible people did, for God's truth in their lives and times. — Ruth Griggs

SPECIAL REPORT

Vatican II: whence comes the spring?

Enacted in the sessions of Vatican II is a turbulent drama, a traumatic upheaval that shatters Roman Catholicism's image as unchanging and unchangeable

RENEWAL is on the upswing. The theme is heard in Rome, in inner city and in village parishes, in Elgin, in mission enterprises, in church councils. In places far and near the church is stirring with new resolve to bring its witness in line with the realities of the 20th century.

But most of all in Rome.

There, in the "most tradition-encrusted of churches," as Time magazine recently alluded to Roman Catholicism, the church fathers have unleashed a passion for *aggiornamento*, or coming to terms with the times. It began in January 1959, when a peasant who had become pope announced it was time to "open the windows of the church to let in some fresh air." The pontiff, John XXIII, summoned the Roman Catholic bishops to a Vatican Ecumenical Council, the first in 92 years and the second in 400 years. To the prelates assembled in September 1962 for Vatican II's first session, he declared that the substance of truth is unalterable but not its understanding and expression.

Later, upon reflection, the pontiff said the idea of Vatican II came not "as the slowly ripening fruit of long deliberation but as the sudden flowering of an unexpected spring."

This same note was echoed by his successor, Pope Paul VI, at the second session of Vatican II a year later. "The council is to be a new spring," he remarked, "a reawakening of the mighty spiritual and moral energies which at present lie dormant."

Now, in the lull between the third and fourth sessions of Vatican II, the coming of spring, in terms of a total reawakening, seems unpredicatable. At the moment, it appears that spring was dealt a major setback in the closing three days of last year's ten-week session, ten weeks marked by open dissension between Catholicism's conservative and progressive wings.

In the final throes of the third session Pope Paul VI and a minority of bishops blocked a council affimation of the principle of religious liberty. Up to 1,400 of the 2,100 council fathers appealed, futilely, to reverse the ruling against voting for the draft that would have recognized every man's right to worship God freely according to the dictates of his own conscience. Through this intervention the pope abruptly took the matter of agenda building out of the council's hands. Moreover, the action, according to The National Observer's Lee E. Dirks, "fueled Protestant suspicions that the pope still possesses absolute power in the church." Said one Methodist observer, "We have seen the naked face on the floor of St. Peter's of what we have always feared from Rome." All this in spite of a new principle promulgated by the council — the principle of collegiality, or collective authority among the bishops.

IN ESSENCE, the bishops did not expect collegiality to undermine papal infallability and supremacy, noted Robert C. Doty in the New York Times. They remained ready to yield to a command or veto of the Holy See. But they also had assumed that the pope would not rule arbitrarily against the wishes of a clear majority of the bishops.

The pope went even further. On his own he bestowed upon the Virgin Mary the title, "Mother of the Church." In three years the bishops had sidestepped such action, choosing deliberately to refrain from use of a title which tends to alienate other Christians with whom Catholics seek encounter.

WHETHER THE POPE misread the mind of the council, whether he was malleable in the hands of the arch-conservatives who dominate the central administrative body, the Roman Curia, which is closest to him, whether deep within he opposes *aggiornamento* or at least collegiality and favors a church not merely "hierarchical" but "monarchical," as some interpreted his closing speech . . . these were the questions that reared their ugly heads, bringing the third session to an end amid what a Newsweek writer termed "pomp and unceremonious squabbling."

This reversal, however, ought not to cloud the positive attainments of Vatican II. The council took a turn toward the non-Catholic Christian in hope of eventual unity. In *De Ecumenismo,* one of the documents promulgated at the third session, priests were given more than mere freedom to discuss theology and join in cooperative projects with Protestant ministers. The scheme went further, granting Catholics permission under special circumstances to worship with Protes-

Pope John: unexpected spring

St. Peter's Basilica: the unutterable is uttered

Pope Paul: monarchical?

tants in non-Catholic services.

In *De Ecclesia,* the document from which collegiality stems, the council redefined and partly restructured the church in preparation for renewal. If implemented, the decree will give new significance to the role of the bishops, archbishops, cardinals, priests. The top echelon will become heirs of the apostles and serve to balance the unlimited papalism set forth by the unfinished Vatican I of 1870.

In the words of Lee E. Dirks, "Vatican II has fired up enthusiasm among bishops mired in administration. It has instilled new zeal into theologians whose ideas were once held suspect and into laymen whose ideas were once held inconsequential." Of tremendous promise is the fact that the council has spoken of the "priesthood of the laity" in terms akin to the Protestants' "priesthood of all believers."

Looking ahead, regardless of what comes in the final session of Vatican II later this year, sweeping changes already have been thrust into Roman Catholicism, changes sufficient to soften the image of the church as a monolith, unchanging and unchangeable. New liturgy, at long last in the vernacular of the worshiper, and even talk of reform of some outdated rules which affect clerical celibacy, the Index of Forbidden Books, and birth control point to a new openness and freedom within the oldest institution in the Western world.

Take, for example, discussions already occurring on the matter of birth control, an issue still to be dealt with in definite terms. What a revolution indeed that a Cardinal Leger of Canada could openly question the Catholic view that procreation is the "primary" purpose of marriage and that a Patriarch Maximos of Syria could charge that the traditional teaching on birth control may be the result of "a bachelor psychosis" among the clergy. "These positions stated in the aula of St. Peter's would have been unthinkable, or at least unutterable, only a short time ago," commented Religious News Service's John Cogley.

So it is that seemingly heretical views which only yesterday were held privately by Catholic theologians, priests, and even laity today are being aired openly. Public unanimity in Catholic thought has given way to dialogue. In this sense, at least, the spiritual spring talked of by Pope Paul and dreamed of by Pope John seems to be in the offing.

BUT A NEW REFORMATION is not so simple as merely engaging in dialogue. How shall Catholicism reverse itself, if that should be deemed necessary, when its doctrines heretofore have been held as immutable?

John Cogley, himself a Catholic, cites the matter of birth control as an illustration: "If the church were to change its position, would it be tantamount to admitting that it had erred during all the time when it clung to the old position, despite the hardships caused in individual cases, the loss of faith suffered by many Catholics who could not accept the teaching, the hard advice offered in the confessional, the falling away from the sacraments by many who could not live up to the law proclaimed, and the marital difficulties undergone by those who did?"

To effect a change now on birth control could cause a crisis in faith not only among laymen but among priests who taught the doctrine, Cogley points out. "To ask them to make an about-face would be cruel. Still, there are theologians, and fathers of the council as well, who say that to continue with the same teaching would be even crueler."

So goes one in a whole spectrum of debates still before Vatican II. The turbulent drama is at some points unique, that is, the ecclesiastical power struggle. In other ways it but mirrors the perplexity by which every segment of Christendom is confronted. That is, what is the Christian church? What does God intend it to be? What is its mission in this hour?

In the final analyses, these questions may be unfathomable and defy rational explanation. Yet, the church cannot ignore them if it is intent on proclaiming its faith in the man Jesus Christ as the Son of God. Roman Catholicism is to be commended for its courage, though long overdue, in throwing its life and witness open for renewal. With them, Christians, whether headquartered in Rome or elsewhere, need to stand ready to proclaim the event spoken of in Rev. 21:5: "Behold, I make all things new." Perhaps, even, the church itself.

Anglican updating

Two HYMNS sung for more than a century have been dropped from the new world hymnal of the Anglican Church, to be published in May.

"Nearer, My God, to Thee" and "From Greenland's Icy Mountains," both by the prolific 19th century hymn writer, Lowell Mason, will be omitted from the new volume. The former was judged "too sentimental and doctrinally vague" and the latter "too imperialistic."

In another Anglican development, a group of clergymen have openly opposed infant baptism in the Church of England. One critic described the practice as involving "the absurdity of parents promising faith and repentance of their children." At least two vicars have resigned their pastorates over the dispute.

Do it yourself

THE PRESSES grind slowly in Indonesia. Though in 1963 the church there published nearly half a million books, that was small production indeed for the four million Indonesian Protestants urgently wanting materials and for the hundred million non-Christians whom the church would like to reach.

The presses grind slowly, particularly when 118 manuscripts are okayed for publication, and the process, owing to paper shortages and a heavy demand upon printers, may take up to three years for each book.

To remedy the situation, the Indonesian Council of Churches has entered the publishing business, soon to erect a $350,000 printing plant in Djakarta. Funds for the plant were borne by Lit-Lit, the National Council of Churches' literacy committee, and by missions councils in Germany and the Netherlands. An Indonesian churchman, Alfred Simandjuntak, will direct the operation, a project foreseen by observers as "a tremendous boon" to literacy and evangelism throughout Indonesia.

Leaky vessels all

WEEK AFTER WEEK in prayer meeting one brother always came with the same burden. Invariably his prayer would be, "Lord, fill me with thy Spirit. Fill me now."

One evening the man's wife supported his plea. "Yes, Lord," she added, "fill him now; he leaks!"

"Fill him now; he leaks"

Thus goes one of a host of piquant parables recounted by Murray L. Wagner, pastor of the Mechanic Grove church in Pennsylvania, in a special meditation guide for Brethren during Lent, beginning March 3. The series highlights the current Brotherhood theme, "To Heal the Broken."

"It is easy for us to find a scapegoat for our brokenness – the Russians, the wrong crowd, the right wing, the Catholics, the Jews, the atheists, the liquor interests, or just 'they.'" But Writer Wagner commends further reflection. "Go into your closet, and when you have shut the door, set your attention steadfastly upon the image in your mirror and say, 'There he is! The one who needs healing first among my acquaintances.'"

This confession, this entire guide may be the clue for many a reader to find healing in Lent.

Study series on the prophets set for televiewing

"The menagerie of mankind"

THIS SUNDAY one of the biggest hits in religious broadcasting, so far as National Council of Churches' sponsorship goes, returns to television in a twelve-week Bible study course.

He is Dr. Hagen Staack, Allentown, Pa., head of Muhlenberg College's department of religion. Appearing on NBC's Frontiers of Faith, he will begin Feb. 7 with a general introduction to the prophets, and follow with studies on Elijah, Feb. 14; Amos, Feb. 21; Hosea, Feb. 28; The First Isaiah, March 7; Jeremiah, March 14; Ezekiel, March 21; The Second Isaiah, March 28; Job, April 4; Jonah, April 11; Daniel, April 18, and John, April 25.

Though an Old Testament enthusiast through and through, Staack abhors the glorification of biblical figures. He has been quoted as saying, "Look at the use God makes of humans. Moses was hotheaded, but God loved him and used him. Stupid Samson was found useful; so was cruel Joshua. Throughout the scriptures, real people are used by God – all kinds of people, a whole huge menagerie of mankind."

Staack's former TV studies of Genesis and Old Testament personalities drew unusually heavy audience acclaim. It is surprising, for his approach is that of the classroom and his words ring with the accent of his native German.

Imbued with a sense of timelessness about the Old Testament, Staack will seek to bring insights on the prophets as startling as were the men and their message in their own day.

WHY DEMONSTRATIONS?
continued from page 11

insisting on the punishment, we both publicize the injustice of those laws and witness to our respect for the intention of law. Deliberately going to jail in order to implement what you believe to be right in no way resembles going to jail because you were caught doing wrong.

A word now about demonstrations as a practical technique for the accomplishment of civil rights. Many white well-wishers exclaim that demonstrations only hurt the cause by stiffening the opposition. "Negroes will never win that way," they often warn. But this belief is flatly belied by the overwhelming witness of the facts.

In the very few months since demonstrations became widespread, more gains have been made in civil rights than in the entire preceding one hundred years. The Civil Rights Act itself was the direct result of the demonstrations in Birmingham, with the terrible inhumanity toward Negroes which these demonstrations brought to light.

The warning, "You'll never win that way!" rang out again and again to the NAACP, which won, I think, ninety-some percent of the cases it brought to the Supreme Court, including the great school decision which affirmed once and for all that segregation is in itself discrimination. I myself am old enough to recall this same warning being issued to suffragettes.

Negro Americans are right, and their strength is in their rightness, not in their patience or their tact. They need only bring their case before the American people with sufficient drama to break through our complacent belief that all is well with our part of the world. The blessed truth, in which Negro leaders have such firm faith, is that God has so written a sense of justice into the hearts of all normal men that, if we are forced to look upon injustice, we will move to remedy it, no matter how angry the victim of injustice makes us in his desperate effort to rouse us from our Utopian dreams.

I hope what I have said will help some people to see that in general — though perhaps not always — Negro demonstrations are right, necessary, and effective. But I have made no defense as yet of so-called "outsiders" who come from other places to demonstrate. Even persons who can respect another for picketing in his hometown often feel that an outsider must be a "hired agitator," a sensation lover, or a chronic meddler.

With the exception of a thin sprinkling of personnel, trained to teach and organize nonviolent action, I know of no visiting demonstrators who have been even so much as reimbursed for travel expenses. True, local Negroes often open their homes (without charge) to outside supporters, and the sponsoring organization usually puts up the bail money when arrests occur. But beyond that, demonstrators commonly expend their money, time, reputation, and personal safety.

The accusation of "meddling in local affairs" might be justly leveled were the picketing done merely to obtain personal use of a certain local facility. But a local instance of discrimination is no more than a specific example of the general evil. But local and outside demonstrators struggle — with the same motivation and aims — for the realization of principles that are basic tenets of our American Constitution and our Judeo-Christian faith.

What of a businessman's freedom to choose

his customers? This question, though often heard, can be sincerely asked only by one who is unaware that refusal to accommodate reputable Negro citizens purely on the basis of something beyond their control — race — is an act of real cruelty which always causes pain and often results in serious, permanent damage, physical as well as psychological. But unawareness is very widespread.

Most whites assume, for example, that where there are "white only" toilets, there are corresponding "colored only" toilets. Actually, twin facilities are costly and therefore rare. Few stores have them, and in many towns toilets for Negroes are found only in bus or train stations. In segregated big cities often huge areas contain no toilets for colored use. Lasting bladder damage to both adults and children has been known to result.

Few whites, North or South, know of the threat to a Negro's personal safety and to public safety on the highway when he is refused lodging and must drive on mile after mile, exhausted, angry, full of despair. Would they take a different view of the motel's owner's right to refuse service to Negroes if a son or daughter of their own were among those who die or are injured each year because overweary Negroes must drive on through the night?

Scores of other examples could be cited. But it must already be clear that a refusal of ordinary services to respectable colored citizens involves something more than simply a businessman's freedom of choice. It is not a case of the desire in one group of people to do a certain thing, balanced by an equally justifiable desire in another group that this thing not be done. Rather, it is the pitting of preferences in one group against basic and urgent needs in another group. Surely the right of an individual to do what he chooses stops short of the point where his choices are destructive to other men.

Why do whites join Negro demonstrations? Usually for one of two reasons. First, a white who knows all the facts often feels impelled to fight alongside those who use such high means and suffer such cruel misinterpretation in a fight for principles and convictions which he himself shares. Secondly, he often joins Negro demonstrations because he knows that when whites participate, and especially when they go to jail, it does more to reduce Negro tension, hostility, and hopelessness than any other single thing a white person can do. The presence of whites in marches and sit-ins removes the battle from the ugly context of a black-white racial war and lifts it into a glorious struggle of American citizens to make their nation what she claims to be, a glorious struggle of Christian people to implement the faith they affirm.

Most of the white Christian demonstrators that I have known believe with passion born of their faith that they should present their persons, souls and bodies, as a reasonable, holy and living sacrifice on the action front where their Christian brothers work, bleed, and sometimes die, to make a reality of all that Christian Americans profess to believe.

But I must not leave you with the impression that there are no rewards for whites who volunteer. There is the reward of seeing all that we had timidly hoped of our faith come boldly true. There is the reward of seeing overfamiliar words made flesh in creative action. How often have we all heard the words, "Turn the other cheek," "Love your neighbor as yourself," and "Pray for those who despitefully use you"? When we hear such words, what living images come to mind to bring these limply weary words to life? Usually, I fear, none.

White demonstrators in marches in St. Augustine saw Klansmen yank men from the marching line, throw them to the street and beat them, while local police (who often were members of the Klan) smilingly turned their backs. One night a young Negro clergyman was three times jerked from the line and beaten. Each time he rose without retaliation and marched on. When the marchers reached the Old Slave Market, where each night they sang, preached, and prayed, the voice of the young clergyman had a richness which it is seldom the privilege of us safe ones to hear: "Father," he said, "they really do not know what they do. Forgive them, because the blessed Lord was beaten — and died still loving us all!"

So when I think of Christianity in action, of Christian sacrifice and Christian love, I shall perhaps always recall St. Augustine — the town that was named for a Negro saint. □

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Day by Day

a devotional guide for the family

AFTER HER first-grade valentine party, Karen came home from school, a bundle of enthusiasm, carrying a large packet of valentines she had received. Squatted on the living-room floor, she showed the colorful cards to an admiring four-year-old brother, Randy, and to her mother, who rejoiced in witnessing their pleasure. Between valentines, her conversation was sparked with such first-grade romantic gossip as "Bobby got a letter from Linda," and "I think Merle loves Vicki." Finally, her mother asked cautiously, "And who loves you?" Her wistful reply was, "I don't know." Defensively and gallantly, Randy squared his shoulders and announced, "*I* love you, Karen." Unimpressed, Karen picked up her valentines and replaced them in the packet and nonchalantly replied, "Oh, I knew *that* already!"

Within our families, love is often taken for granted. As a tender plant, love needs to be nurtured and fed if it is to grow.

FEBRUARY 7-13

1 John 4:7-10. The presence of fragrant gardenias, lilacs, or white lilies cannot be hid. So it is when God is the head of your house. Its atmosphere should be permeated with love.

1 Cor. 12:27 – 13:3. Expensive gifts, romantic valentines, and lavish weddings are meaningless without love. But with love, a child-printed message and an affectionate hug are priceless!

1 Cor. 13:4-7. For fresh insights, read these verses in different translations, thinking of husband-wife relationships, parent-children ties, and brother-sister attitudes.

1 Cor. 13:8-13. "Things" corrode, rust, and go out of style, but love is immortal. Happy families are not those with the biggest incomes but those who enjoy being together.

Gal. 5:22 – 6:2. Consider all the fruits of the spirit. The first fruit is love; all the others are by-products.

1 Peter 3:8-13. "With malice toward none; with charity for all; . . let us strive on . . . to bind up the nation's wounds" (Abraham Lincoln).

1 John 4:12-18. Hesitation, timidity, embarrassment, or fear should not be present in love. Removing masks, sharing secrets, and trusting one another are among love's joys.

FEBRUARY 14-20

s *John 21:15-17.* Genuine love manifests itself in obedience, action, and service. What valentine could offer anything better?

m *Prov. 13:24; Heb. 12:5-11.* A teen-age girl said, "I want my parents to set a curfew; then I know they really care about me!" The best citizens live disciplined lives.

t *Eph. 4:30 – 5:2.* Forgiving seventy times seven, giving without expecting in return, blessing instead of retorting angrily – these are all attainable ideals of the life of love.

w *Eph. 5:25-33.* In marriage, when two have become one, their mutual love should be as sacrificial as Christ's love for men and as strong as self-love.

t *Prov. 31:10-13, 20, 28-31.* "Maternal love: a miraculous substance which God multiples as he divides it" (Victor Hugo). A mother's love thrives on appreciation.

f *Ps. 103:13 – 14; Luke 11:11-13.* The words, "God loves you as a father," are meaningful only if you have experienced a father's love.

s *John 15:9-14.* You may boast, "I'd give my right arm" for this, or "I'll give an eye" for that, but love's ultimate expression is to offer your life. Christ loved us this much!

by EARL and VIVIAN ZIEGLER

Day by Day CONTINUED

Illustrating the facets of love

Make a bulletin board from cork or a side of a cardboard carton and place it on your worship center. Preschoolers could trace and cut out red and white hearts and pin or tape them in scattered fashion on the board. Older children could (1) print on some hearts words describing love (such as patience, kindness, sharing) and/or (2) paste on others magazine pictures illustrating love (such as children playing together, a mother holding a baby, or a couple holding hands).

Since family love is so often taken for granted, let each person prepare a valentine for every member of the family. Suggest that each one mention on the valentine two reasons why he especially likes that person. As the cards are finished, place them in an oatmeal or shoebox "mailbox" on the worship center. Distribute and read them as part of your Feb. 14 devotions. (Note: As an "extra," Mother or an older sister could make a heartshaped cake for a special family dessert.)

Highlights for discussion

With older children, discussion periods can be most meaningful. Ideas may be shared about the many meanings of the word *love,* how types of love differ, and if all love is characterized by the traits listed in 1 Corinthians 13. Is it true that "we always hurt the ones we love"? If so, how and why? Is love and/or Christianity a way of talking or a way of walking? Finally, these two weeks may provide opportunities to discuss what symbols and expressions of love should mean, such as a handshake, a kiss, a gift, a wedding ring.

Songs to sing

A table grace fitting the theme is "Father, We Thank Thee for the Night" (No. 554, *The Brethren Hymnal*), using both verses. Verse 4 of "For the Beauty of the Earth" (No. 92) could be sung or used as a prayer. Other related hymns include: "Blest Is the Home When God Is There" (No. 545), "There Is Beauty All Around," "Help Us to Help Each Other, Lord" (No. 374), and "O Master, Let Me Walk With Thee" (No. 367).

A Meditation on Love

LOVE IS PATIENT

when mates are habitually late or forgetful,
when toddlers need toilet-training,
when grandparents ramble in their reminiscing.

LOVE IS NOT ENVIOUS

of a wife's higher salary,
of an older sister's wardrobe,
of the cheerleader's popularity.

LOVE IS NOT POSSESSIVE

"Have a piece of my birthday cake."
"Sure, you may borrow my slide camera for your class trip."
"This contribution to the church building is possible because our family agreed to postpone remodeling our kitchen until next year."

LOVE KEEPS NO SCORE OF WRONGS

"Bobby hit me three times!"
"She didn't invite me to her party, so I'm not inviting her to mine."
"The pastor didn't ask me to take part in the program, so I won't attend."

LOVE DELIGHTS IN THE TRUTH

"I'm so happy you got an "A" on that test, even though I only made a "C."
"Our neighbors aren't speaking to us, but I know we did right to have those two Negro fresh-air children in our home."
"Although that dish you broke belonged to my great-grandmother and meant much to me, you are forgiven because you told me the truth."

LOVE IS IMPERISHABLE

the encouragement of a grade-school teacher is remembered all through life.
the loved one who died is absent but never forgotten.
prisoners of war, poorly clothed, underfed, beaten, and sick, may have every "thing" taken from them, but love remains — for families and for God.

Grant us this love within our family, O Lord.
Amen.

Teilhard de Chardin: prophet of progress

In an age of despair and anxiety Pierre Teilhard de Chardin's essays collected under the title, *The Future of Man* (Harper and Row, 1964, $5.00), stand out like a brilliant star in the deep night. A French Roman Catholic priest as well as a learned paleontologist, de Chardin is best known in scientific circles for his work related to the discovery of the "Peking Man," a bony frame of vital importance in the scientific reconstruction of the evolutionary beginnings of mankind. Today de Chardin's scientific reputation as an excavator of bones in Africa, Java, and China has been totally eclipsed by the impact of his prophecy of the future. In his own words, he is "a pilgrim of the future on the way back from a journey made entirely in the past."

The Future of Man is a collection of writings composed over a period of several decades and, therefore, give a kind of kaleidoscopic effect. The surprising thing is to find continuity of thought running through the collection. Perhaps the center of his ideas may be presented under headings which de Chardin on another occasion included in his "creed."

1. The evolution or birth of the universe is of a *convergent* (not a divergent) nature: toward a final unity.

Physicists and astronomers have long noted that the universe is losing energy, that the stars are gradually cooling, and that in some millions or billions of years the cosmos will die a cold death of inertness. To quote from Sir James Jeans, "We cling to a fragment of a grain of sand until such time as the chill of death shall return us to primal matter" (*The Future of Man,* p. 104).

De Chardin points to an equally powerful tendency in the universe, toward the organization of simple elements into new and more complex forms. Chemical complexity has led to organic matter, and organic complexity, to brain tissue and the arrival of *homo sapiens.* With the increase of the human population more and more of the surface of the earth is being covered with thinking beings. Man is aware of himself and others, with the consequence that mankind is developing toward an increasing unity. The clue to the cosmos is convergence rather than divergence.

2. This unity (gradually built by the work of the world) is of a *spiritual* nature.

The development of consciousness moved mankind beyond the evolution of his anatomy to the development of social relationships. Recorded history is largely an era of the technical and cultural knitting together of mankind, in which education has superseded biology as the means of development. Population expansion and increasingly complex social relationships are compressing mankind in upon himself, necessitating an increasing unity of human consciousness. All humanity is destined to take on the character of a single personality, which de Chardin refers to as "ultra-humanity." Rather than being suppressed, individual personality will be enhanced in the coming period of ultra-humanity.

3. The center of this spiritual whole (spiritualized matter) has to be supremely conscious and personal.

The process of evolution is the mechanism by which mankind is becoming the living body of Christ. His charity and love will increasingly

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characterize the whole life of man. The death of the cosmos will coincide with the total convergence of human consciousness. Man's selfhood will be deepened until physical matter will have been totally transformed and sublimated, a point to which de Chardin refers as the Omega point. The final union with God will occur "like a flash of lightning amid the storm clouds of a slowly consecrated world" *(The Future of Man,* p. 307). In the unity of mankind the very person of Christ will be given into the embrace of God.

A flood of comment is coming in the wake of the open publication of these unconventional views which had been suppressed by the Roman Catholic Church during most of the writer's lifetime. One small anthology of comment has been edited by Neville Braybrooke under the title, *Teilhard de Chardin: Pilgrim of the Future* (New York: Seabury Press, 1964). The book cannot possibly substitute for, or even introduce, the original sources, but those who have read de Chardin will welcome it. Included are two short articles by him, in themselves worth the price of the book.

Why is the world sitting up to take notice of this scientist-prophet-priest? The answer lies in the special power of his message. Here is a message that proposes to be as totally subject to empirical verification as any scientific hypothesis. It rests upon the hard facts of a million years ago and looks beyond the relatively insignificant upheavals of the twentieth century toward a million years hence. It sees the whole development of the universe as the embodiment of Jesus Christ. Few men have been so audacious, and few men can afford to ignore what he says.

Yet, there is something in this message that does not ring true. Is not evil taken too lightly, as though it did not put the very being of man in question? Is not

Donald E. Miller

the crisis of the twentieth century so consuming just because it is a genuine crisis and not simply a temporary upheaval. Is not the future of man much more ambiguous, much more uncertain than de Chardin allows? Can one substanciate one's faith in the objective verities of nature, and does not de Chardin add his faith to his scientific training with a kind of "leap"? The whole trend of the twentieth century is to suggest that man's knowledge is much more limited and that he shall have to learn to live without a clear discernment of the essential nature of things.

Finally, the Omega point remains a paradox. Is not biblical faith tied to a "new heaven and a new earth" rather than the sublimation of earth? Does the Omega point do justice to the biblical doctrine of the unity of body and soul? Are we not destined to live in an uncertain future, from any scientific point of view, but within the hope that in the resurrection of Jesus Christ we have life. I hardly think we can pay so little attention to the experience of the twentieth century in any assessment of the future hopes of mankind.

THE HUMOR OF CHRIST, Elton Trueblood. Harper & Row, 1964. 127 pages, $2.50

A MATURE person has a sense of humor. This book is about a significant but often unrecognized quality of Jesus' teaching. Jesus was no joker, a hearty teller of funny stories, but Dr. Trueblood points out, he did use humor, irony, paradox, the preposterous, and the incongruous which certainly brought smiles, chuckles, and sometimes laughter from his hearers. Without recognizing this aspect of humor, the author feels it is impossible to fully appreciate and understand some of his comments (such as some made about Herod, the Pharisees, priests, and even the disciples) and some of his parables (that is, The Old and New Wineskins, the Talents, and, especially, the Unjust Steward).

A careful study of this thoughtful book which also surveys philosophical and classical insights and references to humor illuminates many of the teachings of Jesus and offers new insights into the Gospels. Jesus used humor not for humor's sake, but to reveal some facet of truth that would otherwise not have been revealed. Despite its scholarliness, the book is also delightful to read. *Harold Z. Bomberger, McPherson, Kansas*

HOW JESUS HELPED PEOPLE, Alan Walker. Abingdon Press, 1964. 158 pages, $2.75

HERE is a series of short sermons, telling how our Master met the specific needs of those he contacted. The book is easy to read; profound thoughts are expressed in simple words. We are reminded again how our Savior is concerned with problems outside the church doors. And we are impressed with our own indifference, so often shown by closing our eyes to the problems of others. The author selects thirteen incidents in the life of our Lord that illustrate his love for the suffering, physically and spiritually and mentally.

The book is recommended for lay persons, but contains excellent sermon material for our pastors. The author has been active in Christian work in Australia for years and has conducted preaching missions in many countries of the world. *W. Newton Long, Baltimore, Maryland*

THE WHOLE PERSON IN A BROKEN WORLD, Paul Tournier. Harper & Row, 1964. 180 pages, $3.75

A PROVOCATIVE study for a denomination whose theme is To Heal the Broken and for its leaders who desire to implement it. An internationally renowned Protestant Swiss physician and psychiatrist diagnoses the illness of our time and prescribes the healing message of the gospel. He sees the modern world as ill, broken, divided within itself like the victim of a mental disorder and states that this originates in a "rift between the spiritual and temporal." Not only to individuals and society at large but to a divided church, Tournier insists upon penetrating and often disturbing therapy. This study could be called a book on the Christian faith undergirded by the best psychological concepts or a book on psychology with the finest theological moorings. *Harold Z. Bomberger, McPherson, Kansas*

CLASSIFIED ADS

FOR SALE. Six view lots adjoining new church property. 70 x 100 average size with all improvements on private street across from new Church of the Brethren in growing San Diego. Contact: Claude F. Dadisman, pastor, 4114 Swift Ave., San Diego, Calif.

NURSES. R.N.s needed for hospital being reorganized under Protestant Evangelical Christian direction. Now 180 beds with capacity of 800 beds eventually. Starting salary for general duty $447.19, 10% differential for evening and night shifts. Merit increases each six months. Opportunities for advancement to supervisory positions. Dormitory rooms available. Write Miss Grace L. Eshelman, Director, Nursing Service, Michigan Avenue Hospital, 1439 S. Michigan Ave., Chicago, Ill. 60605.

BRETHREN TRAVEL. Reservations are now being accepted for Bible Study Tour of the Holy Lands, June 14 — July 7, 1965. Bible study and worship services led by Rev. Murray L. Wagner, pastor, Mechanic Grove Church of the Brethren, Quarryville, Pa. Reservations also being accepted for Round the World tour, visiting Brethren missions in India. For information on both tours write: J. Kenneth Kreider, 306 Cherry St., Elizabethtown, Pa. 17022.

Xerox makes UN education almost fun

A Carol for Another Christmas, the first of a series of five ninety-minute TV specials inspired by the United Nations, suggests that the selective viewer is to be treated to one of the most remarkable ventures in television history.

Perhaps the most selling thing that could be said is that the John Birch Society asked its members to send a "flood of 50,000 to 100,000 letters" to the sponsoring Xerox Corporation, condemning the series and threatening a nationwide boycott of Xerox's (electro-copy machine) equipment. Sold?

According to one report, Xerox has received approximately 25,000 letters written by, according to the company's best calculations, perhaps 5,000 individuals. Christians may want to write to Mr. Joseph C. Wilson, President of Xerox Corporation, 6 Haloid Street, Rochester, New York, and, for the first two shows, to Mr. Leonard Goldensen, President, American Broadcasting Company, 7 West 66th Street, New York, New York, to register appreciation for good quality television and for the daring sense of mission these men represent.

Xerox is underwriting the total four-million dollar budget and is dead set against any commercials interrupting their TV dramas — thus, providing a TV treat instead of the treatment. Producers, directors, stars, writers, and composers — and they have lined up some of the best — are donating time and talent for the basic minimum wages and fees required for their guild. If it were not for this, the programs would be the costliest ever produced for TV, if not prohibitive.

Rod Serling, one of television's few famous writers, gave the first of the series a kind of UN a-la-Dickens, a-la-"one-step-beyond" treatment. One might have preferred the more familiar ghosts of Dickens' Christmas Carol to the coffins of war dead and the visit to Hiroshima's faceless survivors with the Ghost of Christmas Past.

Sterling Hayden, turning down a $50,000 movie role, played the ever-present isolationist version of Scrooge as Daniel Grudge, who found it easier to feast on Christmas dinner with Ghost Present when he could not see the world's starving (that is enough) — a memory that the viewer could well have done without until after the holidays, at least.

Comic Peter Sellers, shunning his usual quarter of a million dollars a picture for the fee of $350 required by his guild, played the not-so-funny Imperial Me, leader of the handful of isolationists remaining after the war that Grudge could not get Ghost Future to say "had to be or not."

In no sense documentaries, each play in the UN series is full-fledged entertainment with the "message" imparted as subtly and unobtrusively as the participating artists can manage. For example, the point of the first was that men do not begin to swing fists until they stop arguing; thus, the UN exists to keep the nations talking, even arguing.

"Who Has Seen the Wind?" will be the next to be broadcast on Friday, February 19, over the ABC network, 9:30-11:00 p.m., EST, starring Edward G. Robinson and Maria Schell. It is produced and directed by Joseph L. Mankiewicz, director of "Cleopatra," the most expensive picture ever made. Two others will be scheduled later on NBC and ABC.

Commenting on the why of the venture, Xerox President Wilson observed, "How ridiculous it would be for us to build a showroom in New York without simultaneously trying to build a peaceful world." There must be a "subtle and unobtrusive" message here somewhere! □

by Richard N. Miller

How to fingerpaint

■ Finger painting can be fun. You too can share in the enjoyment of finger painting and make beautiful and useful things.

Finger paint is very simple to make. Its ingredients consist of regular cornstarch and a few other inexpensive household articles. With it, you can decorate all sorts of things and even make a painting which you can frame and hang on the wall of your home.

Besides the paint you will need some water and a sponge, a roll of shelf paper or coated paper and a working surface protected with newspapers or an oilcloth.

The technique is easy. First,

by KENNETH CORBETT

cut a sheet of paper and wet it with a sponge. Smooth it flat on the surface of the working area. Next, put a large blob of the finger-paint mixture on the paper and spead it out, using both hands. Now you are ready to play. Use thumb and fingers to make small forms and swirls. Use the side of the hands to make leaf forms or stripes. Fingertips and fingernails are useful for sharp lines and lettering.

Finger painting is really the reverse of regular painting. Instead of putting color on a particular spot, the design is formed by pushing the medium away from certain areas. For free swinging designs work standing up. There is a far greater freedom of movement when the whole body sways with the strokes of the arms and hands.

To work with more than one color at a time, some care must be taken not to wind up with a muddy effect. With practice, however, beautiful multicolored paintings are possible.

What to make? Well, obviously gift wrapping paper because it can be personalized with a name or message; covers for wastebaskets, desk files, canisters, and books; link chains for an old-fashioned Christmas tree; mobiles and other party decorations, even holiday or birthday table mats. The list is almost endless.

Tightly covered finger paint keeps almost indefinitely so do not confine it to the rainy days. It is both relaxing and creative, and, of course, it is always popular as a party game or shut-in activity.

CORNSTARCH FINGER PAINT FORMULA

- ½ cup cornstarch
- 1 cup of cold water
- 1 envelope of unflavored gelatin
- 2 cups of hot water
- ½ cup of soap flakes or detergent
- Various bottles of pure food colors

Combine cornstarch and ¾ cup cold water; soak gelatin in remaining ¼ cup cold water. Stir hot water slowly into cornstarch mixture. Cook and stir over medium heat until mixture boils and is clear. Remove from heat; blend in softened gelatin. Stir in soap or detergent until dissolved. Cool mixture; then divide into a jar for each color. Stir food colors into mixture in each jar to desired intensity.

WINTER HOMES

By Ruth Eitzen

God has given each creature a way of protecting himself when the cold winter winds blow. On the right side are some of these homes. On the left are those who live in them. Can you draw a path from each one to his winter home? Finish the rhyme below, using the pictures to help you.

The p_____ loves his warm barn well;
The snail hides under the leaves in his _____.
The boy has a _____ of his very own;
The ladybug crawls under a st_____.
The squirrel has a nest in the top of a _____,
And a _____ is the home of the honeybee.
The _____ hurries home to his cozy den.
Each one has a home until spring comes again.

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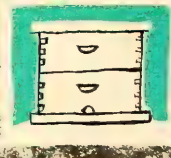

In Brief

PERSONAL MENTION

The **Galen Frantz** family, of Rocky Ford, Colo., has gone to Nigeria, where they are serving with a Colorado State University overseas project. . . . **Dr. Andrew W. Cordier** is one of the coeditors of a book entitled The Quest for Peace, published by Columbia University Press. He is dean of the School of International Affairs at Columbia. . . . Congratulations are in order for several couples observing golden wedding anniversaries: **Mr. and Mrs. Clyde Smith** of Hartford City, Ind.; **Mr. and Mrs. Carl M. Elrod** of Prairie City, Iowa; **Mr. and Mrs. Fred Plunkett** of Robinson, Ill.; **Mr. and Mrs. A. L. Nance** of Warrensburg, Mo.; and **Mr. and Mrs. X. L. Coppock** of McPherson, Kansas. Three couples have marked a sixtieth anniversary: **Mr. and Mrs. Harry D. Miller** of Claysburg, Pa.; **Mr. and Mrs. Howard Weiss** of Lebanon, Pa.; and **Mr. and Mrs. W. C. Sample** of Ashland, Ohio. In Eastern Pennsylvania three couples recently observed a longer period, sixty-three years, of married life. They are: **Mr. and Mrs. Moses Kreider** of Annville; **Mr. and Mrs. John Breidenstine** and **Mr. and Mrs. S. K. Wenger** of Lebanon.

OPPORTUNITY KNOCKS

For **ministers** with sermons ready for publishing: send copies to Dr. G. Paul Butler, editor of Best Sermons, Little Silver Point Road, Little Silver, N. J. . . . For **summer travelers,** interested in a bus tour to Ocean Grove, New England, Nova Scotia, and Quebec: write to L. W. Shultz, North Manchester, Ind. . . . For a **retired doctor,** a position as house physician at Bethany Brethren Hospital: write to Olga Bendsen, 3420 W. Van Buren St., Chicago, Ill. 60624. . . . For **Brethren** living in isolated areas of Colorado and New Mexico where mission points might be established: send names and addresses to the Mission Commission of the Colorado District, Mrs. Amelda Tompkins, 901 E. Aspen Ave., Fruita, Colo. 81521. . . . For **students and vacationers** interested in a thirty-four-day tour of Europe with college credit in art and literature, leaving New York on June 14: contact Della Lehman, 2909 Arrow Highway, La Verne, Calif.

PLANNING AHEAD

Immediately after burning their mortgage on recent additions to the **Pleasant Hill** church, Pa., the members considered plans for building a new parsonage this year. . . . A similar project will be in store for the **English River** church in Iowa, according to a recent congregational meeting. . . . Also in prospect is a new baptistry for the **Stony Creek** church in Ohio. . . . New facilities are being effectively used in the **Rouzerville** church, Pa. . . . and the **Melvin Hill** congregation in South Carolina, having dedicated a new addition, reports that a heavy local program did not keep it from giving more than $4,200 to outreach during the year. . . . A 12.4-acre plot of land purchased by **Elizabethtown College** will serve community recreation purposes until such time as the college needs the property.

THINGS TO COME

More than two thousand Christian educators are expected to gather at Louisville, Ky., Feb. 12-18, for the **annual meeting** of the Division of Christian Education of the National Council of Churches. Theme of the program is "Mission: the Christian's Calling." . . . Women around the world will sponsor observances of the **World Day of Prayer** on March 5. Worship services are based on Micah 6:8 and confront the question, "What doth the Lord require?" . . . **Dedication** services for the new Lynchburg church, Va., are scheduled for March 21. . . . A second North American **Conference on Church and Family** is being planned for May 30 — June 3, 1966, at Hamilton, Ontario, Canada.

DEATHS

Keltner, Frank V., Fort Hamilton, Ohio, on Nov. 28, 1964
Kimmel, Stanley, Lanark, Ill., on Nov. 22, 1964, aged 35
Kretzer, Myrtle E., Maugansville, Md., on Jan. 16, 1964, aged 91
Leece, Jay D., Marne, Mich., in 1964, aged 62
Lindsay, Ida, Lanark, Ill., on Nov. 16, 1964, aged 82
McGowan, Carl, Fawcett, Ohio, on Nov. 27, 1964, aged 74
Metzger, Clarence, North Manchester, Ind., on Dec. 24, 1963, aged 81
Myer, Fred, Flora, Ind., on Nov. 16, 1964, aged 79
Miller, Edgar W., Bridgewater, Va., on July 20, 1964, aged 49
Mohler, Lizzie B., Lititz, Pa., on Nov. 11, 1964, aged 87
Norcross, Charles D., Glendora, Calif., on March 11, 1964, aged 92
Parrett, Harry A., Flora, Ind., on Oct. 29, 1964, aged 71
Petry, Mary, New Lebanon, Ohio, on Aug. 27, 1964
Phares, Lula S., Harrisonburg, Va., on Nov. 20, 1964, aged 81
Replogle, Minnie, La Verne, Calif., on Dec. 3, 1964, aged 68
Roberts, Mary, North Manchester, Ind., on May 23, 1964, aged 80
Rohrer, Harry V., Fulton County, Ind., on Oct. 26, 1964, aged 86

Sandridge, Eva, New Hope, Va., in 1964, aged 70
Shedron, Roscoe R., Rossville, Ind., on Nov. 11, 1964, aged 80
Shively, Jacob C., Bremen, Ind., on Sept. 2, 1964, aged 91
Shope, Frank M., Shippensburg, Pa., on Nov. 17, 1964, aged 78
Slyder, Ella C., New Lebanon, Ohio, on Oct. 5, 1964, aged 91
Spaid, Bertha L., Yellow Spring, W. Va., Nov. 3, 1964, aged 81
Stanford, Henry B., Mobile, Ala., on Dec. 4, 1964, aged 54
Swartz, Myrtle, Des Moines, Iowa, on Sept. 27, 1964, aged 80
Trent, Rebecca, Flora, Ind., on Nov. 4, 1964, aged 44
Weaver, Milo, Bremen, Ind., on July 13, 1964, aged 69
Westheaffer, Anna G., Arcadia, Fla., on July 31, 1964, aged 87
Wright, Roy S., Bridgewater, Va., on Sept. 2, 1964, aged 62

CALENDAR

Jan. 31 — Feb. 7	**National Youth Week**
Feb. 7	**Boy Scout Sunday**
Feb. 14	**Race Relations Sunday**
Feb. 21-28	**Brotherhood Week**
Feb. 28	**Brotherhood Interpretation Sunday**
Feb. 28 — March 5	**Brethren Adult Seminar**
March 3	**Ash Wednesday, beginning of Lent**
March 5	**World Day of Prayer**
March 7	**Girl Scout Sunday**
March 16 — 19	**General Brotherhood Board meeting, Elgin, Ill.**
March 21	**Camp Fire Girls Sunday**
March 28	**One Great Hour of Sharing**

We can help to end the war in Vietnam

IN commenting upon the state of the world as well as upon the state of the union, President Johnson said, "We will not, and should not, assume it is the task of Americans alone to settle all the conflicts of a torn and troubled world."

To this sentiment we would add a hearty amen. But we must hasten to point out that a good place to put such noble words into immediate application would be in "torn and troubled" Vietnam.

The President says that our American military forces are there at the request of a friendly nation that wants help in fighting communist aggression. He neglects to explain that the communist danger there has grown because of a long series of blunders on the part of the French, who used to be the colonial masters in Indochina, and on our part as well. He neglects also to mention that the people of Vietnam, whom we are supposedly defending by means of the military "advisers" we station there, do not have confidence in the dictatorial leaders of their country who have maintained their power, not by free elections, but by our financial and military support. He says nothing about the fact that the foreign troops in Vietnam are American troops, not Chinese troops or North Vietnamese troops.

The truth is that over a period of years, under different administrations, we have become involved in a civil war, apparently maintained on behalf of people who are themselves weary of war and desirous of peace. The results of this policy have not been to strengthen democracy in Southeast Asia but to run the risk of all-out war. We are actually helping to create the kind of conditions in which communism is most likely to thrive.

In the light of our predicament some of our leaders are urging us to carry the war into North Vietnam as a means of stopping guerilla activity in South Vietnam. We would then be the obvious aggressor and would lose what little moral influence for peace and order we still have in Asia. We would be in great danger of escalating the war into a major conflict, with all the awesome implications a nuclear war would entail.

In recent weeks a few lone voices have called for a new look at our role in Vietnam. Surely the time is here to call for a cease-fire, to begin the withdrawal of American troops, to ask for the convening of a conference of all the nations that have been involved in the conflict, to negotiate a settlement that will neutralize all of Southeast Asia, and that will provide for free elections under UN supervision in both North and South Vietnam.

SURELY, if the President meant what he said, that it is not the task of Americans alone to settle world conflicts, he ought to welcome constructive proposals that look toward a negotiated settlement.

Because the public has been generally misinformed or uninformed about the actual situation and the reasons for it in South Vietnam, there has been little support for a constructive peacemaking policy. As individuals we are all a part of the public whose opinion needs to be heard. Let us first become better informed as to the actual situation. Then let us inform our government of our desire to see the killing stopped and the reconciliation begun. We believe that is what the Vietnamese people themselves most desire. — K.M.

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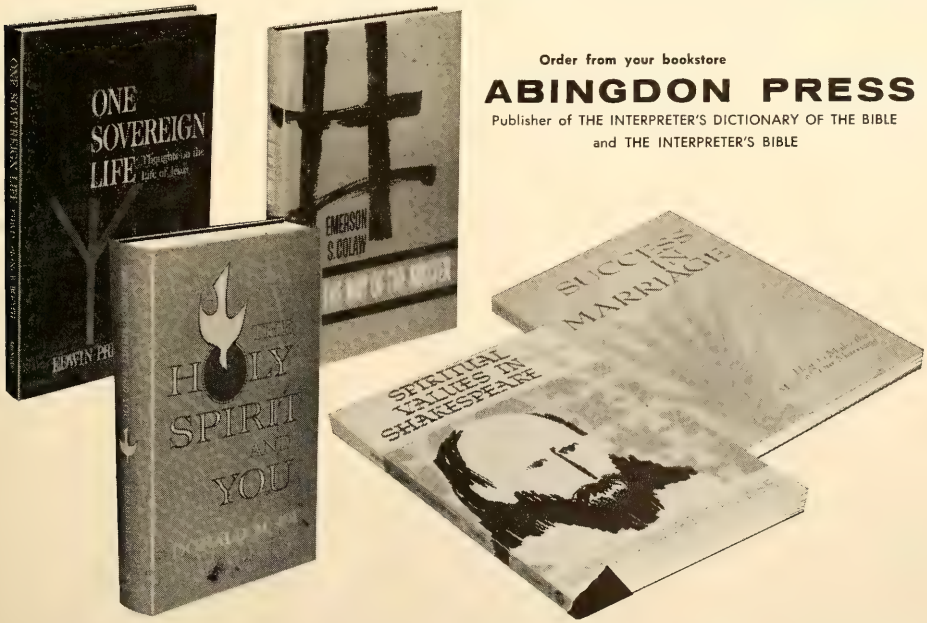

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No casual triumph. *This is the way a missionary writer describes the success of an Ecuadorian girl in securing an education in preparing to teach.* by Estella Horning. page 2

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Life begins at 65 *in new and creative ways for persons who prepare for an enriched life at their time of retirement.* by Ira H. Frantz. page 7

Pierre Tielhard de Chardin *reflects on the future of man in a new book.* Reviewed by Donald E. Miller. page 25

Xerox makes UN education almost fun, *a review of a significant television production dealing with current issues.* by Richard N. Miller. page 28

OTHER FEATURES include a special report evaluating Vatican II, news of evangelistic outreach at Frederick, Maryland, the story of a controversy over curriculum in Canada, a special page for children, and a meditation, *God Speaks to You,* by DeWitt L. Miller.

COMING NEXT

How a Cheyenne Indian became a member of an Ohio church and discovered a mission while in army service in Vietnam is the subject of a fascinating story by *Lois Teach Paul* . . . Are you an enemy of the dream of the prophets — the dream of a world of justice and peace — or are you a supporter of that dream? asks *C. Wayne Zunkel* . . . A layman raises questions about exempting clergymen from the draft . . . A churchman explains how the National Council of Churches serves its member churches . . . Special news reports survey action by Christian groups regarding open housing and the situation in Vietnam . . . Short features include a pledge for fathers and another for mothers.

VOL. 114 NO

Pete Contreras:
man with a mission

/messenger

CHURCH OF THE BRETHREN 2/18/65

Structuring the Church for Mission ■ Holders of the Dream

Readers Write

☞ *In the first week following the appearance of the new* MESSENGER, *a number of readers wrote brief notes to express their reactions. The following quotes from letters are typical of the comments received. — Editors.*

The format is attractive, and it is good reading from cover to cover. . . . I also feel it is an advantage to have the magazines come less frequently, thus allowing more time to read each one. — Oregon

May I congratulate you on the new *Messenger,* which was long overdue for some changes. The new paper gives a fresh appearance outside and throughout the inside. — Pennsylvania

I have heard nothing but praise for the new *Messenger* and thought I would pass it along. I have heard expressions of appreciation all the way from ages nine or ten through eighty. — California

I am greatly impressed with the clear photographs, good art work, and the use of color. The *Messenger* looks very inviting among the other magazines on the coffee table. — Pennsylvania

It is of such quality and workmanship that it "demands" to be read as soon as it comes into one's hands. For many years I had hoped we might have such a paper. Your achievements have gone beyond my fondest dreams. — Colorado

When we picked up the *Messenger* yesterday we experienced a sense of loss, similar to that felt at the death of an old friend.

That was soon replaced by genuine appreciation for the splendid new features. Life constantly changes. An effective message for today requires alert messengers to carry the faith of our fathers. — Iowa

I found the articles and items both interesting and inspiring and read it through entirely during the first few hours. It was especially good to have an introduction to Tom Wilson, pastor of the First Church of the Brethren, Chicago. — Virginia

As one interested in the improvement of publications and realizing the problems involved, I am sincere in saying that the redesigned magazine is a very good job. — Pennsylvania

We do like the new format of *The Gospel Messenger.* And so fitting to have the lead article in the new *Messenger* on a most outstanding courageous young man. Thank you for the article on Thomas Wilson. — Michigan

The format is striking and equal to that of any present-day journals of religion. The content in this first issue sets a standard that will demand much to maintain. *The Gospel Messenger* has been part of my life since boyhood days in the Church of the Brethren. Now the *Messenger* comes as a worthy successor to a journal that has contributed much to my life and thinking. Christopher Sower could well be proud of the new *Messenger.* — Presbyterian minister

I think the new *Messenger* is the greatest improvement in our denomination in my generation! — Virginia

Congratulations on the new format for the *Messenger.* I have nothing but praise for the entire issue. I really didn't expect that that much could be done to improve the quality of the magazine. — Washington

I like the new *Messenger.* I only wish it were larger. I read it all, and get so much good from the missionary articles. — Indiana

We like all of the new articles and stories. We are somewhat disappointed, though, because several of the items we enjoyed reading were left out. They include Kingdom Gleanings, the anniversaries, the obituaries and the church news. It was very interesting to read what other churches were doing. — Illinois

I like the format of the new *Messenger* very much. The content is generally of excellent quality. But I feel that we are leaving out a thrust that is very vital — evangelism. — Ohio

We don't like it at all. It looks just like a farm magazine. — Iowa

Most of your subscribers are middle-aged or old people. They looked forward to reading news from all the churches. Everyone looked forward to reading the obituaries of loved ones. Now in your new paper nothing but the date appears. — West Virginia

LOOK FOR THE GOOD

My first thought about the 1964 postage stamp for Christmas was also that the stamps were void of a true Christmas message. Then my children came home from school with stories about the poinsettia, mistletoe, and evergreen. The poinsettia represents the flaming star; the evergreen reminds us of everlasting life; mistletoe grows high and is not easy to attain without struggle. It is always easy to see the negative aspects of many things in life. A rewarding experience is to look for the good even in the worst situations.

WILDA E. ROHRER
Naperville, Ill.

MESSENGER, Vol. 114, No. 4. Feb. 18, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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by LOIS TEACH PAUL

PETE CONTRERAS

man with a mission

Pete felt right at home among the Montagnard (mountain savage) people who lived in the highlands of Vietnam. His mission: to provide them with food and clothing—and to teach them the Christian way he first discovered in a Brethren home and a Brethren church

THE SLIGHT, swarthy man looked right at home amid the horde of eager, brown children. Only his uniform distinguished him. Sergeant Major Pedro Contreras of the United States felt strangely akin to these mountain tribesmen of South Vietnam. "We even look alike," said Pete, "me, a Cheyenne Indian, and they the Montagnard." How Pete found his way to Vietnam would in itself be no unusual story, but in order to understand why he found a mission among the Montagnard you need to know more about him, about his early life, his marriage to a Brethren girl in Dayton, Ohio, his conversion, his Christian service as a mili-

A MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: We are pleased to present a block print of feetwashing by Iowa Kuehl, a member of the Church of the Brethren and an art teacher in Polo, Illinois. Her students are fortunate to have so creative a person as teacher. You may remember a photo story of her classwork in FRIENDS magazine sometime ago. We are struck with the simplicity and depth of feeling in this one piece of her work.

PHOTO CREDITS: 3 U.S. Army photograph by Sp5 Robert Salazar; 4 Bryce E. Baker; 11 Monkmeyer; 17 H. Armstrong Roberts; 25 "City" by Lyonel Feininger, photograph courtesy of the National Gallery of Art, Washington, D.C

Duty in Vietnam convinced Pete that God ha

CONTINUED

tary man and, of course, you must learn the circumstances that took him to Vietnam. What follows is Pete's story.

Pete was born on an Indian reservation in Oklahoma in 1919. His father, John, was one of several sons in the Sanders family group. How they came by the Anglicized name, Pete does not know. His mother was half Spanish and Catholic.

The Sanders men were typical Cheyenne fighters with a sense of independence and alert minds that searched for meaning beyond themselves. They chafed at the government's regimentation. John was killed by guards during a "period of unrest" about the time of his son's birth. The family left the reservation and settled near Arkansas City, Kansas, where the men worked for the railroad.

Before Pete was a year old, his mother married again. She left him with the Sanders grandparents until he was ready for school. After she died, when Pete was nine, he returned to his grandmother. The Catholic upbringing, the tribal rivalries, the sting of race prejudice, and a tough school life fed the rebellion in the growing boy, until he left school and home to travel as sparring partner for his prizefighter brother.

When his brother got married and quit the ring, Pete was on his own. He gravitated to the army, but only the cavalry was open to an Indian, short of stature. When he enlisted at Ft. Bliss, Texas, he sent for his baptismal record. Only then did he discover that his mother had not given him his proper surname, but rather, had registered him legally under the name of her second husband. Pete Sanders was not his name, he was Pedro Contreras.

Fifteen years later, he was a captain as-

opens package which ins soap, toothbrushes, paste, and clothing

Another box of clothing is on its way to the Montagnard in Kontum, Vietnam

ob for him to do

signed to the 3rd Armored Division at Ft. Knox, Kentucky. One day he impulsively answered a note from a girl in Dayton, Ohio. He knew the note was one of those casual things that civilians were encouraged to do to "cheer up" servicemen. She wrote back and seemed to be such a nice girl that they were soon corresponding regularly.

At the first opportunity, Pete went to Dayton and called his pen pal, Frances Heitzman. She invited him to her home on Saturday. He had never known people like the Heitzmans or that a home could be so full of love and laughter. He was accepted without the hesitation he had expected when they would recognize his obvious ancestry and would learn that he was ten years older than Frances. He asked Frances for a date on Sunday, and she invited him to accompany her to church. He had never been inside a Protestant church, but he was impressed with the spirit he found there, the sincerity and the friendliness, and with the sermon the young minister preached.

"The church confronted me with Christian love and I saw what it meant — in the home and the church. I became curious about the Bible and began to read it eagerly," Pete recalls.

He returned to Dayton as often as he could, and the conviction grew that this girl he loved, her home, and her church was Christian the way he wanted to be. Even before he and Frances became engaged, he had spoken to the pastor about baptism. The rites were performed in the Ft. McKinley Church of the Brethren. Two weeks later, he and Frances were married in the same sanctuary.

"My baptism was a true rebirth," Pete says. "I felt it was the result of God's long call to me. I was so thrilled that Christ had accepted me. I was truly blessed when I entered the church."

In the year that followed, Pete's conversion helped him overcome the sense of rejection that had been so deeply planted in his childhood. His wife's parents, Harry and Martha Miller Heitzman, had at one time attended Bethany, and they spent many hours in discussion and instruction from the Bible. Frances' encouragement and example were his bulwark.

When he was sent to Germany on a three-year tour of duty, Pete used the time for study, searching, and growing up in the faith. The Contreras family returned home in November 1957, bringing their tiny son, J. Calvin, to meet his grandparents.

Pete resumed duty at Ft. Knox, where he and his wife began to work in a small Baptist mission near their home.

"They needed us," Pete says, simply. "The members were fine people, some were substandard in education, and they had grown used to being listeners rather than doers. Fran helped with the music; we both taught Sunday school classes and did a lot of community work. The pastor asked us to transfer our membership, but we couldn't. Being Brethren is more than a name; it is a philosophy."

Early in 1963, Pete began to wonder what he had best plan to do to support his family, for his twenty-five years in the service would soon terminate. He was forty-four years old, had a wife and two small children, and another child due in early spring. Then early in April, instead of discharge papers, he received orders for a twelve-month tour of duty in Vietnam.

am children express a tmas greeting to church h remembered them

CONTINUED

He became convinced that God had something special for him to do. "I felt a strange alertness, why I didn't know. We saw this twelve months of separation as a challenge to Fran to learn to manage the family alone, if she should be called on to do so."

Four weeks after the baby was born safely, Sergeant Major Contreras was in Vietnam. He was assigned to the jungle country of the central highlands, 590 kilometers north of Saigon as a U.S. army adviser. They were stationed near Kontum, a village that lay in the bend of a river and was home to 20,000 people who lived under the most primitive conditions. These people were Vietnamese, but up the mountain slopes, in the jungle that surrounded the city, live the Montagnard tribesmen – "mountain savages."

These tribesmen are nomadic and wander along the mountain ranges, unmindful of national boundaries. They have never been accurately counted and feel no allegiance to any government beyond their tribe. The Montagnard are considered an inferior race by the Vietnamese, who exploit them at every opportunity. The mountain people are peaceable, freedom-loving, and nominally Catholic. The communists have made little headway among them, but the Viet Cong, hiding in the jungle, are a constant threat to their carefree life and safety.

When Pete arrived at the U.S. advisory compound, he observed that the country resembled the early American west, and the Montagnard looked like Indians! They possessed the same independent and dignified manner that he recognized. Pete's heart went out to them when he saw their poverty, their exploitation, their ignorance, and their superstition.

The advisory detachment itself totaled about a hundred forty soldiers. When Sunday came, Pete went to Protestant services. Three other men were present. At the end of the short service, Pete spoke to the sergeant in charge and offered his help. "Oh, thank God," said M. Sgt. Bunn, as he grasped Pete's hand. Together they talked over the situation. The detachment chaplain was a Catholic priest, and there were only a couple of Bibles and hymnals and no teaching materials. The nearest Protestant minister was an independent missionary, a Mr. Stanley Smith, whose small mission that had been started by his father was several miles away.

"Then it hit me," Pete said; "I knew why God had sent me here – to the Montagnard and to the prodigal sons of our own detachment."

He wrote home to Fran and to his mother-in-law, describing the conditions. "If only I had something to work with. Send me some teaching materials, back issues of the *Leader*, and some songbooks. Send me some children's clothes, too. These kids are almost naked, and the nights get cold. Put in some hard candy and some salt, that's so precious here."

Fran caught his sense of mission, and so did Martha Heitzman. As Ft. McKinley's aid director, Martha challenged the women of the CBWF to a person-to-person Christmas Vietnam mission project. In three months' time, the women had collected, mended, and packed eleven boxes of clothing and shipped them. They had tucked other small items among the garments – soap, envelopes of salt, candy, toothpaste. Ft. McKinley's men helped too; they collected and sent to Pete enough money to buy twenty Bibles for the detachment. Fran sent small toys, bubble gum, Kool-aid, popcorn, and other small sweets that Pete used to make friends with the shy villagers.

Pete worked as he had never worked before. Every off-duty hour he spent working among the men, reminding them that their conduct here witnessed to their religious

Pete Contreras, one quarter Cheyenne, but wholeheartedly Christian

faith and their country's image. He taught, preached, led singing (off key) and attendance grew. The men became interested in Pete's project and donated to a mission project of their own – the building of a small chapel for Mr. Smith in the Dak To area. The contributions that the men collected enabled Mr. Smith to build two chapels in his mission territory.

To keep himself fit, Pete would run several miles a day. He planned his itinerary and filled his pack with clothes and goodies so that he could visit different villages each day of the week. The people soon learned his schedule and when he approached, he found the children waiting for him. People from outlying villages soon began to appear too and ask for help. He distributed sweets, clothing, and kindness.

The villagers, though they were in great need, would accept nothing for themselves unless there was enough for every one. They would take nothing from Pete's hand; rather, they would stretch out their cupped hands, and he would lay his gift in them. Pete made two rules for himself: insist on cleanliness, and always tell them that the gift he gave came from Christian friends in the United States who loved them. He felt rewarded when they would ask why he was doing these things, giving him an opportunity to tell them what Christian love and sharing meant. "I was only the channel through which this Christian love flowed, at God's bidding. The people back home gave, I was only God's instrument. I feel this strongly, and am grateful that God gave me such a thrilling opportunity to serve."

As word of his work spread, other Christians began to help. He met James and Alice Cooper from the Summer Institute of Linguistics, who were working on a New Testament translation into the tribal language. They lived and worked in a village. Mr. Cooper was soon helping Pete in the army detachment services and with the clothing distribution. Charles Heinze, a member of the advisory detachment, pitched in, too. Even Vietnamese Christians helped.

As his tour of duty came to an end, he made plans for these friends to continue the

Pete assigns fourteen-year-old Trui the task of making distributions in his absence

distributions, for he determined to send things after he returned home. Heinze was his contact man. Before he left, a Brethren man, Sergeant David A. Blackburn of Ohio, came to the detachment as a replacement. Another Brethren, Lynne Cabbage, of Prairie City, Iowa, was there too. He was working with the natives to improve agricultural methods under the auspices of USOM. "It's amazing; you can pick out a real Brethren man, their sense of mission is something special."

Pete returned home a year to the day from when he left. He is a man with a new mission in life. "I know now that God can take an ordinary guy like me and accomplish his work. I had the willingness, was in the right place at the right time, and God used me. The same call comes to everyone – we just have to learn to hear it and accept it. For this I deserve no credit. I feel he means for me to go back to the Montagnard someday, just how or when, I don't know yet. I send a box at least once each month to Mr. Cooper through Mr. Heinze and correspond with my friends."

"Our country and the church must be prepared to help those people when peace comes. The Montagnard are friends of the United States more than the Vietnamese. I plan to retire from the army in 1968, and I am eager to know what God wants me to do next. I am praying for guidance."

Jesus gave us the secret of an abundant and joyful life – " 'he who loses his life for my sake will find it.' " Sergeant Major Pedro Contreras knows exactly what that means. □

A father's pledge

I accept my responsibility in the partnership of parenthood. I count it a joy to share in this wonderful relationship with the mother of our children. I will give her the honor due her position and all my love to support her in her task.

I will be sensitive to our children and their special needs. I will seek to uncover their hidden strengths and talents and to encourage their development. I will offer gentle guidance toward pathways of useful service.

As God gives me strength, I accept my duty to earn a living for my family, to provide shelter, clothing, food. But more than house or fabric or bread, to provide a home for the soul, a retreat from rush and conflict and hurt, a place warm with love, security, trust.

I will take time to live, to be a real member of the family, to spend with them those hours which show their importance to me. I will take time to be a true parent.

I will give spiritual leadership to my family, in regular worship periods and day-by-day teaching. I will be a true follower of Christ myself and lead my family to live for him too. In word and deed I will endeavor always to be an example worth following.

I bow my heart to God in thanksgiving for his grace and in petition of his strength as I make this pledge.
Grant and Ruth Stoltzfus

Concord Poster 116. © 1962, Grant and Ruth Stoltzfus, R. 2, Harrisonburg, Va.

A mother's pledge

I will do my part to make our home a happy place to work, play, love, and worship. I will give Christ his place in my life and help each family member to be loyal to him and to the church.

I will be a loving companion to my husband, mentally, physically, and spiritually. When misunderstandings come, I will be quick to forgive and to ask forgiveness. I will encourage a happy relationship between my husband and our children.

I will take time to enjoy our children and to appreciate each one individually. I will discipline out of love and not to relieve my inner feelings. I will help our children to befriend people of all races and to live above petty grievances. I will answer all their questions about life and teach them about eternal life in Christ.

I will maintain an interest in people and affairs outside our home. I will pray, give, and go as God leads me to help those in physical or spiritual need.

I will look upon this life as only a part of God's great plan for me. I will keep busy and happy, with an enthusiasm for life but with my face set toward my Father's house of many mansions.

God helping me, this is the kind of person I will be that my life might be a blessing to my husband, to our children and to the generations to come, to the church and to the world.
Ruth B. Stoltzfus

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Holders of the dream

Why do not more persons today share the vision of the men of the Bible who looked for a new day to come?

THE OLD TESTAMENT prophets had a dream. They were realists. They were well aware of sin. They were deeply sensitive to man's inhumanity to his fellowman. They had seen injustice, violence, and abuse. But they did not become cynical or pessimistic. They had a dream. Because of their deep faith in God they looked for a day when God would rule in the hearts of men and when war and injustice and poverty would be no more.

Micah and Isaiah both said that one day men will "beat their swords into plowshares, and their spears into pruning hooks." Nations will no longer go to war, but each man will sit under his own fig tree – not under fig trees in Vietnam and West Germany and Korea – and none shall spread fear upon the earth.

In the New Testament this deep longing takes on substance. Jesus talks about it in specific terms as his ministry becomes the kingdom of God. The New Testament pages come alive with the promises of an end to war, of peace on earth and goodwill among men. Jesus spells out in detail the spiritual, moral, and ethical demands that the coming of God's kingdom will mean. He warns that before these things are accomplished there will be wars and rumors of war. There will be oppression and persecution. But he keeps these dreams alive by promising that though such turmoil will surely lie ahead, "the end is not yet." This is not God's final word.

And the very last book of the Bible, The Revelation, written in a time of extreme turmoil and persecution, continues with vibrant optimism to look to a time when there will be a new spirit upon the earth, when crying and pain and war shall be no more.

There was a day when individual families warred against one another. You see this in early Old Testament times: Family clans went to war against other tribes or clans. Then men learned to live together as families within cities. And in the ancient world, cities warred against one another.

In some areas, as in ancient Greece, cities joined together for mutual defense and peace. And then cities united within states, and there came the emergence of nation-states.

In our own country, after considerable struggle, we went beyond that through the formation of what we called the "United" States – where states live side by side in peace.

More recently in our history, we have expanded this to still

Man must learn, step by painful step, to realize the dream of the Old Testam

larger regions. At one time Canada and the United States could easily have gone to war over disagreements over the waterways and the Great Lakes region. There was a time when misunderstandings and tensions were even deeper than those presently between the United States and the Soviet Union. But through negotiation, we arrived at disarmament along that vast border, a disarmament with controls. Today our northern border is one of the longest unarmed borders in the world.

So man has learned, step by painful step, to realize the dream of the Old Testament prophets. We are slowly achieving disarmament under law on an ever larger scale. The progress is not always forward. Sometimes we take one step forward and two steps backward. And we may yet destroy ourselves before we catch the knack of it. But across the centuries, there has been a discernible movement toward the dream of the biblical spokesmen.

In this century there have been faltering attempts to enlarge this still further to the largest unit of all – to encompass the entire earth. After World War I, nations hesitantly formed a League of Nations, a loose association formed to lessen the chances of war. Prior to that, in 1899, mankind had established a World Court, which was revived and revised in 1920. Here was an opportunity for nations to submit differences to an impartial judicial body and receive interpretations based on treaties and recognized international law. Our own country through our Connally Resolution still reserves the right not to abide by decisions of this world body. But it is there, and it has resolved many conflicts on the basis of law rather than on the basis of sheer power. We ought to know more about it – what it is and what it could become.

In our own day we know the faltering, half-hearted attempt at a United Nations. We are not sure we are ready for this on a world scale yet, but the presence of nuclear weapons has helped to prod us reluctantly on toward reliance on reason and on law rather than on brute force and threats.

In all honesty, we must say that not everyone shares the dream of the men of the Bible. Some folks frankly doubt that the dreams of the Bible could ever materialize. They point to sin in human nature which seems a permanent part of life on this earth. They feel there will always be passions, violently expressed, and that these passions will continue to erupt even among nations. For a proof text they quote the first part of Jesus' statement: "There shall be wars and rumors of wars," but they conveniently leave off the last part of what Jesus said, "But the end is not yet."

Others do not doubt the possibility of such a world but they question its desirability. Quite frankly, they fear the kind of dreams the Bible sets forth. They oppose talk of "world order," as if this would somehow deny them some of their "freedoms." They fear talk of justice for the oppressed, as if this would somehow limit, or tie the hands, of the oppressor. They lash out at what they call "one worlders" or "visionaries."

So let us look for a moment at what they say they fear. Let us look back over the centuries to see whether the growth of equal justice under law and growth in the cooperation among men have meant more or less freedom.

The fact that you can walk out of your home today without a six-shooter on your hip does not mean that you have less freedom. In some of the frontier towns of the old West, the man with the fastest gun made the rules by which men lived. The fact that across our country, from the Atlantic to the Pacific, we have established an order in which we make our laws by ballot and hire police to carry our guns has not resulted in a perfect system, but in this limited area we have disarmament between a man and his fellowman with strict controls. Everyone of us has infinitely more freedom to speak and move about unafraid than he would have had in the days of the old West.

There is still some violence; there are still

hets before he destroys himself

areas of fear and lack of freedom. But the fault is not in our laws and justice. The failure is that we have not yet gone far enough toward the dream of Jesus and the Old Testament prophets. Their ethical and spiritual values have not yet been fully incorporated into even this limited area of our relationships.

This age-old struggle between the holders of the dream and the enemies of the dream comes up to face us. In Old Testament times the prophets sometimes referred to the enemies of the dream as false prophets. But the false prophets used the cloak of fervent religion. They used religious language to try to defend injustice, violence, the oppression of the poor, to uphold the wrongs about them. They were the defenders of the status quo, the paid spokesmen for those who oppressed and abused others.

And the false prophets are still with us. Today we still find people using the language of fervent religion, calling upon the name of God and the Bible, as they pursue aims directly contrary to the kind of basic principles which the scriptures set forth. Today's false prophets, like those of ancient Israel, do not want peace. They do not want a lessening of tensions among nations. They do not want justice and equal opportunities for all; they do not want the grinding weight of poverty lifted; they do not believe in the worth of the individual. They preach hatred; they preach mistrust; they preach discrimination; they preach the abuse of those who happen to differ with them.

The struggle between the holders of the dream and the enemies of the dream is greater than politics. It is greater than any one candidate or party. It is greater than any one election. I would guess that in 1968 and in 1972, far more than in the past election year, America will be struggling even more sharply with this basic choice as to whether we will be supporters of the "dream" or enemies of the "dream."

Norman Cousins wrote last summer in *The Saturday Review* of a visit to the Fiji Islands. "Nowhere on this earth," he wrote, "have we encountered a people as warmhearted, generous, and trusting, as the Fijians." They are a refreshing reminder that humans still are "capable of outstretched hands and uncalculated smiles."

But it has not always been so. Fijians, who now find it practically impossible to do bodily harm to another human being, only eighty years ago ate their last missionary. Just that recently they were a cannibal people.

And this was but one aspect of a larger culture which encouraged cruelty, the nursing of revenge, and a way of violence. Little children were taught, if wronged or insulted, to keep a rock or some object close by as a constant reminder until that insult or wrong was repaid.

But all that changed. It changed completely, and it changed rather suddenly.

Christianity came to the Fiji Islands. The "dream" of the Christian faith caught the imaginations of these island cannibals and changed not just their individual hearts but their entire culture. From a nation of cannibals they became a people of compassion and tenderness.

And Norman Cousins asks, "If the Christian faith could so transform that group of people, then the rest of the world would do well to find out what kind of Christianity that is."

We do not face cannibalism today, but we are brewing disease germs and poison gases and lethal rays to use against one another in war. We no longer cook individual men or women, but how much concern is raised over the fashioning of thousands of hydrogen torches, any one of which can incinerate several million humans in less than a second? "Perhaps," says Norman Cousins, "the Fijians can be persuaded to send missionaries to the rest of the world, including those countries that sent missionaries to them in the first place."

The struggle between the holders of the dream and the enemies of the dream goes on. And amid that struggle God's gentle cannibals from the Fiji Islands hold out hope. If they can give up cannibalism and everything that goes with it, there may be hope for the rest of us. □

by C. WAYNE ZUNKEL

WHAT THE NATIONAL COUNCIL OF CHURCHES MEANS TO US

by Norman J. Baugher

THE VITALITY of the ministry of our church in a changing world brings into sharp focus the role of our Brethren membership in the National Council of Churches. Perhaps it would be more accurate to say we should review the role and place of the National Council of Churches in the life of our denomination, for the council is the cooperative agency which gives practical expression to the common spirit and purpose of the thirty-one Protestant, Anglican, and Eastern Orthodox communions which it serves. In reality it is an extension of the Church of the Brethren.

The National Council is really "the servant of American churches." Its objectives, as stated in its constitution, which we have helped write and have approved, include: "To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world; to do for the churches such cooperative work as they authorize the council to carry on in their behalf; to encourage study of the Bible and to assist in the spread of the Christian religion; to encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches."

The council provides many ways through which our denomination and its congregations take advantage of these and new opportunities. as well.

For many years, for example, our editors have cooperated with other church editors through the National Council in preparing the outlines for both the Uniform and the Graded Series church school lessons. We also work together in the whole field of Christian education.

Our own scholars and educators have prepared materials for our church schools on the basis of these outlines. They have also found great help in the biblical study and insights of scholars of other communions. As a result, our churches have received high quality material and realized great savings through the cooperative effort, for we would have consumed much staff time and money if we had undertaken such a comprehensive job on our own. These benefits for a small denomination are very obvious.

IN MANY cooperative programs we benefit from foundation money which is given to interdenominational groups but which is not available to individual church agencies. The Ford Foundation grant of $54,000, underwriting the cost of an urban ministry educational project for two years, is just one example. Galen B. Ogden of our Brotherhood staff has been closely related to this development as have several Brethren of the Chicago area, where the Urban Study Center is located. A similar center has been opened at Merom, Indiana, for town and country training.

Problems common to all churches are explored by departments and divisions of the National Council, on whose committees many of our representatives sit. One study, recently published, assesses the salaries paid clergymen in the United States and Canada and provides local congregations with some guidelines to help them determine whether their support of their pastors is adequate and realistic in these high cost-of-living days. Clifford Huffman of Lancaster, Pennsylvania, has represented us on this committee and is serving also on the committee studying this same problem for us.

Almost every church is engaged in or contemplating new construction. Programs such as the annual National Conference on Church Architecture, sponsored jointly by the National Council's Department of Church Building and Architecture and the Church Architectural Guild of America, make available to local congregations a wealth of material on new church design. The council has also compiled information for "On Building and Equipping for Christian Education" — a basic guide for local churches. Arthur L. Dean, our church building counselor, receives invaluable professional information on building matters from such contacts, which information in

turn is made available to the hundreds of congregations which seek his professional services each year on church building problems.

Similar council-sponsored conferences on higher education, church-state relationships, audio-visual aids, broadcasting, family life, and other areas of concern, provide opportunities for an exchange of ideas and the use of a wide range of information and materials on an interdenominational basis.

The council serves us not only in our home communities but wherever we go. The council sponsors a Christian ministry in our national parks. And in 1964, there was a summer-long series of special seminars on the UN, conducted at the Interdenominational Church Center for the United Nations, for visitors to the New York World's Fair. It was sponsored jointly by the Department of International Affairs and United Church Women.

As opportunities to gain new insights for our own programs and problems are increasing, our responsibilities for a worldwide ministry are multiplying at a startling rate. Certainly we must see the church as more than a physical building or spiritual home on Sundays. The church must be wherever men are, and it must work particularly in the midst of humans in need. Christ's commandments that we "go into all the world" and "love one another as I have loved you" take on sharp new meaning in the face of massive world need, international tensions, and the estrangement of man from man.

To meet these complex problems, we must bring the full force of our Christian ministry to bear on them, and we can do this effectively in cooperation with our sister churches in the National Council.

We contribute relief materials to the starving and homeless in more than fifty nations through Church World Service, a National Council agency. Thirty-four other denominations cooperate in this compassionate task. In a world where two thirds of the people go to bed hungry we simply cannot do this effectively alone. Recently, through Church World Service, we helped bring water to the arid Greek island of Symi through the construction of the first solar sea-water conversion unit of its kind in the world. With this water comes new hope and health for thousands on the island. In similar ways we witness to the love and compassion of Christ in dozens of Church World Service projects of rehabilitation and self-help around the world.

We are also able to coordinate our aid, with the assistance from many other communions, to national disaster areas. During 1964, the council's Division of Home Missions channeled church aid to earthquake-stricken Alaska, and through Church World Service we offered emergency assistance to flooded communities in the South and Middle West.

Because of our experience and skill in processing material aid, the Brethren, at the request of Church World Service, now operate the nine processing centers across America through which most of Protestant relief goods is processed for distribution to all parts of the world. W. Ray Kyle is the director of all these centers.

Our contributions through another National Council agency, the Committee on World Literacy and Christian Literature (Lit-Lit), helps expand a comprehensive program to break the chains of illiteracy which bind nearly forty-four percent of the world's population in subservience and ignorance.

In the total field of world mission, in which our efforts often seem inadequate in the face of the tremendous need, we are able to make our ministry count more by planning together for new, unreached areas. Our membership in the Division of Overseas Ministries makes available to us a wealth of information on the needs, institutions, and resources of prospective mission fields.

IN RECENT years the church has come to realize that its outreach, if it is to be real and meaningful, cannot be limited to far-off overseas posts but must be applied as well to the crying human need at home. Again our efforts are made effective by participation in programs of the National Council which mobilize particular resources, skills, and experience in health and welfare, marriage counseling, and other ways to meet these needs.

Our aid through the council's Migrant Ministry brings Christ's healing message in relief and prayer to the million homeless, overworked,

MORE ON PAGE 22

* QUESTIONS *you ask*

Should Christians pray directly to Christ, or is it proper to pray only to the Father in Christ's name?

SINCE Christians have traditionally believed Jesus to be the second person of the Trinity, fully God, while at the same time truly man, it is quite proper that prayers be addressed directly to him as the Christ. It would be equally proper to pray to the third person of the Trinity, the Holy Spirit.

While most of our prayer hymns are addressed simply to God or to God the Father, many are specifically directed to the other persons of the Trinity. Examples are: "Jesus, my Lord, my God, my All"; "Jesus, Thou Joy of Loving Hearts"; "O Holy Spirit, Come to Me"; and "Breathe Upon Us, Holy Spirit." The Hymnal contains many other such prayers directed to specific persons of the Trinity.

Generally, Christians pray to God, the Father, who is the creator, and sustainer of all life. The prayer which our Lord taught his disciples begins, "Our Father, who art in heaven." And we are further taught to pray to the Father in Jesus' name. "'If you ask anything in my name, I will do it'" (John 14: 14).

This means that first of all our prayer is rooted in the mind and spirit of Jesus and is intended to be in accordance with his own character. But more than this, we pray not because there is anything in us to deserve God's favor but because of the merit of Jesus Christ, who himself was perfectly obedient to the Father's will. We dare to come to God boldly in prayer not because of what we are but because of who Christ is.

The epistle to the Hebrews further gives us the picture of Jesus sitting at the right hand of the Father making intercession to him for all who come to God. "Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them (Heb. 7:25). Thus Christ himself makes petition to the Father for those who pray in his name.

So we pray to Christ, or to the Father through Jesus Christ, our Lord. This phrase with which we close so many of our prayers should be more than a convenient way to conclude our petitions. Each time it is repeated it should remind us both of our right to pray as Christians and of the power of our prayer.

Who were the Essenes?

THE ESSENES were an important Jewish community numbering about four thousand which flourished in Palestine during the time of Jesus. They devoted themselves to a kind of ascetic life in colonies to which they retreated from the larger cities because of their strict adherence to the Levitical purity laws and their fervent desire to escape all ceremonial uncleanness.

A remarkable series of discoveries in the wilderness of Judea beginning in 1947 produced a major part of this community's literature, now known as the Dead Sea Scrolls. These important manuscripts have focused new interest upon the Essenes and their times.

The best historical references to the Essenes are to be found in the works of Philo and Josephus. Like the Pharisees and the Sadducees, other religious sects flourishing in the time of Jesus, the Essenes were strict in their observance of the Mosaic law and were strong in their support of a national existence for Israel apart from the Gentiles.

The Essenes practiced a communal ownership of property. Philo states, "Having each day a common life and a common table, they are lovers of frugality who shun expensive luxury as a disease of both body and soul." They were generally celibate, although some colonies permitted marriage, according to the ancient records. The Essenes were diligent in their study of the scriptures and believed that the promises of God foretold by the prophets were actually being fulfilled in their own history. Their morality was lofty. They promised "to honor God, to be righteous toward man, to injure no one, either at the bidding of another or of their own accord, to hate evil, to promote good, to be faithful to everyone, especially those in authority, to love the truth, to unmask liars, and to keep the hand from theft and the conscience from unrighteous gain."

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois
Replies to questions are written by Dr. Paul M. Robinson

SPEAK UP

No more exemptions for clergymen

THE SEPARATION of church and state has been much in the eye of federal judges recently. It is a wonder that the present privileged position of clergymen under Selective Service has not been challenged. I think it is time now to take a hard look at the exemptions from the draft that clergymen enjoy — including ministers in the Church of the Brethren.

Only clergymen of recognized faiths are exempt — which certainly indicates a surprising pat on the back by our government for organized religion. The weak and unknown religious group does not qualify.

If statistics should be made public, I am confident they would reveal that many of the men who escaped any national service in World War II are today, twenty years later, not in the ministry. They may now sell life insurance, Bibles, or a hundred and one other things. Deliberate evasion was not practiced; it is perfectly normal for many young men to have second thoughts about careers.

The religious life of our nation is not strengthened when an elite refuses to share in the common burdens of the day. A barrier has been established inside each religious faith that weakens, confuses, and demoralizes.

Our problems today as individuals are sometimes overpowering. Each man should feel completely free to seek advice from his own religious leadership. If a clergyman has himself served along with his fellow Americans in some form of national service, understanding is easier, talk is easier. The language of religious assistance can be more helpful.

I know that ministers in the Church of the Brethren are not cowards. They are not draft dodgers. They never asked to receive an exemption from national service, either as individuals or as a professional group. But I think it is now time for them to take immediate action.

1. Let all Brethren who have in the past accepted a ministerial exemption repent and ask forgiveness of the church.

2. Let the Annual Conference of the Church of the Brethren make it completely clear that henceforth no minister or seminary student or student destined for a ministerial career shall accept a professional exemption.

3. Let the Annual Conference prove its purpose by providing that henceforth any minister in the Church of the Brethren who accepts any professional exemption from his government shall no longer be considered a minister.

4. Let the Annual Conference instruct the Brethren Service Commission to urge our government to discontinue all exemptions to all religious groups.

Once we have reminded ourselves that each member of the Church of the Brethren counts for one only, that we are equals regardless of vocation, I look forward to new joys in Christian fellowship. Now that my pastor (whoever he may be) says he is willing to do anything he urges of me, I am more attentive. His mission is strengthened. I do not doubt he will provide great new inspiration for me and for many other Brethren. □

Wilbur Dunbar

CONTRIBUTORS

The story of Pete Contreras was written by a fellow member of the Ft. McKinley church in Dayton, Ohio, **Lois (Mrs. Galen) Paul.** She has contributed a number of feature stories, most of them introducing persons of her acquaintance.

Grant and Ruth Stoltzfus are the directors of Concord Associates, an organization providing family life messages for magazines and newspapers, posters for distribution, and radio broadcasts. They live near Harrisonburg, Va.

C. Wayne Zunkel is pastor of the Harrisburg church, Pa. . . . Three Brotherhood staff members are represented in this issue: **Noman J. Baugher** is general secretary, **Ora Garber** is book editor, and **Carl Myers** is coordinator for a new emphasis related to the concern of his book reviews.

Wilbur Dunbar frequently contributes timely editorials to newspapers in Ohio. He lives in Wooster, Ohio. . . . Contributors of verse include **Edith Lovejoy Pierce,** Evanston, Ill.; **Jean Hogan Dudley,** San Miguel, Calif.; **Enola Chamberlin,** Los Alamitos, Calif.; **Roy Z. Kemp,** Baltimore, Md.; **Myrtle Chance Allen,** Colorado Springs, Colo.; and **Alice Mackenzie Swaim,** Dillsburg, Pa.

NEWS

Waka's high school--another milestone

As seventy-three blue-jacketed students marched with candles in hand to the rear of Waka chapel in Nigeria, another milestone was chalked up in the many-faceted program of the Waka School. The combined baccalaureate-commencement exercise marked the end of five or six years of high school study for forty-eight students, the first to graduate from Waka's secondary school program.

Also receiving certificates at the same time were twenty-four men and four women who had just completed a two-year course at Waka Teacher Training College, a program now in its fifteenth year. While all in this group previously had taught school, the additional study qualified them to teach without restrictions in any or all elementary grades in Nigeria.

Among the students were three Muslims who did not participate in the farewell chapel service.

The high school graduates will enter nursing, teaching, the army, police work, agriculture, industry. A dozen may take specialized training; a few will earn college degrees.

But whatever direction is pursued by the secondary students upon leaving the Church of the Brethren school complex at Waka, the future is strange and uncharted. None has parents who came so far in formal education. For a majority, their parents cannot read or write. Only with considerable effort were many of their families able to obtain the yearly fees of approximately $55 charged at Waka.

Now the youth have joined the rising generation of trained personnel to whom their countrymen look. So does the church look to them, at the same time grateful to have had a major hand in preparing them for a new role in a new society.

Time running out on Amish taxation

Exemption of the Old Order Amish from all provisions of the Social Security Act was one of the first bills to be introduced in the 89th Congress. If the bill is not passed soon, a showdown between the Amish and Internal Revenue Service is likely.

Rep. Richard S. Schweiker (R.-Pa.) submitted the legislation, commenting that the present law "impinges upon long-established religious beliefs of the Amish. Government must not ride roughshod over the religious beliefs of any group, no matter how small.

"It is difficult to understand why

we have not been ready to permit religious groups to conscientiously object to economic regulation when we rightfully recognize their right to object to the military draft."

The Amish have sought exemption on the grounds that Social Security is an insurance which would reflect a mistrust in the providence of God to meet their future needs.

Consonant with their convictions, many Amish have refused to pay the tax, which was extended six years ago to include self-employed farmers, the occupation most common to Amish. Last year the IRS quietly placed liens against the farms of some of the Amish as a safeguard to collecting the debts. If the IRS is to collect, under the statutory limit for debt collection it must do so soon since the time limitation is near.

The proposed bill conceivably would exempt other groups, such as Mormons, other Amish-Mennonite sects, and the cult of Father Divine, observers said. Likely a similar provision would be desired by some of the groups if a medicare measure becomes law.

And ye visited me

An inmate of two years at Moberly Medium Security Prison in Missouri did not know the procedure of entering the visiting lounge. He had never had a visitor until a volunteer from the Missouri Interfaith Service Association called on him.

Another inmate of eleven years had not seen a relative or friend from home since 1957. The man is director of the prison choir that sings for a syndicated radio broadcast called "Prisoners at Prayer."

To befriend such men and assist them upon parole is the aim of MISA, a unique prisoner rehabilitation agency. Last month the agency was one year old.

Its executive director is thirty-year-old Marvin W. Thill, part-time pastor of Missouri's Plattsburg Church of the Brethren. He serves as the liaison between the agency office in Kansas City and prison administrators and parole officers.

Among MISA's small group of selected volunteers are two other Brethren, Ira W. Gibbel, pastor of Messiah church in Kansas City, and S. G. Hoover, a layman from Plattsburg.

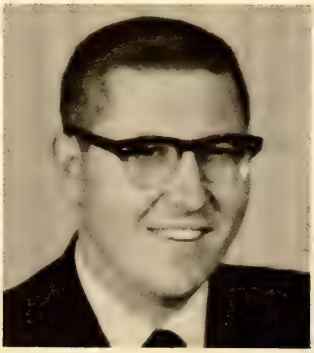
At Moberly and at Tipton prison for women, the volunteers visit prisoners nine to twelve months prior to release, assist in locating employment and housing, and maintain a continuing personal concern for the parolee.

The program is related to the Missouri Council of Churches, although its policy board is to include Catholic and Jewish as well as Protestant representation. The Church of the Brethren through the Missouri district contributed $500 this year.

"MISA seeks to reassimilate the ex-offender into society in a way in which he will be less likely to become a repeater," Director Thill explained. "The approach is intentionally different from halfway houses, which are costly and somewhat resented by the ex-offender because of its institutional setting. In rehabilitation, the support of society is most important."

As a graduate student in sociology researching violent "gangs," Director Thill is intrigued with the prospects for the MISA ministry. Though his training was in a Nazarene college and Nazarene seminary, he feels the program "very much akin to Brethren Service."

Thill . . . interfaith "Brethren" Service



The gift

At Christmas a year ago the Community Church of the Brethren in Hutchinson, Kansas, went all out to help a young family in need. Neither the husband nor the wife had much work, and one of the two children, a boy, was partially blind.

Food, furniture, and Christmas gifts were brought to the family by church members and community groups. One member paid the family's rent for a month as a gift.

This past Christmas the church had a letter from the recipient family. They had moved to another city. The husband was in radio work. The wife was looking for a teaching position. The son had had an operation and had regained full vision.

The family wrote that they had not forgotten the generosity of the church. To prove it, they sent along two money orders. One was a tithe for the church offering. The other was for the parishioner who had helped pay the rent.

1-Ws in Congo

Among the Belgian and American prisoners in the street massacre in Stanleyville in the Congo were two young Mennonite alternative service workers, Eugene Bergman, Paso Robles, Calif., and Jon Snyder, Canby, Ore. Both escaped unharmed.

They and Dr. Paul Carlson and five members of the American consulate were taken in late October by rebel forces as hostages of war. On Nov. 24, as paratroopers approached, the prisoners were marched into the street where they fled the rebel soldiers during gunfire. In the scramble, only Dr. Carlson was hit fatally as he was pulled over a wall.

Shortly thereafter, the two Mennonite I-Ws were reported ready to resume their work in the Congo.

Terse verse

The growing concept of the church as the people of God has been summed up by Catholic writer John Cogley:

Who is the church?
Who?
You!

Brethren and open occupancy

"OUR GOAL must be nothing less than an integrated church in an integrated community."

From this resolve of the General Brotherhood Board in 1954, of the Annual Conference in 1963, and of scores of congregations since, the church's stand on race relations is crystal clear — on paper.

In practice, the record seems less impressive. Rare are the congregations that are seriously working at becoming "an integrated church in an integrated community." Inasmuch as parishes tend to be more or less residential, likely few will arrive at an integrated church, beyond token proportions, unless the community they serve is integrated. Herein lies the hitch.

In surveying some communities where Brethren live and where open occupancy housing has been a public issue, Messenger found a widely varying pattern of Brethren involvement.

Nowhere has the church stood more in the midst of battle for equality of opportunity in residence than in California. It was here in November that the movement to eliminate bias in housing suffered a severe blow when voters 2 to 1 passed Proposition 14, a bill that wiped fair-housing legislation off the books.

In effect, according to Stanford University's Robert McAffee Brown, the California initiative gave the constitutionally guaranteed right to say to a prospective renter or buyer, "I realize you've got the credit, the references, and the financial stability to move in here, but it so happens I don't like the color of your skin, so take your money somewhere else."

In opposing Proposition 14 as immoral, there was virtual solidarity among California's religious leaders, save one notable exception, the Roman Catholic Cardinal McIntyre of Los Angeles. A score of Brethren pastors gave creative leadership to the drive against the proposition. For the most part they had the backing of their churches.

But for churches as a whole the distance between pulpit and pew was apparently greater than the leadership figured. "I am in favor of integration but I am opposed to being coerced into it by the state," many laymen declared. Teachers and school administrators, sensitive to the extremist pressure put upon the school systems in some communities, tended to react passively, many refusing even to allow their names to be used in newspaper advertisements supporting freedom of residence.

The vote tally revealed that laymen like Irving Porter of the Bakersfield Church of the Brethren were unique. With considerable investment in apartment houses, Porter, as chairman of the congregation's missions and service commission, brought a recommendation urging members to vote no on Proposition 14. The church council adopted the recommendation. Similar action was taken by the La Verne Church of the Brethren and by the Pacific Southwest Conference.

The executive secretary of the latter unit, Glenn H. Bowlby, said regarding the involvement of churchmen: "For the first time leaders of minority groups outside the church have seen a valiant demonstration on the part of church leadership where ministers and laymen alike put principle ahead of status or prestige, even job security. This has left a deep impression and may do much to attract the secular mind toward the church and the gospel of reconciliation."

Detroit similarly was dealt a setback in fair housing earlier last year when voters passed a "Homeowners Rights Ordinance," a measure now being tested for its constitutionality. The few Brethren who live within the city proper were reported by one observer as being about equally divided on the issue.

However, in the suburban communities where there are three Brethren congregations, a number of members are working with fair housing councils and other race relations groups. Among them are Pastors Lloyd B. Stauffer of First church and W. Harold Garner of Trinity church.

Akron, Ohio, also had a housing referendum in November, and here too voters overwhelmingly rejected an ordinance to remove racial restrictions upon home ownership.

"We thought we had a good thing in Akron with the passage last July of an open occupancy order by the city council," said Pastor Kent E. Naylor of the Springfield Church of the Brethren. He was chairman of the Akron Council of Churches Race and Cultural Committee, which pursued the matter with city officials. But in approaching the referendum, the Negro community was indifferent, church leaders felt restrained by the innuendos hurled by the opposition, and concerted church support was never secured.

Principle ahead of prestige

Reportedly only a limited number of Brethren from the three Akron congregations evidenced much interest in the housing plight of the community's minorities. "The work is here," said one spokesman, "but the spirit is not so willing and the flesh carries with it the stench of disinterest and nonconcern."

In Chicago's western suburb of

Lombard, a form letter with the forged letterhead of Richard C. Dunham, a member of the York Center church and a Freedom of Residence director, was circulated to signers of a petition published in the newspaper. The advertisement, entitled "An Appeal to the Conscience of the American People," bore the names of individuals pledged to fair housing. To the signers came the poisonous form letter indicating that soon the recipient's neighborhood was to be integrated. It asked reactions to such questions as: "Would you feel prejudiced against a Negro who raped your (1) wife, (2) daughter, (3) both?" "Do you prefer a clergyman who concentrates on destroying your right to own property, stirring up racial strife?"

Community leaders and the area press exposed the form letter as "racist propaganda" and most recipients took it as such. But, as the *Chicago Sun-Times* explained, for others, the sheets have raised doubts — doubts passed on to neighbors.

In Elgin, Ill., a number of Brethren have worked several years through the Elgin Housing Group to maintain a listing of rentals and sale properties for minority groups and to educate the community on open occupancy housing. In Kalamazoo, Mich., the Church of the Brethren unanimously adopted a statement supporting open occupancy. In Dayton, Ohio, some Brethren have signed petitions urging the city commission to reconsider a fair housing ordinance it recently turned down.

Raymond R. Peters, pastor of the Mack Memorial Church of the Brethren in Dayton and former executive of the Greater Dayton Church Federation, pointed up some of the issues at stake:

"The rank and file of the public still feel that property values go down when Negroes move in. This needs to be dealt with factually. Another point pushed by the opposition is that a fair housing ordinance may give freedom to the Negro but takes freedom away from the white who has no choice in determining who the purchaser would be. Here again is an issue that needs to be clarified."

There are studies available which quickly counter the hearsay and bias laid down as facts. For instance, in one of the more comprehensive surveys, encompassing three cities and twenty neighborhoods where Negroes have moved in in the past fifteen years, findings showed in eighty-five percent of the cases property values either went up or remained stable. Other surveys verify the findings.

The one certainty for the future is that more communites and more states will be faced with housing referendums. The National Association of Real Estate Boards, which put $100,000 into promoting Proposition 14 in California, has indicated willingness to back similar bills in some of the other fifteen states presently barring discrimination in housing.

Not all realtors are in accord. Last month in Chicago a hassle was in the making as many realtors opposed an assessment to fight open occupancy, claiming that the charge was an effort to preserve segregation.

The issue is manyfold. In a sense, forced housing already is a fact of existence for those minority families who are denied access to homes they can afford. There is the matter of democracy being poorly practiced. There is the question as to whether property rights are more basic to human liberty than the civil rights of a minority. And inherently there is in all of these questions a moral issue which cannot be answered by a church detached on the sidelines.

Even when the results turn out for the present as they have in California and Detroit and Akron, some persons feel a great deal has been gained in getting individual consciences to wrestle with the problem.

"It is tragic indeed that our society is so structured that thirty-five years of association with the Church of the Brethren did not lead me to know the fine persons who are in minority groups," said Ralph E. Click, pastor at Bakersfield, Calif., who chaired Kern County's "No on 14" Committee. "I had to become involved in a political campaign to learn to know some of these minority persons who are now among my closest friends.

"It may be that God can use political organizations in ways that he could never ever hope to use the church."

Growing edges

Roaring Spring, Pa. A frequent addition to the worship service has been inaugurated by the First Church of the Brethren here. Termed "Brethren in Action," the item consists of a brief statement by one of the members regarding Brethren witness somewhere in the world. Its purpose is to inform worshipers of denominational activities and the results of their stewardship.

Eglon, W. Va. A citation for "distinguished service in the cause of ecumenical Christianity" was awarded by the West Virginia Council of Churches to the Rev. Owen G. Stultz, executive secretary of three Church of the Brethren districts, First and Second West Virginia and Western Maryland. His work with the council includes chairing its commission on chaplaincy and ROTC. In the chaplaincy phase, the committee has sought to establish chaplaincies in the state's penal, mental, and medical institutions. On ROTC, the committee has urged the state legislature to provide an alternate program for CO's from ROTC training at West Virginia University.

Kokomo, Ind. Members of the Northview Christian church here were guests of the Church of the Brethren love feast and communion.

One participant, Alvin F. Klotz, executive secretary of the Howard County Council of Churches, said of the ecumenical experience: "I can attest that I have experienced the Brethren love feast and communion many times in many places, but never with a sense of real fellowship with a true family of God more present than in this experience."

AN APPEAL WORTH HEEDING

A positive measure for Vietnam?

THE TURN of the year brought mounting criticism of the United States' involvement in the Vietnamese war. Here and there churchmen spoke out in opposition to this nation's role in a situation which steadily was growing from bad to worse.

Late in December the Brethren Service Commission, in a letter to pastors and Brethren Service chairmen, urged the signing of petitions asking President Johnson to call for an immediate cease fire and to negotiate for a permanent settlement. Prompting this direction, according to the petition, were three factors:

- "the war in Vietnam serves no useful purpose and already has done great damage to the good name of the United States,
- "American lives are being lost in a war that cannot be won,
- "the people of Vietnam are embittered by the devastation of their country and the killings."

About the same time more than 100 clergymen from the Greater Washington, D. C., area called on the President with a similar appeal for a cease fire and effort toward a negotiated political settlement. The plea came in an open letter prompted by the Washington Ministers Association, of which Philip E. Norris, pastor of the University Park Church of the Brethren, is president. He and six other Brethren ministers were among the signatories.

Similar concerns were expressed last fall in a telegram to the President by the Church of the Brethren Northern Illinois and Wisconsin district meeting.

New Zealand's Commission of Churches on International Affairs reported after a study of the Vietnamese situation that there was no likelihood that the current conflict — "too much a civil war" — would lead to peace and orderly government until there is disengagement by outside nations and some form of neutralization takes place under United Nation's supervision.

The Portland, Oregon, Council of Churches also urged a review of the United States' military commitments to South Vietnam and opposed extension of the war into North Vietnam because of the risks involved.

A member of the Senate Foreign Relations Committee, writing last month in a lay Catholic magazine, Ramparts, also cited the "folly" of escalating the war to the north as a means of saving the south. The author was Senator Frank Church, who recommended neutralization of Southeast Asia as a proper objective for the United States. The Idaho Democrat also suggested that a role be found for the United Nations as a guarantor of national boundaries in that area.

Unlike at least two Senate colleagues, Montana's Mike Mansfield and Alaska's Ernest Bruening, Senator Church did not favor immediate withdrawal of United States' forces. The view of those opposed to withdrawal is that it and possibly even neutralization would represent crushing political setbacks for the West.

While hope of finding a positive change of American policy in Vietnam appeared dim, Gilbert F. White, the former president of Haverford College, a Quaker-related school in Pennsylvania, proposed a plan in the December issue of the Bulletin of the Atomic Scientists. He recounted how four Indochina neighbors, Cambodia, Laos, Thailand, and South Vietnam, have worked through the current quarreling to develop the lower basin of the Mekong River for land and water projects. And this in spite of the fact that the four countries have been at one another's throats for centuries.

"Enthusiasm for a massive common effort thus far has overridden shorter-term hostility on political issues," he wrote of this United Nations' project which he had personally appraised in 1961. "Is it possible that vision of a majestic river, harnessed for the advance of twenty million people by an unprecedented piece of international cooperation, would so command the imagination of the nation that the present grueling conflict could give way to a struggle for a more abundant life?"

Professor White, backed by the American Friends Service Committee, urged that the United States support the venture with men, experience, and capital as a member of an international team.

In contrast to the dead-end streets to which most proposals for resolving the Vietnamese conflict lead, Professor White's appeal for a bit of positive peacemaking may be worth heeding.

Disaster service *In Vietnam's most severe natural disaster in history, typhoons and floods in recent weeks have taken more than 6,000 lives and left a half million persons homeless, adding to the chaos of war in South Vietnam. In cooperation with Church World Service through the Mennonite Central Committee's mission at Saigon, the Church of the Brethren contributed $1,000 for disaster service. The appropriation was from the Emergency Disaster Fund designed to give immediate response in such crises. Contributions to cover this appropriation are needed and may be sent to the General Brotherhood Board, Elgin, Ill. 60120.*

THE GLORY OF GOD IN THE FACE OF CHRIST

The face of Christ is no color.
The face of God is light.
Only in men is light bent and refracted;
Only the skin of men varies in hue.
Pity is transparent.
Love is no color.
When shall we all become one,
Restoring God's image to wholeness?

Edith Lovejoy Pierce

REPOSE

The winter is a cradle full of peace
Where silver snow lies gently on the earth
As if a garment made of softest fleece
Wrapped all the flowers until spring's new birth;
As if a hushed, still waiting time lies deep
Under the soundless falling of the snow,
And growing things find quiet, healing sleep,
Shielded by crystal flakes, in calm below . . .
Lovely upon some clear spring morning break
After the thaws have brushed the silence by,
From winter's peace bright blossoms will awake
And drifts of shining bloom will star the sky,
Given their life and beauty through repose
That brought renewal under love-spread snows.

Jean Hogan Dudley

"But night is quickly done"

A RIFT IN THE CLOUDS

Toward the close of a sunless and a gloom-shrouded day,
The sunlight broke through the dark veil overhead.
In the path of its cheering and radiant ray
A shimmering glow o'er the countryside spread.
The Creator was holding his world in his sway;
Before his glad presence the shadows had fled.
All that day his bright halo had been there, unseen
By us only because of the clouds in between.

How often the winds of adversity blow,
The fulfillment of deep-rooted hope is denied,
And the dreams we have cherished with hearts all aglow
By time's crushing floods are swept quickly aside;
And then, through a rift in those clouds drooping low,
The rich grace of our kind, loving God is supplied!
Through that rift in the clouds that are hanging above,
Our glad souls can reach up to his down-reaching love.

Ora W. Garber

ACCEPT THE NIGHT

Do not too deeply mourn because the dark
Spreads far across the land.
And do not fear when your long-treasured spark
Burns low beneath your hand.
Accept the measured beat of life, become
In perfect time with God's great pendulum.

Accept your day and live it to the full;
Accept the twilight dusk,
And make your afternoon as beautiful
As corn within the husk.
Accept the slow, sad setting of the sun —
The night will fall, but night is quickly done.

Enola Chamberlin

IN PRAISE OF CANDLES

Things are lovelier at night
In a candle's golden light:
Lovers sharing blissful dreams,
Building castles, planning schemes;
Children kneeling by their beds,
Praying little sleepyheads;
Dinner places at a table;
Gowns of gingham or of sable —
It matters little, each may know
Great happiness in candle glow.

Candles are for daytime, too:
Birthday cakes — pink, white, or blue;
They lend holiness and grace
Lighting up an altar place.
Candles are most precious things.
They will cheer a heart that sings
Or will lighten hearts grown sad,
Helping banish all the bad.
With candlelight held in his hand,
One may walk safely through the land!

Roy Z. Kemp

"THAT WHERE I AM . . . "

"Come home when you can," my father said,
"When you can make it, come ahead."
Back there in the little house, he meant,
In the country town where his children spent
Each year warm-clothed and comforted.

The family has grown and spread
Wherever time and talents led,
Yet we recall his blandishment,
"Come home when you can."

As mortal men now call him dead,
Somehow grief must be quieted;
And, listening, our hearts consent
To hear him tell us that he went
To find a place and that he said,
"Come home when you can."

Myrtle Chance Allen

THE STARS SHINE ON

The stars shine on, although our hearts are blind;
They twinkle in the canopy of sky
As steadfastly as homing pigeons fly
Through rain and thunderclouds until they find
Warm sanctuary where soft hands are kind.
Surely no loving Father would deny
A place of shelter to our hearts that cry
For strength and courage and a faith-filled mind.

Alice Mackenzie Swaim

underfed and undereducated migrant farm workers, sometimes called "our forgotten citizens."

Now that the increase in crime has become a national concern, we take part in human rehabilitation programs through various council program units involved with chaplaincy services in correctional institutions, hospitals for children, mental patients, narcotics users, and general patients.

If our total ministry is to be an effective one, efforts of direct relief and program for the needy must be complemented by a demonstration to the world of our Christian concerns for a variety of other issues.

By action of the member denominational representatives, the National Council brings to the attention of churches and their memberships Christian ethical concerns on national issues as reflected by policy statements adopted by the council's General Assembly and General Board. These bodies are composed of official representatives named by the thirty-one Protestant and Orthodox member communions. The council speaks only through their representative action. Our Brethren representatives officially represent the Brotherhood and participate fully in helping to determine the positions of the council.

Through its Washington office – an agency which does not serve as a lobby – member churches are kept abreast of federal government trends and developments that affect the life and work of our churches. This agency also serves member churches and the National Council by indicating proper channels for contacts with government bureaus involved in such concerns as overseas relief, programs for migrant farm workers, and other work in which the churches have an interest. Our Brethren Washington Office is located with the council's Washington Office, which proximity offers us vast resources of information, counsel, and contacts of inestimable value.

Certainly, if we believe that the gospel speaks to the total human realm, we must accept the churches' responsibility for beaming the light of that gospel on significant issues.

The reconciling love of Christ cannot be fully demonstrated within the physical walls of one church or denomination, and, in this period of painful antagonism between the races, the church has an overwhelming responsibility to make an effective ministry of reconciliation. The council provides a climate in which concerned people can witness to their conviction that the church has not forgotten to be prophetic.

The council is in no sense a superchurch as critics sometimes charge, nor could it be, for it embraces the whole range of Protestantism from the Anglicans to the Friends and the traditions of Eastern Orthodoxy as well. It has no authority over the member churches. Rather, it is a concrete expression of the concerns of all its member denominations for a united ministry and a witness to our faith in Jesus Christ which we share.

Overall authority for the council is vested by the denominations in the General Assembly. It consists of 490 clergymen and 244 laymen, all named directly or approved by the member communions, including our denomination's ten representatives. The Assembly meets every three years and constitutes a central board of interdenominational strategy for concerted action by the churches. Our delegates report annually to the Annual Conference.

Between assemblies, the General Board with 260 members (165 clergy and 95 laymen, all of them likewise directly representing or approved by the member communions) is the supervisory body which meets three times a year. There are five members of the Church of the Brethren who are members of the General Board. The General Board reports regularly to the member denominations and makes policy decisions affecting the life and work of the whole council.

In addition, committees of denominational executives and appointed representatives, who carry corresponding responsibilities within their churches, several of them members of communions which are not National Council members, direct each of the council's more than seventy programs.

The council is no more of a perfect organization than are our several denominations. But the council is making it possible for the Church of the Brethren to take advantage of expanding opportunities and to meet the challenges of increased Christian responsibilities. It is not an entity separate from us. Rather, it is an agency through which we can do these things together. □

a devotional guide for the family

AFTER HER OLDER brother had mistreated her, our preschooler, Doreen, observed tearfully, "Randy doesn't seem to know that *I have feelings too!*"

In our self-centered immaturity, all of us are guilty of forgetting how others feel. The smallest unkind act, bit of gossip, or lie can wound another deeply.

"Once riding in old Baltimore,
Heart filled, head filled with glee,
I saw a Baltimorean
Keep looking straight at me.
Now I was eight and very small,
And he was no whit bigger,
And so I smiled, but he poked out
His tongue, and called me, 'Nigger.'
I saw the whole of Baltimore
From May until December:
Of all the things that happened there
That's all that I remember."[1]

FEBRUARY 21-27

Gen. 4:8-13; Matt. 12:50. All men are physical brothers; all Christians are spiritual brothers. Many men seem unwilling to accept these facts and strive to dominate their brethren.

Luke 10:25-37. "How swift is he whose own wounds bleed/ To recognize a brother's need" (Leslie Savage Clark). "Lord, forgive us for looking at the world with dry eyes" (Laubach).

Isa. 41:6-10. "Many hands make light work" . . . but communication and cooperation are required lest havoc results.

1 Thess. 5:8-14. "Help us to build each other up." Through human contacts we can receive (and give) comfort, strength, inspiration, encouragement, and fellowship.

Rom. 14:10-13, 19-21; 15:1. Differing Christian groups should emphasize their agreements rather than their disagreements. Differences should not hinder the work of God.

Eph. 4:23-29. Christianity is not necessarily a part of ethics, but ethics is a necessary part of Christianity. We should talk and act like Christians.

Heb. 13:1-3, 15-16. Showing hospitality and sharing possessions have God's approval. "No man can sincerely try to help another without helping himself" (Emerson).

Feb. 28-Mar. 6

s *James 2:14-20.* Beliefs determine actions. If our faith is genuine and alive, we will "get involved" in missions, service, civil rights, temperance, fighting pornography, etc.

m *Gal. 3:26-29; Rev. 7:9-10.* Do these verses sound as though the facilities of heaven will be "separate but equal" or integrated? "God so loved the world." Do we?

t *Luke 6:31-38.* Before we talk about how our neighbors smell, we had better shovel the garbage from our own back door! Some people are difficult to love. You may be one of them.

w *James 2:1-10.* Snobbery is sin. As Christians we should number among our friends both the rich and the poor, the white and the black, the intelligent and the slow-to-learn.

t *1 John 4:19 – 5:2.* A newsman observing a Catholic nun cleansing the wounds of Chinese soldiers remarked, "I wouldn't do that for a million dollars." She replied, "Neither would I."

f *Psalm 133.* Although the violin, clarinet, and piccolo play different parts, under a single conductor they can produce harmony. We have a single master, Christ.

s *Rom. 2:1-11.* Pride of race, place, face, and grace, are all equally obnoxious to God who has no "pets" or favorites.

by EARL and VIVIAN ZIEGLER

Day by Day CONTINUED

What others are doing

Current newspaper headlines blaze crime, riots, and juvenile delinquency. Lost in this miasma are the kind and unselfish deeds being performed by the majority of American citizens.

Keep the "bulletin board" from last week, and ask each family member to bring and post daily a news article telling of some effort made for another's behalf. Smaller children who cannot read could bring pictures illustrating kindness to others.

What you can do

Since "the smallest deed is better than the grandest good intention," your family should practice its love and concern for others.

Think together of some of the poorest (and perhaps hardest to love) families of your church or school, and plan to go as a family to take them a gift. . . . Carry a plant to a shut-in and perhaps sing a few songs for him as a family. . . . Gather together any "outgrown toys" lying about your house and share them with some less privileged children. . . . Invite new residents in the community, lonely people, or a family of another race to your home for a meal and an evening of fellowship.

During these bleak and frigid wintry days, your concern for others could be extended also to birds. Spread peanut butter or bacon grease on pine cones or put in small paper cups, and wire or hang these from the naked tree limbs in your yard. As you watch the birds enjoying this feast, read Matt. 6:26 with your children.

Resources to use

In *Christ and the Fine Arts* is a chapter entitled "Jesus Is Here in the 'Inasmuch' of Serving." Sacred art, inspiring poetry, challenging stories, and hymn interpretations are included. Excellent poems concerning "Others" can be found on pages 139 to 180 of *His Pen in Her Hand,* compiled by Anetta Mow.

Stressing this theme are the following songs which can be sung or read as meditations: "I Would Be True" (No. 308, *The Brethren Hymnal*), "Lord, I Want to Be a Christian" (No. 486), "O God, Within Whose Sight" (No. 503), "Because I Have Been Given Much" (No. 340), "In Christ There Is No East or West" (No. 388), and "Jesus Loves the Little Children."

Questions for discussion

What are the causes of prejudice? How does the philosophy of "keeping the Negroes (or Indians or Mexicans or Puerto Ricans) in their place" affect our freedom? How can broken relationships be restored? How can we help our brothers who have special needs, for example, alcoholics, the mentally ill, those in prison, one-parent families, etc.? What responsibility do Christians have to speak out against moral wrongs?

From the book *Color,* by Countee Cullen. Copyright 1925 by Harper & Brothers. Copyright renewed © 1953 by Ida M. Cullen. Reprinted by permission of Harper & Row

A picture of the Earl Ziegler family will help to explain why the worship suggestions on this page have a family setting. Gathered around the organ, while mother plays, are Karen, 12, Randy, 10, Doreen, 8, and Michael, 5½. Both Earl and Vivian are graduates of Elizabethtown College. After seminary work at Bethany, the Zieglers served the Woodbury congregation in Pennsylvania. They have been at the Black Rock church near Brodbecks, Pa., since 1960. Both have directed family life institutes and camps. Vivian has written curriculum material and uniform lesson guides

Structuring the church for mission

GOD'S FROZEN PEOPLE, Mark Gibbs and T. Ralph Morton. Westminster Press, 1965. $1.65.

THE CONGREGATION IN MISSION, George W. Webber. Abingdon Press, 1965. $3.50.

NEW CREATION AS METROPOLIS, Gibson Winter. The Macmillan Company, 1963. $3.95.

RESHAPING THE CHRISTIAN LIFE, Robert A. Raines. Harper and Row, 1964. $3.

How CAN the church of Jesus Christ best fulfill its mission in and to the world? This question has prompted a lively discussion among churchmen and scholars and is the theme for a study of the "missionary structure of the congregation" which was launched by the Third Assembly of the World Council of Churches at New Delhi in 1961.

A veritable flood of books has come off the presses, reflecting the vital interest which this study has inspired. The titles listed above are representative of the many significant works which have been published and which are currently receiving the greatest attention. All are deserving of the careful study of concerned ministers and laymen.

The initial listing above, bearing the intriguing title of *God's Frozen People,* is described by authors Gibbs and Morton as "a book for and about ordinary Christians." The title is drawn from Hendrick Kraemer's characterization of church members as "frozen credits and dead capital." The authors contend that the church today suffers from an attitude of professionalism which has given ministers first-class status, while relegating members of the laity to positions of lesser importance. This situation exists because of two factors: Ministers have conceived it to be their role to attempt to do all the work of the ministry by themselves, and laymen have abdicated their own responsibilities by delegating their ministry to the clergy.

The current pattern of church life, which is of comparatively recent development (as Colin Williams points out most helpfully in the first chapter of *Where in the World,* National Council of Churches, 1963, 75c) emphasizes the importance of the minister. Gibbs and Morton contend that the change has been from a philanthropic concern for those ouside the church to a concern for obedience and participation in "church activities."

Can the church return to its true calling? The authors emphasize three necessary lines of activity in social life: (1) personal participation in political life ("sometimes it is only through political action that we can prove that we are neighbors"); (2) sharing in common corporate neighborhood social activities ("witness is effective only when the part a Christian plays in the neighborhood is seen to be a part of the life of the church"); and (3) personal concern in all forms of expression through which human values are handed on and developed. The church must come to see these activities as of value in themselves.

George Webber's most recent contribution to the restructuring study, *The Congregation in Mission,* has as its subtitle, "Emerging Structures for the Church in the Urban World." In the introduction, he refers to an undeniable restlessness and uncertainty which pervades much of

by Carl E. Myers

contemporary Protestant church life. "At precisely the time when churches have achieved quite startling institutional success, all sorts of prophetic voices, both within and without the church enterprise, are challenging the validity and meaning of much of what the churches are doing." He proceeds, then, to make suggestions for developing new structures within the congregation which would enable it to exist in mission. He draws upon his own experience in the East Harlem Protestant Parish but is candid enough to admit that the experiences of the parish are often uncritically evaluated by persons who "have never set foot in East Harlem, and are only able to speak of its importance second-hand. I suspect that they would not dare to visit the parish for fear they would not then be able to point even to this place as a beginning of renewal."

The chapters on congregational life emphasize Bible study, worship, and small groups. Although aimed at "equipping the saints" for ministry in the world, the activities described and prescribed are almost entirely "church directed" rather than "world directed" in content. They appear to be developed from an understanding that God reveals himself in the church in ways that can be taken from the church and projected into a godless world rather than that the biblical revelation is one which opens up God's revelation of himself in contemporary history.

One of the most valuable contributions of this book is its rather extensive bibliography, which includes materials which are significantly relevant to the restructuring study.

Gibson Winter states as his basic thesis in *New Creation As Metropolis* that the church cannot carry out its mission by "doing business as usual." He contends that the church must discover new forms if there is to be an effective mission to the metropolitan world. The preservation of the institution is the demonic threat that hangs over the church. He poses the disturbing question, "Can new wine be put in old wineskins?"

Metropolis is the form of the new society. This fact presses congregations toward a reconsideration of their nature and task. In fact, Winter points out, we are even now experiencing an institutional crisis in American Christianity. As evidences of this fact, he reminds us that more and more pastors are raising probing questions about their pastorates. He holds that the churches are isolated from the mainstream of American life. The emergence of the laity as the ministering center of Christianity must be the creative response to this social and cultural estrangement. The institutional crisis may, he submits, be the moment of birth for a new form of Western Christianity, the *servanthood of the laity.*

That sociologist-theologian Winter despairs of the present forms of church life and calls for radical new forms is clear from this quote: "The institutional crisis arises from the preoccupation of the religious community with private concerns while the forces that are shaping human destiny dominate the public realm. Pastors feel this estrangement in their own isolation from the processes of society — their sense of working in a hothouse atmosphere of women's emotional difficulties and children's programs. Laity experience this crisis in a search for a significant ministry in place of the organizational activities to which the churches usually consign their efforts. The institutional crisis of contemporary Christianity is manifest in the simultaneous appearance of spiritual emptiness and intense religious activity. Tapping the great resource of lay manpower has proved again and again since World War II to be a way of siphoning off the servanthood of the laity into irrelevant activities around the religious establishment."

Robert Raines reflects a major change in personal thinking in his new book, *Reshaping the Christian Life.* "My thought and concern have shifted somewhat in emphasis from the life together of Christians to Christian mission in the world," he admits. He has sought to portray from his own experience within the conventional congregation "what the coming reformation means for the ordinary church and the ordinary Christian."

To those who have already become acquainted with Raines through his earlier book, *New Life in the Church,* this new book will be a thrilling adventure in exploring the implications of participating in God's mission in and to the world.

NOT BY PRAYER ALONE, James A. Tillman. United Church Press, 1964. 223 pages, $2

THE AUTHOR reports on a pilot project of the Greater Minneapolis Interfaith Fair Housing Program. From his experience he distills effective social engineering techniques for bringing religion's highest insights to bear upon our prejudice and segregation.

Both those who are theoretically oriented and the do-it-yourselvers will find valuable helps in this three-part book to explode some of our housing myths and help us rid ourselves and our communities of the prejudice our culture instills in us all. *Jacob T. Dick, Fresno, California*

THE CHURCH AS THE BODY OF CHRIST, Eduard Schweizer. John Knox Press, 1964. 78 pages, $1

IN THIS book the author applies the word-study method to the Greek word for "body" to come to his conclusion regarding the church. He shows how Greek thinking provides the framework

for expressing the Hebrew idea that man finds his humanity within relationships.

This study adds content to contemporary thought on the importance of relationships in our churches. This content is biblical rather than sociological. It must include man in relationship to man.

Persons interested in the nature of the church and in the biblical background for the relationships found in the church will find this book helpful. *Wayne L. Miller, McPherson, Kansas*

OBEDIENT REBELS, Jaroslav Pelikan. Harper & Row, 1964. 212 pages, $5

THE FIRST part of the book is valuable for its insightful analysis of Luther's doctrine of the church. The author documents well the thesis that Luther maintained a reverence for the past at the same time that he was critical of Roman Catholicism. Luther is presented as one who combined Catholic substance and the Protestant principle against the extremes of the Romanists on the one hand and the radical Anabaptists on the other. The scheme is neat, but too neat since it overlooks the catholic substance of the churchly Anabaptists.

The second part of the book deals with Luther's ecumenical ventures with Eastern European Protestants. Here again the author has to be selective in order to present Luther as an irenic ecumenist instead of the polemical reformer he is so often pictured to be.

The third part interrelates the historical background with the contemporary Protestant-Catholic dialogue. This is very good and points out anew the current Roman Catholic interest in biblical authority and the Protestant Reformation and the Protestant recognition of the necessity of the place of tradition. *Dale W. Brown, Oak Brook, Illinois*

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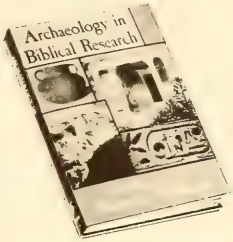
BRETHREN TRAVEL. Reservations are now being accepted for Bible Study Tour of the Holy Lands, June 14 — July 7, 1965. Bible study and worship services led by Rev. Murray L. Wagner, pastor, Mechanic Grove Church of the Brethren, Quarryville, Pa. Reservations also being accepted for Round the World tour, visiting Brethren missions in India. For information on both tours write: J. Kenneth Kreider, 306 Cherry St., Elizabethtown, Pa. 17022.

What Biblical Archaeology Is and Does . . .



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Zorba the Greek

Nikos Kazantzakis, the writer who was excommunicated by the Greek Orthodox Church for his unorthodox views, is a giant of 20th century literature, who underwent a widely encompassing spiritual pilgrimage throughout his life. Although he enjoyed a life of contemplation, he had a great reverence for the man of action and freedom. Michael Cacoyannis has gained a deserved reputation as probably the greatest living Greek film director. Anthony Quinn has passed through his "mumbling" stage to become a highly skilled actor. The combination of these three talents gives us a movie which has its faults but which presents the unforgettable character of Zorba, the Greek.

Zorba's creed, as he tells it near the end of the movie, is, "A man needs a little madness or else he never dares cut the rope and be free." Anthony Quinn, as Zorba, exults in this freedom and in his fire inside which drives him to glory in life as few men are able to. He is placed in contrast to Basil, the Englishman for whom Zorba comes to work at his father's mine on Crete. Basil is the passionless, book-centered contemplative—and as such is almost a stereotyped character, although Alan Bates plays him with sensitivity. The basic conflict in the plot is Zorba's attempts to awaken Basil to the passions of living.

To this end Zorba insists that Basil could have the young widow (Irene Papas) of the village, whom all the men desire but none can touch. When Basil finally gives in to his one moment of passion, the result is disastrous. A villager sees Basil going into the widow's home. He tells a young man who is foolishly in love with the widow and who then kills himself. At his funeral the men encircle the widow to kill her (in the most dramatic scene of the movie). Basil watches in disbelief and horror; Zorba tries to stop them, but the dead boy's father succeeds. Then, this dialogue takes place, pinpointing the difference between the two main characters: *Zorba:* "Why do men die?" *Basil:* "I don't know." *Zorba:* "What good are your books if they can't tell you that? What do they tell you?" *Basil:* "They tell

by Dave Pomeroy

me about the agony of men who can't answer questions like yours." *Zorba:* "I spit on this agony!"

For the Christian observer the framework of the drama is significant. The bulk of the story takes place in events between Christmas and Easter. Christmas Eve marks the awakening of passion in Basil, even as the birth of Christ really is the beginning of his passion. The culmination of this awakening for Basil leads directly to the death (or crucifixion) of the widow around Good Friday. Madame Hortense (Lila Kedrova), Zorba's mistress-wife, also dies, and the villagers, enacting the mass of humanity, here act as vultures ransacking her possessions as soon as she is dead.

Resurrection comes as Basil is about to leave, the prospects for the mine having failed. In an earlier scene Zorba had danced wildly because of the joy he felt, and Basil had yelled at him to stop because of his fear of life. Now, Basil says to Zorba, "Teach me to dance," and the possibilities of renewed life finally come through Basil.

As a movie "Zorba the Greek" suffers from a slow tempo in too many spots. There are only a few scenes of heightened tension in which the audience can become really involved. But the movie is a paean to life in the interaction of Zorba and Basil — life as it is meant to be lived to the fullest in spite of the finality of death. What makes it especially fascinating is the Christian framework which is Kazantzakis' — a man whose life and books deserve consideration by all people concerned with living this life.

REVIEWS/TELEVISION

Profiles in courage

THE NEW series, "Profiles in Courage," based on the late President Kennedy's Pulitzer prize-winning collection of biographies of Americans who have displayed unusual personal courage, is good television fare for the conditioned viewer.

Among the Americans so far delineated are U.S. Senator Oscar W. Underwood of Alabama, who fought the Ku Klux Klan; Governor Peter Altgeld of Illinois, who pardoned three unpopular defendants whose guilt he doubted; General Alexander Wilson Doniphan, who refused to carry out a military order to execute a group of Mormon leaders; and U.S. Senator Robert A. Taft, who opposed the Nuremberg war crimes trials.

To the well-read, it will soon be apparent that the network has added biographies of other Americans who, it thinks, meet the lofty standards of Kennedy's book. All are records of Americans who remained true to themselves and their country under stress and who will "inspire the living generation," says the executive producer, Robert Saudek, "to a new pride in our nation's traditions."

Producers and viewers of the series take their places beside men like Winston Churchill, who believed in the heroic interpretation of history: that the course of history can be hastened, delayed, or even diverted by the will power and vision of resolute and gifted individuals (little do they know that it is God who is working through them).

Even this idea is a welcome intrusion in a society whose chief characteristic (in church and out) is a lost sense of self-direction, as in the tendency to escape from leadership responsibility. This new series, providing you believe that the heroic in TV can bring out the heroic in the viewer, should help to revive in the individual an aspiration toward uniqueness. Perhaps it could even challenge him to assume and sustain great risks.

The program has some hurdles for this viewer. First, it all but destroys my impression, gained from long nights of TV watching, that American history was made up mostly of Matt Dillon, the Virginian, the Lawman, and other current heroes. Secondly, it comes on opposite "Lassie." Finally, if the church you attend has evening services, as it happened on the occasion of my first viewing, it would present a third hurdle. I had to miss the last five minutes in order that the family could get me to the church on time. Perhaps that is our own little "profile of courage."

by Richard N. Miller

FIND THE HIDDEN WORD

1

Look closely below to see if you can find the hidden musical instrument which you boys and girls play in your school orchestra.

```
A L V I N
G A I L
F L O Y D
J U L E S
A L I C E
W A N D A
```

2

There is a sixth man, hiding among the five Bible men listed below, who prayed for three days and three nights while in the stomach of a great fish. Can you find his name?

```
J A C O B
H O S E A
A B N E R
H I R A M
  N O A H
```

3

In what part of your house would you most likely find the items listed below?

```
  F O R K S
  C H A I R S
      S T O V E
  S A U C E R S
  D I S H E S
T A B L E
S P O O N S
```

4

Complete these words by printing over the dashes the name of a fruit or a color (from top to bottom).

```
A C R _ S S
S P I _ A L
R E P _ I R
P L A _ E T
M E A _ E R
C A M _ R A
```

ANSWERS

1. Top row, third letter reading down, VIOLIN
2. Top row, first letter reading diagonally, JONAH
3. Top row, fourth letter reading down, KITCHEN
4. ORANGE

LOOK BEYOND WINTER

Look at that skinny tree in your backyard.
Last summer it was so thick with leaves it shaded your lawn.
Last autumn it turned to gold,
And then all the yellow leaves covered the grass.
But now its bony branches wave in the wind
Like the limbs of a skeleton.
They are black and barren.
They are crooked and ugly.
It looks as if the tree is dead on its feet.
Will it come alive again
When the snow melts and the spring rains fall?
Yes, there is hope for a tree,
That its branches will bud and burst with new life.
When you look beyond winter, what do you see?

In Brief

PERSONAL MENTION

Jefferson H. Mathis, former executive secretary for the Pacific Coast Region, will work part time for La Verne College in the interest of estate planning . . . . **Roy K. Miller,** a minister who served several churches before turning to teaching, died Jan. 6, at the age of sixty-three. He was a member of Immanuel church, Elkton, Md., and a minister of music at the church.

Allen C. Deeter, religion professor at Manchester College, has been named director of Brethren Year Abroad for 1965-66. . . . **Earl S. Garver,** dean of Manchester College, recently made an administrative visit to Brethren Year Abroad units at the University of Marburg, Germany, and Strasbourg University, France. Six Church of the Brethren colleges cooperate to provide a junior year of overseas study at these universities for thirty interested students.

Lloyd Stauffer, pastor of the First Church of the Brethren in Detroit, Mich., participated in an experimental conference for the continuing education of the ministry at New Haven, Conn. Thirty ministers each year, chosen from ten denominations, take part in these small group conversations with members of the faculty of Yale Divinity School. . . . **Paul W. Keller,** head of the Manchester College department of speech and dramatics and chairman of the division of humanities, was appointed an associate editor to the staff of the Journal of Communication for a three-year period. He has been associated with the journal since 1959.

Archpriest Juvenalis, until recently head of the Russian Orthodox Mission in Jerusalem, has been appointed a deputy to Metropolitan Nicodim, who heads the church's information section and department of foreign affairs. Father Juvenalis was head of the six-member Orthodox delegation which visited the Church of the Brethren in the United States in 1963.

Forest Orland Wells, pastor of the Newport News congregation in Eastern Virginia, was elected president of the Peninsula Ministers Association for 1965. The association serves pastors and denominational leaders of more than 200 churches in Newport News, Hampton, and York County, Va., and a score of military and institutional chaplains. . . . **Mr. and Mrs. Louis Feldman** of Sabetha, Kansas, observed their fifty-ninth wedding anniversary, and **Mr. and Mrs. John Beer** of the same place, their sixtieth.

ON THE AIR

A series of TV discussions of the thought of Pierre Tielhard de Chardin (see book review in Feb. 4 issue) is scheduled for station WBKB in Chicago, on Saturday afternoons at 1:30. The series continues through March 13. . . . The time for Frontiers of Faith (described on page 20) is 1:30 p.m. (EST) on Sundays.

OFF THE PRESS

Copies of the **1965 Yearbook** have been mailed to pastors, field secretaries, overseas personnel, and district officers. Other ministers may receive a free copy by writing to the Ministry and Home Ministry Commission, Church of the Brethren General Offices, Elgin, Ill. 60120. Others may obtain copies at $1.00 each by writing to the merchandising department at the same address.

Two new books are now available: Volume 2 of the **Minutes of Annual Conference** (1955-1965) may be purchased for $5.00; and Part 3 of the teacher's and pupil's books for the Senior High Curriculum, **In His Hand.**

New printings have been issued of **If Two Are to Become One** in the Faith for Life series; **Granddaughter's Inglenook Cookbook** (twelfth printing); and **The Brethren Hymnal** (thirteenth printing).

The office of ministry is making available Sydney Pierau's booklet, **Minister's Guide for 1964 Income Tax,** one copy free to any minister writing to the commission office in Elgin.

FIRE AT LYBROOK

A fire at Lybrook Navajo mission in New Mexico on Jan. 7 destroyed a woman's residence building, a 1964 panel truck, a garage, tools, and the personal effects of three mission workers, Edith Merkey, Mrs. Rose Hamilton, and Thelma Martin. No one was injured in the fire which began while repairs were being made on the truck. The loss was estimated at $11,000, of which $3,000 was covered by insurance.

To help replace the facilities the General Brotherhood has allocated $5,000 from the Emergency Disaster Fund, at the same time inviting churches and individuals to contribute to the fund. Send to Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Belzer, Leota M., Albia, Iowa, on Dec. 25, 1964, aged 60
Bender, Samuel N., East Petersburg, Pa., on Nov. 2, 1964, aged 73
Bowman, E. F., Calloway, Va., on Oct. 15, 1964, aged 82
Buch, Anna D., Ephrata, Pa., on Nov. 18, 1964, aged 84
Clark, Sallie M., Boonsboro, Md., on Dec. 8, 1964, aged 82
Coffman, Mary D., Dayton, Va., on Oct. 31, 1964, aged 65
Cooper, Anna M., Kansas City, Kansas, on Dec. 8, 1964, aged 64
Cordier, W. J., North Canton, Ohio, aged 92
Cramer, Pauline L., Elkhart, Ind., on Dec. 24, 1964, aged 55
Douple, Sallie H., West Lawn, Pa., on Nov. 13, 1964, aged 69
Edmiston, Lewis C., Maitland, Pa., on Dec. 12, 1964, aged 80
Fenninger, Fred R., Ephrata, Pa., on Nov. 16, 1964, aged 81
Fox, Bryan D., Lebanon, Pa., on Dec. 12, 1964, aged 5
Gaston, John R., Hiawatha, Kansas, on Dec. 30, 1964, aged 85
Gilbert, Charles T., Lewistown, Pa., on Dec. 9, 1964, aged 61
Glessner, Jennie Belle, Sheldon, Iowa, on Dec. 30, 1964, aged 81
Glick, Ida, Empire, Calif., on Oct. 9, 1964, aged 90
Guffy, Roscoe G., Granada, Kansas, on Dec. 10, 1964, aged 84
Heaston, Wilbert, Huntington, Ind., on Dec. 2, 1964, aged 71
Hertzog, Joseph M., Lincoln, Pa., on Oct. 19, 1964, aged 85
Hodges, James V., Franklin County, Va., on June 18, 1964, aged 76
Hoffman, Wayne W., Lakeland, Fla., on Nov. 18, 1964, aged 84
Hunt, Charles E., Columbus, Ohio, on Nov. 15, 1964, aged 62

CALENDAR

Feb. 21-28	**Brotherhood Week**
Feb. 28	**Brotherhood Interpretation Sunday**
Feb. 28 — March 5	**Brethren Adult Seminar**
March 3	**Ash Wednesday, beginning of Lent**
March 5	**World Day of Prayer**
March 7	**Girl Scout Sunday**
March 16-19	**General Brotherhood Board meeting, Elgin, Ill.**
March 21	**Camp Fire Girls Sunday**
March 28	**One Great Hour of Sharing**
April 11	**Palm Sunday**
April 16	**Good Friday**
April 18	**Easter**
April 25	**National Christian College Day**
April 25 — May 1	**Mental Health Week**

Must the fish come to us?

ELECTRONICS are now at the service of fishermen. A newly patented device will enable you to call fish to your exact fishing spot. For $14.95 you can purchase a compact "fish call," by means of which you can dial any one of seven different variants of sound waves. These waves will travel up to 300 yards through the water and will attract fish to the source of the sound. So with a new electronic transistorized device you can now invite fish to come to you. Then it is up to your skill to get them to bite.

While this electronic device is new, it describes an attitude toward fishing that has been prevalent in the church for years. It is true, of course, that when Jesus called disciples and commissioned them to be fishers of men, they knew that they had been "sent" out to win men to Christ. There is no evidence that they sat down where they were, expecting the world to come to them and ask for the gospel with which they were entrusted. Jesus reminded them that they must launch out into the deep, and he asked them to go into all the world.

But in later years Christians operated as if they had a patented "fish call." They seemed to think that if they would just build an attractive place to worship, put on a stimulating program, and raise up a steeple that could be seen for miles, the needy world would gather round, eager to bite. But it has not worked that way. The fish for whom the church is responsible know about programs and steeples — and they could not care less. And the church, hugging its comfortable shores, seems little inclined to launch out into any deeps.

Yet there are some signs, in the Church of the Brethren as elsewhere, that the church may be depending less on its mechanical fish calls and may be ready to move out into the world of need where most men live. It may encounter storms at sea. The ship may even capsize. But in such turbulence the church may come face to face with its Lord, whom God has already sent to the stormy world because he so loved that world. — K.M.

For those who begin at the back

Take any assorted group of ten or more persons. Put one question to everyone present. Ask each person to tell you how he reads a magazine or newspaper. You may be surprised to learn that many readers start at the back and move from the last page or last feature to the front. We predict, on the basis of our own quite unscientific polls, that you will find three or four out of ten reading from the back forward.

Most magazines, however, are organized for the benefit of the majority who read from front to back. Indeed, editors frequently put nearly all of their most readable features in the front half of the book, letting the runovers, the advertisements, and the lesser departments spill over into the small type at the back.

In planning for each issue of Messenger the editors have tried to keep the minority of back-to-front readers also in mind. We do give prominence to our most interesting features in the early pages, but we have also deliberately planned to entice the curious reader who starts at the back. For his benefit we outline our contents on the back cover. The editorial is on page 32. Our page for brief items, which we expect will become newsier as time goes on, is nearby, as is a page for children and childlike adults. So are other departments of more than limited interest.

All of this is by way of saying that we always want to edit Messenger from the reader's point of view. Whether you are left- or right-handed, old or young, male or female, married or single, old-fashioned or up to the minute, and whether you leaf through our pages from front to back or back to front, welcome aboard! — K.M.

BOOKS on family living

OPENING THE DOOR FOR GOD
A Manual for Parents

HERMAN J. SWEET. $1.45

This book lays emphasis upon the parents' own faith and life rather than upon cut-and-dried answers to children's questions. Many concrete and practical suggestions are made as to how parents may guide their children into Christian faith and life and a knowledge of God, Christ, and the Bible.

SUCCESS IN FAMILY LIVING

EMILY H. MUDD,
HOWARD E. MITCHELL,
SARA B. TAUBIN. $4.95

Contents: I. What Is a Good Family? II. Husbands and Wives in a Changing Society III. Sex Ways in the Family IV. Ways of the Family as a Going Concern V. Ways With Children VI. Ways of Handling Stress and Conflict VII. Ways of Relating to Kin and Community VIII. Leisure and Retirement IX. Key Emerging Issues. To be published in March.

MANNERS FOR MINORS

ROBERT H. LOEB, Jr. $3.95

Here's another foray into the matter of manners fom the lighthearted pen of the man whose humorous touch and "etiquattitude" approach have convinced thousands of sophisticated teen-agers that it can be fun to get along with people. Now, Mr. Loeb ventures to lead 4th to 6th graders into the ways of civilized society.

GAMES AND PUZZLES FOR FAMILY LEISURE

E. RICHARD CHURCHILL AND EDWARD H. BLAIR. 75¢

Divided into three main sections, this book includes general games, games especially designed for traveling, and a varied assortment of intriguing puzzles.

CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Man with a mission. *The man is Pete Contreras, a Cheyenne Indian, member of an Ohio church. His mission: to help the mountain people he met while in army service in Vietnam.* by Lois Teach Paul. page 1

Holders of the dream. *The prophets looked for a day when war and injustice would be no more. Today Christians support the dream. Others are enemies of the dream.* by Wayne Zunkel. page 7

What the National Council means to us. *Few persons realize to what extent interchurch cooperation through the ecumenical movement enables their own church to be more effective.* by Norman J. Baugher. page 10

The church structures for mission. *If the church of Christ is to become a "servant church," it must examine its own life in the light of its mission. Recent books on this theme are reviewed by Carl Myers.* page 25

OTHER FEATURES include two pages of inspirational poetry; a special report on the concerns of Christians about open housing; an appeal to clergymen to refuse special exemptions; and a review of actions taken regarding the situation in Vietnam.

COMING NEXT

Christian Art in Africa, illustrated by examples, discussed by Kermon Thomason . . . An introduction to study of the *Sermon on the Mount,* by George A. Buttrick . . . The personal story of one governor's faith and testimony . . . *God and Satan in the Suburbs,* as seen in recent books . . . A report from Washington on issues before Congress . . . A listing of summer service opportunities . . . and a story for children.

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messenger

CHURCH OF THE BRETHREN 3/4/65

African Christian Art

God and Satan in the Suburbs

The Faith of a Governor

Readers Write

ENCOURAGE PARTICIPATION

The reply to the question about unbaptized children participating in the Lord's Supper or partaking of the holy communion (Questions You Ask, Jan. 7) is rather startling to one who has tried to do something about the declining interest in these symbols in the Church of the Brethren. Would not the theological reason given for eliminating children from participation, "Because they do not understand its meaning," justify many of the rest of us in absenting ourselves? Conference emphasis last summer would encourage increased participation as well as a better understanding of the symbols . . .

When the presence and participation of children is not encouraged, parents are sensitive about bringing them. So they do not come. Rules and laws can hardly solve these problems. We need to apply the inclusive attitude of our Lord to situations in the twentieth century.

John B. Wieand

Cabool, Mo.

WHAT WE OWE TO SCHOLARSHIP

It is generous of the Messenger to publish letters critical of the paper and its editors. But there should be a limit. To disagree with the editors or some of the writers is one thing. To say that the Word of God, in any of its translations, is "the devil's antichrist Bible," as Stanley M. Kirk did (Dec. 19) is something else. . . .

The Bible has been translated more than a thousand times in order to bring it within the reach of people of various languages. What a debt we common people owe to scholarship! Without it the Bible would have become extinct. For not one fragment of an original manuscript is now in existence. Scholars copied the scriptures in the days before the invention of printing. Scholars have given us the Bible in our own tongue, whether it be English, Spanish, Gujarati, or Congolese. Without the work of the translators not one in a thousand of us would be able to read the Word.

The copyists sometimes made mistakes, hence, the variant readings of the ancient manuscripts. Translators face real problems in the work of transcribing thought (the profound thought of the Word of God) from one language to another. Who am I, in my ignorance respecting Greek and Hebrew, to denounce the translators because the phaseology of the various English translations is not the same? Who am I to sit in judgment on the correct rendering of a Greek or Hebrew passage?

Ira H. Frantz

Delphi, Ind.

WORLD'S GREATEST

This is to protest against the book review regarding Dr. Albert Schweitzer, appearing in the Jan. 7 *Messenger*. . . .

According to my understanding he was a doctor of philosophy, and one of the best, and might have spent his useful years teaching philosophy in one of the great universities.

He turned to organ music, and mastered that art. He might have made a million dollars or more if he had elected to follow that profession.

He then studied medicine, and specialized in tropical or African diseases, and is rated as one of the tops in that field. . . .

In my book he is and has been for probably thirty years the world's greatest humanitarian. His life has been an open book, and has produced much good. Why should any poison-pen artist at this late date impugn his motives and downgrade his world-recognized greatness? The review suggests that his theology is not sound. I had never heard of him being considered a great theologian. The fruits of his theology have not been equaled in this time.

Ernest A. See

Keyser, W. Va.

THE LESSON IN THE PRESENT TENSE

Stanley M. Kirk's letter (Dec. 19) reminds me of my Civil War grandfather who sort of fell away from the Church of the Brethren in his later days because he claimed the church was getting too worldly. He told me he was not leaving the church; the church was leaving him. It is not a matter of the younger generation of Brethren getting away from the faith of the founding fathers but rather a different approach in manifesting the faith. Our little Brethren church located south of Stanley, Wis., no longer has hitching posts for the horses. Gone are the long beards of yesteryear and the noise of smacking lips as the holy kiss was exchanged by those venerable brethren.

Faith! they surely had it and no criticism. But should I criticize the present-day minister standing behind the pulpit adorned in a business suit and of all things a tie attached to his shirt? No! This minister has faith in God and immortality and the saving grace of Jesus Christ just as much as did his grandfather; only he expresses it differently. The modern minister in his sermon generally attempts to bring the lesson of the text into the present tense by attacking the problems of the day. This is much more helpful to the congregation than the sermons I was used to sixty years ago.

V. P. Mock

Chippewa Falls, Wis.

MESSENGER, Vol. 114, No. 5. March 4, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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"Jonah Swallowed by a Whale"

AN ARTIST without a faith is like a hoe without a handle. What can he do? He can only scratch the surface of the soil. True art draws from the soil and the community in which we live. None of us can pretend to be more ahead of our time than Christ. We must never escape the call to live more fully and truly in our surroundings, always with our eyes focused on God's call to all the true children of Africa. — Elimo Njau

See story of AFRICAN CHRISTIAN ART next page

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

COVER: The nearly rejected sun mirrors in the mist a faintly defined cabin, some fog-shrouded trees, and a few rugged reeds and rocks on the unrippled water of a pond. Grant Heilman of Lititz, Pennsylvania, has caught a scene on film which most of us will rarely have chance to see, especially in our urban orb of life.

PHOTO CREDITS: 1 Richard Harrington; 2 Religious News Service; 6, 7 Three Lions; 9 House of Lee; 11 Bill Newrock; 15 Sockman photo by Peter Berkeley's Lainson Studio; 17 Authenticated News; 19 Religious News Service

This small statue was carved from a mutsatsati log by Francis Chingono in his workshop in Southern Rhodesia, Africa

"Christ Carrying the Cross," sculptured in baked clay by Omari, exemplifies the vitality of contemporary African art

African Christian Art

African art has been "discovered" for some fifty years now, but only recently has the Western world begun to appreciate it. Here is an art form, at last, that has not been content to copy nature but in which forms have been and are being invented freely. Creation, not representation, has been the function of this art — an art that is unself-conscious and uninhibited by irrelevant theories about techniques and perspective and anatomy.

Some alarmists are certain that African art has been corrupted in the last generation's upheaval of old traditions. Most critics of African art follow a simple formula that old African art is good and the new is bad; that Africa produced interesting art as long as the tribal organization was intact, but that, since Christian missions have undermined the ancient institutions, art has rapidly declined. Modern African artists, the formula goes on, are European trained and bad, because they are merely copying Europe instead of going back to their own traditions.

Actually, the situation is much more complicated than that — in Africa new art forms have been evolved independently of European teaching and influence; traditional art is not as dead as most people think; the intellectual African artist cannot simply be asked to go back to his traditions; and there are the beginnings of a new Christian art in Africa.

The first impact of Christianity on African art was destructive. The early missionaries associated African wood carving with what they called "idol worship," and sometimes burnt the "fetishes," not realizing that they were destroying a great cultural heritage. Today the churches are less openly iconoclast, but the majority of them still frown on traditional art, and their attitude and influence have greatly contributed to the decline of African wood carving and bronze casting.

One criticism hurled at African art by its Christian critics, aside from the charge that it is all "pagan," is that it is so ugly and grotesque. Here on the desk in front of me is one of my favorite pieces of African art — a wooden crucifix carved by a Christian artist of Ghana. Few people share my appreciation for its expression of sorrow and suffering, which, though clearly visible, does not obscure the suggestion of triumph in the tilt of the thorn-crowned head. My friends are held at bay by what they consider the crudeness of the carving — the arms without elbows, the straight torso, the feet that fit flat, one over the other.

TEXT BY KERMON THOMASON

Upper left: "The Manger," by Tanganyika-born Njau, depicts the nativity in a typical East African setting. Upper right: "Baptism," by Njau, exposes the diversity of his talent in this oil interpretation which takes form in a junglelike setting. Above: "Wise Man Bearing Gifts to the Christ Child," by Lamine Fakeye, is one of a series of panels carved into the doors of University College, Ibadan, Nigeria. Right: "Hunger," by Njau, arouses a desire to respond to the outstretched hands

The African preserves the child's initial impulse of self-expression

I would like to point out just one thing about African art which I consider basic to an understanding and appreciation of it, and when I talk here of African art I am referring primarily to wood and stone carving, and bronze casting, because easel painting is an art form introduced by Europeans. The point is that the African artist treats the form nonrealistically. He derives all his forms from a close study of nature, but he abstracts the forms of nature beyond an immediate or direct comparison with her models.

The African artist preserves the child's initial impulse of self-expression. They share a freedom from self-consciousness, though neither the African artist nor the child thinks the sensible world surrounding him looks like his representations. A child, drawing a man, concentrates on a simplified head, arms and legs. The torso interests him only as a link between these. The African's treatment of the torso is as direct as the child's drawing, but not so simple and crude. He is interested in those features of the torso giving expression to his belief: the navel — the cord of life; the mother's outthrusting breasts — the sustainer of infant life; the pubis — the portal of life; and the cicatrices and tribal markings on the body — his passport to join the spirits of his tribal companions in the life after death.

When the African artist has turned his efforts to Christian art, he has also carried his treatment of form with him — happily for the results, I would say. So if we wish to encourage and appreciate the new Christian art of Africa, let us agree to allow it to take a form uniquely African. □

"Christ Carrying the Cross," by Fakeye, is another example of his panel carvings. Below: "Prayer," by Njau, born in the foothills of Kilimanjaro

Sermon on the Mount: Directive for Discipleship

Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them . . .

by George A. Buttrick

THE SERMON ON THE MOUNT now towers over the world. Books written about it, if they could all be gathered, would make a massive library. Why? Others spoke the Golden Rule (in negative form) before Christ, yet millions of people think of Christ when they think of the rule, because Christ now towers above the mountain.

The supremacy of the Sermon is not focused in the admitted fact that it provides the summary of a disciple's conduct but in its searchingness. It lays bare our secret heart. It wrings from us cry after cry: "This is how men should live! But I for one have not so lived! Can any man, with any man's legacy of failure and any man's feeble powers, ever hope to fulfill such stern demands?"

The protests provoked by the Sermon, that it is impractical or impossible or "meaningless in our tumultuous and mass-communication world," only testify the more to its power to probe. We cannot let it go, because it will not let us go. Besides, it wins us even as it convicts us. We understand the joy of the child who, hearing from her mother for the first time this great proclamation, exclaimed: "O mother, now we can begin to live this way!" Can we? If only we could!

I

We should mark the setting of the Sermon in the total Gospel. Scholars speak of "The Five Books of Matthew." The Gospel consists of a wonderful sunrise (the account of the birth of Christ and a wonderful sunset of which the early church said, "Our sun is risen in the West" (the account of the resurrection of Christ) and in between five narratives which reverent study now traces to the material in Mark's Gospel, each narrative being followed by an appropriate collection of "the sayings of Jesus." These five narrative-teaching units conclude in each instance with a repeated formula: "And when Jesus had finished these sayings . . . "

Perhaps the author of the Gospel had in mind the five books of

Moses which we now call the "Pentateuch"; perhaps he was intent to set forth the "new law" in Christ. The Sermon is the first of those collections of "the sayings of Jesus." The other four, if you wish to find them, are about apostleship (9:36 – 10:42), about the secrecy of the message of Christ (13:1-53), about the beginnings of the church (17: 22 – 18:35), and about the last judgment (23 – 25).

We need not shrink from the proposal that the Sermon is in part Matthew's mosaic of Christ's sayings. Compare the similar material in Luke's "Sermon on the Plain" (6:20-49), and you will see that each writer has chosen the material (probably from a common source which the scholars call Q) which best suited his purpose as he proclaimed the word. Nor does such a proposal nullify our conviction that both men wrote under the guidance and power of the Holy Spirit, for the Spirit gives disciplines and artistry as well as sudden revealings.

The first three Gospels, called the Synoptic Gospels, because they see "the old, old story" under one optic or eye, are like three pictures of the same entrancing landscape, while the fourth Gospel holds the landscape in supernatural light as it says to us: "These [things] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

II

We now turn from this necessary biblical introduction to the question, How shall the Sermon be interpreted for our time? Nietzsche called it "slave morality," having in mind such sayings as that about "the meek" or about "turning the other cheek." We shall not sidestep such teachings when we reach them. But it is here worth noting that a contemporary psychiatrist, Dr. Smiley H. Blanton, has written a book entitled *Love or Perish.*

The Marxist claims that the Sermon is simply irrelevant in our highly complex economic and technological society. That charge also we will not evade, but we may here remember that Marxism regards personhood as being derived from matter and sees man as a throw-off from the economic vortex. Suppose that theory to be false (it can easily be riddled) and suppose man to be amphibian – a dweller in two worlds of time and eternity – suppose him to be "that strange creature who can view his own life" and who must, therefore, regard his neighbor also as being uniquely precious, then the Sermon on the Mount returns with keener surgical probe and double healing.

But Nietzsche and Marx aside, have we not all feared that the Sermon is "a counsel of perfection," "a heaven too high for our upreaching"? How have the scholars interpreted this portion of the teachings of Jesus?

Martin Dibelius, the great German theologian, refuses to temper the outright claim of these commands. Other scholars have proposed that Jesus spoke "impossibilities" to show us our human helplessness and thus to drive us to the cross for pardon, but Dibelius flatly disagrees. He claims rightly that the disciples of Christ had as yet no clear sight and even less understanding of the cross. Besides, it is not in the judgment-compassion of Christ to leave men in baffled dismay by offering the "impossibilities."

We may wonder if Dibelius has fully confronted the ambiguities of our modern world (for example, the ethic of occupation forces, not to mention the dilemma of nuclear power), but surely we must agree with him against those who would dilute the outright challenge of Christ. Do we deeply wish it diluted, however rigorous its demands?

Albert Schweitzer, the Alsatian musician, doctor, and theologian, honored for his work in the Lambaréné Forest hospital in Africa, has advanced the theory that the Sermon is "interim ethic." He means that Jesus believed that "the kingdom was imminent" in the sense that history would soon end and that the rules laid down were, therefore, only for his disciples as they looked to "the climax of the age."

Schweitzer's sweeping contentions are no longer widely held among scholars, at least not in their iconoclastic thoroughness, but it is agreed that they have this value: Jesus did believe that his coming marked the end of an age and the beginning of a new age, and the Sermon is, therefore, in some deep sense a kingdom ethic.

The issue as it concerns us can be simply stated: Do we think the Sermon is related only to A.D. 30 or is addressed also to us in inescapable challenge?

Many writers have contended that the Sermon consists of principles aimed more at inward disposition than at specific fulfillment. We agree and disagree. We agree that it goes below the outward

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When he campaigns he focuses attention on the people not on politicians

The Faith of a Governor

by Evelyn Bauer

ELEVEN years ago Mark Hatfield, young and handsome, appeared to be a prime example of a man making strides up the ladder of success. Against a strong majority of the opposing party, he had won membership in the state legislature. After serving two terms, he stepped up to senator of the state of Oregon.

These political posts were part-time jobs; so Hatfield continued teaching political science at Willamette University. As dean of men, he learned to know many students personally. Those who had special problems came to him for advice. Some of the students' problems were spiritual ones for which Hatfield had no answer. He began to ask himself how he could expect to help the state of the nation, and the world, when he could not give real help to individuals.

More questions bothered him. His outward successes served to accentuate the disturbing inner vacuum in his life. What was his purpose for living?

When a number of students decided to start a Bible study group and asked Hatfield to be their faculty adviser, he accepted. Their earnestness in seeking God's will for their lives touched him deeply. He did not really share the dedication of these students. He saw that his goals were self-made and self-centered.

He had a Christian background. He was considered an active member of and contributor to the Baptist church which he attended regularly. But now he had to admit to himself that his Christianity was pretty much a Sunday affair.

Concerning this, he wrote: "Religion came very naturally to me. This was just the trouble; it was a religion of habit, not of commitment."

Mark Hatfield, governor of the state of Oregon

"Either Christ was Lord or he wasn't"

One night he was sitting alone in his room at his parents' home. For months his words in the classroom had echoed back in his ears to mock him. He had been urging his students to stand up for their beliefs, and he realized that in the most important area of his life – the spiritual – he himself remained strangely quiet.

Hatfield describes his crisis: "That night in the quiet of my room, the choice was suddenly clear. I could not continue to drift along as I had been doing – going to church because I had always gone, because everyone else went, because there wasn't any particular reason not to go. Either Christ was God and Savior and Lord, or he wasn't; and if he were, then he had to have all of my time, all my devotion, and all of my life."

He made the choice that night. He saw that for thirty-one years he had lived for self. He decided to live the rest of his life for Christ. He asked God to forgive his self-centered life and make it his own. Then he realized that he would need to make some changes.

First, he decided it was not enough just to pray at eleven o'clock Sunday mornings. He must pray "first thing every morning, last thing every night, and many, many times in between."

Secondly, he saw his need to study the Bible personally, As he did, the truths of the gospel message came alive and made sense.

Thirdly, he pondered how he dare be silent about the gospel. If its life-giving message is true, he must not just soak up its inspiration for himself but must pass it on to others at every opportunity.

That week he began teaching a Sunday school class at his church. He saw the need to live what he taught.

In 1957 he became Secretary of State of Oregon. This was the last stepping-stone before he was elected governor in 1958. He had not planned to run for governor, but because of his wide popularity he was persuaded to enter the campaign. He became the second youngest governor in the country. In 1962 he was re-elected by a landslide.

Billy Graham has said, "I predict that, if Mark Hatfield stays humble before the Lord, he will hold positions of national responsibility."

Mark's political interest began early. From his parents he caught an abhorrence for corruption in government and also admiration for those leaders who upheld the most noble precepts of the nation. His boyhood heroes included political figures. He read books about the great leaders of the past and present. He found that those who served best had dedicated themselves to the highest ideals and worked unstintingly for their realization.

A bachelor until thirty-six, his marriage to a twenty-nine-year-old counselor for women at Portland State College, the daughter of a Yugoslavian immigrant, made a stir. The most unusual thing about the wedding seemed to be that the bride promised to "obey." Fifty years ago a bride who did not promise to "love, honor, and obey" would have made news.

Antoinette wanted the "obey" in her vows. "Just as two people may ride together in one car but only one can do the driving," she says, "I don't think there can be two drivers in a marriage either. One person must be at the wheel, and when it's the woman, I don't like what it does to her. Or to him. But it hurts her most."

Today, Governor Hatfield works hard for the good of his state. He tries to promote economic development and more jobs for his people. He regards no person insignificant. When he campaigns, he focuses attention on the people and not on politicians.

With his busy schedule he does not refuse to serve as a lay minister. In his position as head of the state, his words and life influence many. He is a nonsmoker. He serves on the boards of International Church Leadership, World Vision, and Willamette Theological Seminary.

Governor Hatfield considers following Christ the most important thing. He wrote in a tract published by the American Tract Society: "I can say with all sincerity that living a committed Christian life is truly satisfying because it has given me true purpose and direction by serving not myself but Jesus Christ." □

Guidance for Problem Children

WHEN your pastor makes out his annual report, there are a number of statistics he will not include. Statistics like the following: two pregnant teen-age brides, one unwed mother who left town, three school dropouts, two fifth grade shoplifters (girls), five windows broken maliciously, one small fire started by boy smoking in a rest room, three mutilated hymnals – and more than a hundred counseling sessions with parents of troubled children.

The listing is fictitious but surprisingly realistic. In almost every church there are problem children who come from the homes of active members. Even while we wonder how this can be, we recall that most of the "bad" boys and girls we knew in the past grew up to be fairly responsible citizens. Something happened in their lives to turn the tide. What was it?

Dr. William Glasser points out that every person has two basic needs: to love and be loved, and to feel worthwhile and be worthwhile. Problems develop and suffering results when these needs are not met.

Every Christian who takes his religion seriously knows that love is at the very heart of Jesus' teachings. Yet it is often difficult for us to say, "I love you." And translating love into action is almost impossible when we do not understand the reasons for antisocial behavior.

Too often well-meaning persons spend their time probing into a child's background in the belief that if they know why a child has misbehaved, they can then do something to change his behavior. But such speculation may do little for the child. For example, some of the time spent in quizzing Randy about why he delights in running with the motorcycle crowd could be used instead in an attempt to build a meaningful relationship with him.

This is not to say that a psychiatrist, working in depth with a grossly disturbed patient, does not need to delve into the past. An emerging trend, however, is that of dealing with the patient in the here and now, where he is.

Mary Anne repeatedly came to her counseling sessions stating defensively, "I am the way I am because my parents made me this way!" If the counselor had not come to the place of saying, "So what?" she would have continued to use this as an excuse for her bad behavior. Nothing in all the world can change the past for anyone. Each person must come to terms with those elements of his background that are unpleasant and then rise above them. A repetition of excuses only serves to strengthen the conviction of futility, with the excuses becoming crutches for crippled behavior.

Does Helen feel guilty about her behavior? If so, this is good. A parent or counselor must not try to lighten this guilt too easily. This is a powerful resource. Young people have little enough of this essential civilizing emotion.

Of course, guilt is not to become lifelong remorse. We want instead a change in attitude and motivation. When twelve-year-old John asks, "What can I do?" after a particularly bad episode at school, one clear answer is, "I don't know just exactly what you can do, but I know you can do better than you have been doing." Often you can add, "I can tell you what some others have been able to do." In the sure knowledge of our love and concern he will hopefully go on to find ways of feeling and being worthwhile. We want him to face reality, to see his error honestly, to

by Glen and Florence Crago

make amends wherever possible, to seek forgiveness of whomever he has wronged and of God, and to indicate his change of attitude by the way in which he operates from now on. This is the Christian concept of forgiveness.

We must avoid, with younger children especially, the pattern of behavior which can transform an unhealthy burden of guilt into a neurotic trait which hampers the child's functioning. An illustration may help: five-year-old Tommy, visiting the home of a wealthy middle-aged maiden lady who lived alone, took from her bookshelf a very valuable but fragile heirloom. The pretty china vase appealed to the boy, and he ran toward his mother to show it to her. At the edge of the carpet the child slipped and fell, and the vase crashed into dozens of pieces. The irreplaceable heirloom was gone forever.

Mrs. Benson, a good parent, certainly had something to say to Tommy about bothering other people's things, but she did not expect the impossible: the replacement of the heirloom or compensation for its loss. Instead, she took a part of the "sin" upon herself, forgave Tommy far beyond his capacity to be worthy of forgiveness, and reestablished their relationship.

If Tommy were allowed to carry with him from day to day the burden of his accumulated guilts, it probably would be reflected in his poor functioning. The loving parent does not expect his child to achieve success in every effort. He works and prays for an attitude in his child that says in one way or another, "I didn't get it right that time, but I did it better than last time, and tomorrow I'll do it even better."

There can be no doubt that prayer and church school attendance are important influences in guiding the growth of children. But experience has shown that the Christian parent must have work as well as faith if he is to do his best possible job. He must learn to love, to pray, to work, and to play with his child.

To achieve this goal requires the use of every spiritual and human resource. It does little good to pray about Johnny's behavior if the prayer does not open the way to help Johnny feel our love, especially when he is behaving badly. Many a child has become the victim of a family so focused on service to the church that there was little time for the child to feel the love which motivates his parents to service. He may even feel in the way. If we hope for balance in our children, our lives must reflect balance.

The principal task of Christian parents is not to make their children "happy" or to indulge them or to make them uncritical conformists. Trite as it may sound, the prime task is to guide children in their spiritual development so that they have a personal experience of God and come to understand that his purpose for them promises that life can be an exhilarating adventure.

We should be taught in our society that we cannot make people happy. Unhappiness is the result, not the cause of, irresponsibility. Conversely, happiness is the result of responsible behavior. It seems wise, therefore, to ignore the unhappy past and provide children with opportunities to benefit themselves in a responsible Christian way, with God as their partner. As they become more responsible, they will be in a position to enjoy and understand the basis for lasting happiness.

THE degree of responsibility in a person's life may be an index to the kind of prognosis we can make about his ultimate level of performance. It may be that it would be easier to rehabilitate David, who has stolen a car, if that is the sole irresponsible act in David's life, than it would be to rehabilitate Don, whose life is filled with many minor acts of irresponsibility.

Most of all, children need to have meaningful relationships with real people. It is better for them to know that you are capable of crying than never to cry in their presence and give them the impression that all adults are impervious to trouble. It is important to convey to the child that you care enough to be hurt, but it is imperative that he understand that in the end it is he who will suffer the most.

The key words for parents should be "I care" or "I love you." The child needs to feel this no matter how bad his behavior may become. A parent should not approve his bad behavior but must be clear in his own mind that he is conveying to the child the fact that the child is still loved. Wise parents will help their children become involved in whatever is healthy and ignore the sick past. □

* QUESTIONS *you ask*

Is there a scriptural teaching regarding cremation? Is this means of disposal of a dead body consistent with the Christian faith?

CREMATION as a means of disposing of the bodies of the dead was quite common among the peoples of the ancient world with the important exceptions of Egypt, where bodies were embalmed and often entombed, China, where they were buried in the earth, and Palestine, where the Jews placed their dead in sepulchers or tombs.

The practice of cremation in modern Europe was undoubtedly at first stopped and thereafter prevented in great measure by the Christian doctrine of the resurrection of the body. Strongly influenced by the Hebrew concept of the unity of the whole man — body and soul — as against the strong duality of flesh and spirit in Greek thought, Christians regarded the body, even in death, as redeemed and purified. Therefore, cremation was regarded as an unnecessary desecration of that which was believed to be holy.

In the Roman Catholic Church, cremation is strictly forbidden. Rather, the body is to be buried out of reverence for that which was in life the temple of the Holy Spirit (1 Cor. 6:19). Moreover, Catholics have opposed it because, as one Catholic encyclopedia states, "its practice has become associated with atheists and materialists who use it as a manifestation of their disbelief in human immortality and resurrection and because it is a custom repugnant to Christian tradition and to the universal mind and practice of Christian people."

While cremation may be opposed by some because of its association with certain non-Christian religious cultures, it can certainly be said that the attitude toward this means of disposal of dead bodies has changed greatly in this century. Even the Roman Catholic Church admits that cremation is not intrinsically wrong and may be allowed by ecclesiastical authority for sufficient reason, such as public health in the event of an epidemic. The scarcity and high cost of burial grounds in many places also favors cremation as a means of economic disposition of the body.

There is no specific teaching in the scriptures concerning the disposition of the bodies of the dead. In spite of the strong Jewish emphasis upon the sacredness of the body, both Hebrew and Christian doctrine have looked beyond death to the life everlasting and the resurrection of the body. In the Christian faith, death, the last great enemy of man, has been conquered by Christ, who himself rose from the dead (1 Cor. 15: 25-26), and all who sleep in him shall be raised again to eternal life (1 Cor. 15: 20-21, John 11: 25-26).

Cremation would certainly do no violence to the Christian doctrine of the resurrection of the body. Whether the body be buried at sea, interred in the ground or in a mausoleum, or cremated, God will certainly create from it another body suitable for the life to come, which the Apostle Paul calls a spiritual body (1 Cor. 15:35-50). Whether the dead body will slowly decay in the grave or speedily be disintegrated in cremation is of little real difference. Dust we are, and to dust we shall return (Genesis 3:19).

Why do Christians observe Sunday as their day of worship instead of Saturday?

IT IS clear that the day for synagogue worship among the Jews was the seventh day of the week, Saturday. However, the apostolic Christian community from the beginning held assemblages for worship on the first day of the week. For evidence turn to Acts 20:7, where a service of preaching and the Lord's Supper were referred to, and 1 Cor. 16:2, where Paul probably intended that weekly collections for the Jerusalem church be taken at this time of the observance of the Lord's Supper.

It is quite likely that in the early days of the church both Saturday and Sunday were celebrated for worship. Paul frequently attended synagogue worship and preached there on his missionary journeys. As Christianity spread in the Gentile circles, however, the sabbath observance was soon dropped and the "Lord's Day" or the first day of the week became the day for Christian wor-

CONTINUED

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois
Replies to questions are written by Dr. Paul M. Robinson

Faith Looks Up

TO LIVE by rules may seem to be legalistic, the very thing that our Lord condemned. But no life can reach the fullness that God expects without a belief in basic principles. We should make our decisions in harmony with those principles.

Paul's admonition was "not to neglect the gift that you have." God has been good to me in many ways. In return I owe God a full commitment of all of my life. My time, my abilities, and my possessions belong to him. This basic rule does not mean that only a tenth belongs to God but rather that ten tenths is to be used in witnessing for him.

The power of one's witness is in ideas, not in wealth.

I believe that Phil. 4:8 gives us a very basic rule to live by: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think of these things."

We become in time like the object of our thinking and reach a high state of spiritual living when we reach the place where God takes over.

Another basic rule to live by is that man does not live for himself alone. We are in the world to live a useful life. Our actions must approach our beliefs and be of benefit to our fellowman.

No matter how strenuous our efforts and how little the praise, one must not become cynical and distrustful. Right may not always triumph in ways that we are accustomed to expect, but there is no uncertainty about the reward if the reward that we expect is the satisfaction of a task completed to the best of our ability.

Grateful memories can ease the saddest outlook and unlock the cell of one's disappointments. Life is a race and we run the course one day at a time. To the extent that we cooperate with God's plan our lives will be filled with peace and fulfillment. I believe in these rules and know that they are the foundation of an effective witness.

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ship. This was undoubtedly in celebration of the resurrection of Jesus from the dead on the first day of the week and was regarded as a further break with Jewish law and tradition.

Christians, therefore, should realize that in worship every Sunday they are actually celebrating the resurrection of the Lord.

WHAT do the initials B.D. really stand for? Among other things they may mean:

"BACHELOR OF DIVINITY" to a married man who has experienced anew his humanness through the struggle for an advanced degree!

"BIG DEAL" to the young seminarian who does not fully realize its implication and needed application. If he has just gone into pastoral work for the first time he may yet be searching for the purpose of Christian service as God has led him into it.

"BACKSTAGE DIRECTOR" to the church which does not want its pastor to speak the truth as he is guided to preach it, a church which wants to hear only "the gospel" and none of this stuff about "loving our enemies" and "feeding the poor" — which is itself one facet of the "gospel."

"BAPTIZED DIGNITARY" to Christians who feel a seminary education is unnecessary for one "called" to be a minister but who unconsciously, deep down, covet the opportunity themselves to increase their understanding of the Christian faith.

"BROADER DIMENSIONS" to the man who has received a double portion of God's grace by his sincere effort to train his mind to think as well as to let his spirit be open to the inflowing of the Holy Spirit!

DANIEL C. FLORY

NEWS

Ocean Grove to host '65 Conference

ANNUAL CONFERENCE along the Atlantic this June promises to offer a broad sweep of program and business items.

For the sixth time the seaboard community of Ocean Grove, N. J., will be host to the June 22-27 event. It was nearly 100 years ago that religious gatherings first began at the camp meeting grounds, which its ardent backers like to refer to as "one place set apart as God's square mile." What the boardwalk community lacks in up-to-date convention facilities it seeks to make up in a charm uniquely its own.

Among the major sessions speakers for the Conference will be A. Stauffer Curry, moderator, Elgin, Ill.; Colin Williams, associate secretary, Division of Christian Life and Mission, National Council of Churches, New York; C. Wayne Zunkel, pastor, Harrisburg, Pa.; Dr. Ralph W. Sockman, Methodist minister and National Radio Pulpit preacher, New York; Curtis W. Dubble, pastor, Westminster, Md.; J. Benton Rhoades, executive secretary, Agricultural Missions, New York; and Merlin E. Garber, pastor, Frederick, Md.

Also planned is a drama relating to the proposed Brotherhood emphasis for the last half of the decade, an emphasis to be introduced at the Conference. The Conference theme, "In Loving Obedience," is related to the emphasis.

Bible hour presentations will be given by Mrs. Lucile Long Strayer, Milford, Ind.; R. W. Schlosser and Carl W. Zeigler, Elizabethtown, Pa.; Homer N. Kiracofe, Plymouth, Ind.; and Chalmer E. Faw, Oak Brook, Ill.

Items of business carried over from former Conferences include: district organization and relationships; a new basis of eldership; the theological basis of personal ethics; child consecration services; status and direction of men's and women's fellowships; reading of Conference business; religious exercises in the public schools and the secularization of modern culture; mental health care facilities; foreign mission nomenclature; and updating of the statement of the church on economic problems.

New queries to date include a study of participation in the Lord's Supper and Eucharist, from Eastern Maryland; study of responsibilities of Brethren churches located in college and university towns, from First West Virginia; registration as a peace church in Canada, from the Canada district; a new dimension of Brethren Volunteer Service, from Second Virginia; study of frequency and organization of Annual Conference, from Washington; and study of church school curriculum, from Oregon.

Addressing major Conference sessions: Williams, Curry, Zunkel, Sockman, Dubble, Rhoades, Garber

Coming of age

FILIBERTO NAVARRO once worked for a priest in an Ecuadorian village. He swept the church, dusted off the statues of the saints, and made preparations for religious processions. On the pretext of worshiping the saints, the Indians of the area rented the statues for use in their drunken fiestas. The priest profited nicely, and Navarro received his share.

One day Navarro read some material from a Protestant mission. The literature spoke of the Bible as revealing God's word to man. Navarro went to the Bible (until recently a closed book to the Catholic laymen of Latin America) and sensed a contradiction in the commandment, "Thou shall have no other gods before me," and his own job as keeper of the saints.

Navarro spoke of his concern to the priest, who contended that only a priest could interpret God's Word. But the assistant was not convinced. He bought a Bible and began reading it zealously. As a matter of conscience he quit his job.

In his next job as baker in Quito, he was fired because of his beliefs. With a wife and two children to support, he needed steady work and so he opened a bakery in the country. At the same time he told his neighbors of his new insight into the word of God as revealed through Jesus Christ in the Bible.

Still he needed more income, and he sought work at the home of Merle Crouse, a Brethren missionary. Although unable to offer him a job, Crouse invited him to Bible study in his home. That was in 1959. Since then, Filiberto Navarro, sometimes beaten and stoned because of his witness, has been responsible for twenty-four baptisms in the Church of the Brethren.

More recently, the forty-five-year-old baker was licensed to the ministry, the first Ecuadorian to so serve

Navarro . . . "no other gods"

the church. The missionaries had longed for the day when an Ecuadorian leader could perform the pastoral functions.

"The Ecuadorians know the intimate problems in a way the missionaries can seldom know," confided Navarro. "When missionaries get in the middle of community problems, their lack of understanding can make people mad and resentful. Nationals may have less education, but they can often better apply what little they do know to a specific problem."

At the same time Navarro was licensed, four Ecuadorians and three missionaries were elected to a district board, set up to coordinate the church program.

This emergence of indigenous leadership represents a turning point for Brethren in Ecuador, a mark of maturity for a growing church. To the missionaries, it is a sign of a mission church coming of age.

End of a trend

IN MEMBERSHIP, the Church of the Brethren in the past year saw the meager but consistent gains of preceding years reversed.

According to the 1965 Yearbook, the church in 1963-64 experienced a net loss of approximately 1,000 members. The actual stateside net loss was 2,190 members, partly offset on the global scene by a net gain of 1,208 members overseas.

Two factors were seen as operative on the domestic side. The first was a forty-five percent increase in one year in the number of inactives dropped by congregations. The second was a six percent decrease over the former year in the number of baptisms, down 340, for a year's total of 5,559. Twenty-seven out of thirty-nine districts registered net losses.

As reported in the 1965 Yearbook, the membership stands at 200,067 for the United States and Canada and at 20,117 for overseas. The total is 220,184 as against 221,166 a year earlier.

The decline is not without precedent among sister churches. An Anglican bishop from England recently chided the Episcopal Church in the United States for having shown no increase in membership in twenty-five years. The Disciples of Christ reportedly have lost 50,000 members in the past decade. On the other hand, the Church of the Nazarene has doubled its global membership in the past twenty years.

For the country as a whole, 1963 was the first year in three years in which church and synagogue membership increased faster than the population increase, according to the 1965 Yearbook of American Churches.

Serialized sex

PEYTON PLACE, ABC's nighttime soap opera, has received hot ratings but even hotter criticism.

Typical of its critics is the Ministerial Alliance of Roswell, N. Mex., which said the show "lives solely on the sex theme . . . not just sex, but illicit sex."

"I'm not against sex," said a Methodist minister in Roswell. "But Peyton Place makes it evil. It uses sex in a way that is not wholesome . . . and that's an understatement."

New York columnist Bob Williams reported that some broadcasters are fearful that Peyton Place may touch off a round of Washington hearings on TV sex. He also divulged that ABC is considering launching a separate "spin-off" series on the amours of Peyton Placer Betty Anderson in New York and developing still an additional series from the "fertile Freudian elements" of "The Long Hot Summer."

Religion tools up to wage peace

Perhaps in this hour, people of all lands can enter into a dialogue one with the other. Only so can conflict be eliminated from the world. — Martin Buber, Jewish scholar

THERE is a difference between those who *wish* for peace and those who *will* it with determination. The various faiths, it would appear, are beginning to move in the vanguard of those who *will* it.

As seen in perspective, the faiths ought to feel at home in this movement, for it was religion that gave the world the very concept of peace.

"The greatest philosophers of ancient Greece failed to rise above the narrow concept of their own city states and believed that war, though regrettable, was inevitable," said keynote speaker John J. Wright, a Catholic bishop, at a recent Religious Leaders' Conference on Peace.

"It took the Hebrew prophets to first speak of dissatisfaction with limitation of tribe and nation and to extol the concept of the universal unity of Jerusalem. The mystical concept of the brotherhood of man in the Fatherhood of God became the basis of the Judeo-Christian tradition.

"If the blueprint of the world society is to become a reality today," the bishop added, "we must respark religion's contribution."

That spark was rekindled at the convocation Bishop Wright addressed, a gathering of 100 religious leaders at the Church Center for the United Nations. One of the outcomes was the call for the multifaith Conference on Religion and Peace in Washington, D.C., a year from now, paralleling the pattern of the Conference on Religion and Race in Chicago in 1963. The latter was the springboard to unprecedented involvement by the major faiths in race relations.

At the heart of the interreligious drive for peace, according to Rabbi Maurice N. Eisendrath, is the phrase, "God wills it — thus saith the Lord."

"The most important mandate, even in this age of nuclear terror, remains the commandment to love thy neighbor," Dr. Eisendrath urged.

"We religionists should not be satisfied that peace is seemingly being kept by a balance of terror. This is far too tenuous a base upon which to build the very survival of the human race. We must activate our will to peace."

Methodist Bishop John Wesley Lord cautioned that individuals and nations must be ready to pay the price demanded by peace, even at the sacrifice of such cherished concepts as "the American way of life," if a greater good is at stake.

On the changing nature of relations between the United States and the communist nations, Dr. John C. Bennett, president of Union Theological Seminary, urged that Americans be "unconditioned" from "their longtime fear of communist military might and aggressive tactics." According to Dr. Bennett, no longer do such terms as "better red than dead" and "a world divided into slave and free" have validity in view of the great social, political, and economic upheavals under way not only in eastern Europe, including the USSR itself, but also to some extent in Red China.

Dr. Charles West of Princeton Theological Seminary commented: "We must think in terms of Christians on both sides of the so-called Iron Curtain. Every breach in the barrier enables us to reach our hands to clasp those of our brethren so long isolated from us."

Mobilization for peace gained further impetus last month in another New York conference, one growing out of the late Pope John's peace encyclical, *Pacem in Terris*.

The hour is here. Dialogue is in the offing.

"Swords into plowshares"

Decisive summer

Dramatic opportunities have been opened to youth this summer to engage decisively at some of the points most urgently in need of the Christian witness. Under auspices of the Brethren Service Commission, the proposed programs will penetrate frontiers ranging from inner city ghettoes to countries behind the Iron Curtain.

In essence, the church through a variety of work camp and seminar experiences will bring the participating youth to see some crucial needs for Christian service not from afar off but from within the midst of them, right at the heart of humanity.

Below is the schedule of service opportunities:

Berlin

Theological peace seminar. Aug. 1-13. Theological students, age: 20-30. Language: German. Theme: The reconciling word of God. Exploration of the implications of the Christian faith for war and peace, violence and nonviolence, injustice and justice. Cost: approximately $50 plus travel.

Poland

Ecumenical seminar. Dates to be announced. Sponsored by World Council of Churches. Age: 19-30. Language: English and Polish. One-week study tour, two-week seminar. Cost: approximately $100 plus travel.

Cyprus

International work camp (tentative). Aug. 1-28. Age: 20-30. Language: English. Construction work, study of peace issues, reconciliation. Cost: approximately $50 plus travel.

Austria

Social service work camps. July 2 – Aug. 2; Aug. 2-30. In cooperation with World Council of Churches. Location: Salzerbad. Age: 20-30. Language: German. Recreational leadership for 200 underprivileged children. Cost: approximately $50 plus travel.

Mexico

Community rehabilitation program (tentative). July and August. Opportunities to meet, work with Mexicans. Cost: approximately $50 plus travel.

Los Angeles, Calif.

Inner city work camp (tentative). July 31 – Aug. 28. Locale: Imperial Heights Church of the Brethren. Age: high school seniors and up to 30. Teaching skills, practicing democracy, bridging racial and cultural barriers. Craft and recreational leadership. Study, worship experiences. Cost: unit fee of $40, travel. Maintenance provided.

South Bend, Ind.

Inner city. June 30 – July 28; July 31 – Aug. 28. Locale: Christian Service Center. Age: senior high youth, 16-19. Urban renewal, recreation, preschool nursery, tutoring in inner city. Study, worship experiences. Cost: unit fee of $40, travel. Maintenance provided.

New Windsor, Md.

Work camps. June 30 – July 28; July 31 – Aug. 28. Locale: Brethren Service Center. Age: senior high youth, 16-19. Processing material aid for overseas. Study, worship experiences. Cost: unit fee of $40, travel. Maintenance provided.

Baltimore, Md.

Inner city. July 31 – Aug. 28. Locale: Brotherhood Pilot House. Age: 18-25. Urban renewal, youth recreational leadership, house repair in inner city. Study, worship experiences. Cost: unit fee of $40, travel. Maintenance provided.

Explorations are under way for a race relations work camp for college-age students in July and August. Details will be announced.

For information on any of the above programs, write Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill. 60120. Because of visas required for some overseas projects, applications should be made very soon.

Statesmanship

The Lord's Supper was the final act of congregational worship observed by the Allentown Church of the Brethren. From their "upper room" experience on Dec. 27, the members of the Eastern Pennsylvania congregation went out to regroup in other churches.

For twenty-six years the members had striven to build a strong congregation in downtown Allentown. Several factors were behind their decision to discontinue the effort.

With twelve congregations in a six-block radius, their present locale was overchurched. Their archaic building would be costly to remodel. Some years ago the congregation began to look to the suburbs for their future. With district help, a site was purchased for possible relocation.

Several months ago an intensive study was launched to discover the potential in the new area for a grow-

ing church. The congregation, which numbered fifty-seven, found it could likely expect an increase of only ten or twelve members each year for the immediate future. At this pace, instead of becoming self-supporting, the congregation would require more financial assistance from the district.

Against these circumstances, the members of the Allentown board and later the church council demonstrated a Christian statesmanship which, as put by one member, said, "It would be better stewardship for us to give our building funds to the district to be used in some location more favorable to growth and witness." The district conference supported the congregation's decision to close.

In the final weeks, the pastor, Ellis W. Powell, assisted many of the members in finding new church homes.

In a statement at the closing service, he said, "There are moments when God calls us to give life. There are other moments when he calls us to give up our lives. This congregation has felt called by God to give up their group life so that they may be reborn into other groups. In these other groups we are being called to give and share what God has given us over the years."

Onward soldiers

THIS YEAR the Salvation Army — the "army without swords" — observes the 100th anniversary of its founding in London. Though its fundamentalist, Methodist-derived gospel is still preached as soup and soap are served in the slums, the Army has dispatched new brigades to man classrooms and clinics in seventy-one areas of the world. In its command are more than 25,000 highly disciplined commissioned officers and a million lasses and laddies.

Issues before Congress

WASHINGTON — Around 2,500 bills were dumped into the legislative hoppers of Congress in the first week of the 89th session. Many of these bills were leftovers from the last session and had to be reintroduced as new measures. Many of them are special bills for individual or private purposes. Few new or big legislative proposals are expected during this coming session, but this does not mean that 1965 will be free of crucial issues that must be faced by the U. S. government. One might suggest some of these issues through these questions:

- Is a nuclear war more or less imminent now?
- Will Red China be seated in the United Nations?
- What are the chances for repeal of compulsory conscription?
- Is the present level of prosperity stable?
- Are Negro demands being met justly?

Peace and world order are undoubtedly the most urgent concerns of national governments throughout the world as well as of our own. International relations are beset with mistrust, and dangerous tension spots exist where serious wars could erupt anytime. These spots are in Southeast Asia and the Congo. Situations are a little less tense in eastern Europe, the Middle East, and in our near Caribbean community. The national policy of the United States in these areas has serious implications for the peace of the world.

Equally important to the peace of the world is our support and attitude toward the United Nations. Of the 122 separate nation states of the world, 112 are now members of the United Nations. At no time in the history of the UN has it faced more difficult problems than now, problems that not only threaten its effectiveness in helping to preserve peace but its very existence. The policies of the U.S. government toward the UN now are most crucial.

Important issues face our nation at home. Many people have been saying that we cannot ignore our own problems while trying to help solve the problems of the rest of the world. Much of the work of the government now is aimed toward the solving of domestic problems.

There are the urban problems centered around housing, transportation, and education. Words more forcibly describing these are slums, poverty, and crime. One expert recently said that the rising metropolis presents some aspects as fearful as the bomb. The rate of population, we are told, is just ready to spiral upward in an acceleration that is frightening. One of the fastest growing suburban areas of Washington last year required an equal of two new classrooms per day for each school day.

The domestic problems in the United States are by no means confined to the cities. Crime, slums, and poverty have reached the towns and the countryside. The leaders of government believe that much can be done to relieve these conditions by an improved educational program, better health provisions, and better planned conservation of our total national resources, both human and material. Laws to accomplish these improvements may be expected in an increasing number.

The President believes a "great society" is possible and he is asking government to help achieve it. — JOHN H. EBERLY

Global education

A REVOLUTIONARY concept of a college – with study centers in seven countries and studies abroad for thirty months of the four-year undergraduate course – is being projected by the New York Yearly Meeting of Friends.

The coeducational, liberal arts school will be known as Friends World College. The base campus will be near New York City and other centers will be in Mexico, Sweden, Russia, East Africa, and South Asia.

In a sense, the approach is a variation and amplification of the Brethren Colleges Abroad program launched in 1962, in which participants take their junior year at universities in Germany or France. Explorations are now under way to extend the Brethren program to South America and to bring foreign students to Brethren campuses.

Reshaping rejects

IN CHARGE of the nation's 22,000 federal prisoners is Myrl E. Alexander, a speaker at the 1963 Annual Conference and current president of the Manchester College Alumni Association.

A 1930 graduate of Manchester, he returned recently to the Federal Bureau of Prisons to become its director after an earlier association of thirty years.

Alexander sees the task as helping reshape the rejects of society. "What do we do?" he asked. "We attempt to intervene in their careers, restimulate them, and develop growth. It's more than just transplanting public schools into the prison block. These guys hated public schools, and they hate teachers just as they hate cops.

Alexander: mission behind bars

"So how do you remotivate them and open to them the wonders of man's knowledge? They have no sense of the interdependence of man in a civilized society. They never wonder at the meaning of life. They have never sat at the feet of a good teacher and heard the wonders of a simple poem unfolded to them. They've never felt the joy of having created something. This is our challenge."

Filing date set

CLERGYMEN who have not yet chosen to participate in Social Security have until April 15 to file application.

An amendment to the law opens Social Security to all clergymen who by April 15 file Form 2031 with the District Director of Internal Revenue.

Since 1954 when Social Security became available to clergymen, about 140,000 of them have chosen to be covered, including most Brethren ministers.

The oldest clergyman now receiving benefits is former Methodist Bishop Herbert Welch of New York, who qualified when he was ninety-five. He now is 102.

Focus on renewal

A YOUNG Pennsylvania minister has been selected to participate in a program focused on the renewal of the church and its ministry at Harvard Divinity School.

He is W. Clemens Rosenberger, thirty-three, pastor of Johnstown's Westmont Church of the Brethren for the past six years. He presently is on leave for thirteen weeks in order to accept the $2,500 Merrill Fellowship at Harvard.

Through the Charles E. Merrill Trust, he and four other ministers were selected to enroll this quarter in three courses of their choice, participate in seminars, observe leading churches in New York and Washington, D.C., and attend the theater in order to gain insight into the problems of the world as expressed through contemporary drama.

Rosenberger: renewal via Harvard

They also will attend a retreat on Cape Cod with the internationally known churchman, D. T. Niles.

Pastor Rosenberger is a graduate of Bethany Theological Seminary and Juniata College.

Growing edges

Baltimore, Md. A pilot project has been launched in the rehabilitation of juveniles who have served prison terms for minor crimes. Four out of five of the youth at the prison farm are confined for the second or third time. The majority have no adequate homes to return to upon parole. To assist such youth, the Maryland Council of Churches has set up a program of counseling with those who are released. Representing the Church of the Brethren in the project is Thornton O. Black, pastor of the Woodberry church here.

Empire, Calif. The book-reading campaign sparked by Church of the Brethren women in northern California has scored again. In their first year's tally the women reported reading some 1,100 books. Last year the number passed the 3,000 mark.

The chief crusader of the campaign, Mrs. Irene Fike, said among the reactions of participants were these: "I didn't know how much fun reading could be." "I feel I have gone back to school." "We know now what the radio and television are talking about when they mention certain books and writers." And inevitably: "Even the men have joined in."

SERMON ON THE MOUNT: DIRECTIVE FOR DISCIPLESHIP

CONTINUED FROM PAGE 8

act to the hidden motive, as when Jesus said that contempt or anger is incipient murder, but we disagree because command after command is so pointed as to leave no alternative except obedience in the deed.

It is easy to evade an onset by pleading "principles." The man who angrily declares that "I'm concerned about the principle of the thing!" is rarely convincing because he is concerned about a specific so sharp that it had pierced his skin. When was Jesus a peddler of principles? It would be truer to say that he spoke always of the actual occasion. The Sermon is sparks struck by a racehorse spirit from the contemporary road.

Then is the Sermon an attempt to formulate a Christian code of conduct, a successor to the Torah? Scholars are now rather widely agreed that behind the Gospel of Matthew there are Christian rabbinic teachers intent to set forth a new regimen of morality. Perhaps in their minds the "Mount" was a new Mount Sinai. But this interpretation cannot be driven to a rigid conclusion, if only because there are also narrative portions in the Gospel, notably the stories of Bethlehem, Calvary, and Easter.

That is to say, Matthew was no legalist. Surely that verdict is also true of Christ himself. There is in the Sermon a questioning of motives that goes far deeper than any law. Besides, Jesus took issue with the law because men were prone to erect it as a barrier between them and God. The traitor, beating his breast as he confessed his sins and begged God's mercy, was "justified" (so Jesus said) rather than the man who meticulously kept the letter of the law.

There are other difficulties with the legalism theory: The Sermon itself includes far more than commands. There are aphorisms, prayers (such as the Lord's Prayer), poems (or at least lines in strophic form), warnings, and parables.

III

Then what shall we say of the Sermon on the Mount, we who live today in our strange contemporary world? Maybe that is precisely the question which Christ asks of us: "What do *you* think?" That again and again was his way with men. Shall we say that this directive is revelation? Men cannot climb to God, though God can descend to men. Human wisdom cannot "find out" God. All we know about God must come as he chooses to reveal himself — not through philosophy (its concepts are too thin and too much of man's mind), not through science (it uses only a part of the mind, the analytic mind, to examine only a part of the world, the measurable world), but through events and centrally through the total event of Christ — his teachings, life, death, and resurrection. So the Sermon, we may say, is the breakthrough of divine light for those who fain would be Christ's disciples.

But what would such a conviction mean for us? We must not dilute the Sermon by making it either an outward legalism or an "inward disposition," for it still searches us. But we must not pretend that we are capable of instant and perfect obedience. Pietistic groups in the Middle Ages did so pretend and were thus caught in the worse sin of spiritual pride. Who among us has not been guilty of anger or sexual imagination? Nor should we propose that every command can literally be applied to our modern world: there are no specifics in the Sermon about labor unions and the European Common Market. But, more urgently, we should not deny that here light shines on us searchingly in every modern encounter.

Certain other remembrances should not be yielded as we study the Sermon. One is minor but important: Not all the teachings of Jesus, let alone all his witness among men, is in this collection of his sayings. Each word he spoke should be judged by all he said, yes, and by all he did and was and is today.

The other remembrance is major, namely, that the Gospel of Matthew is gospel — the good news that all our failures are gathered into that mercy which prayed on the cross: " 'Father, forgive them; for they know not what they do.' " Nay, the good news is even better news: When we honor the Sermon on the Mount, not by diluting its sheer demand or evading its convincing light, the Holy Spirit promised by Christ shines on the page to illuminate it, showing us what to do — not under the bondage of some static "law" or "principle," but step by step of our earthly pilgrimage, until we reach that land of clearer seeing where "we shall know as we are known." We have it on Christ's own authority that "the letter kills," while "the spirit makes alive." □

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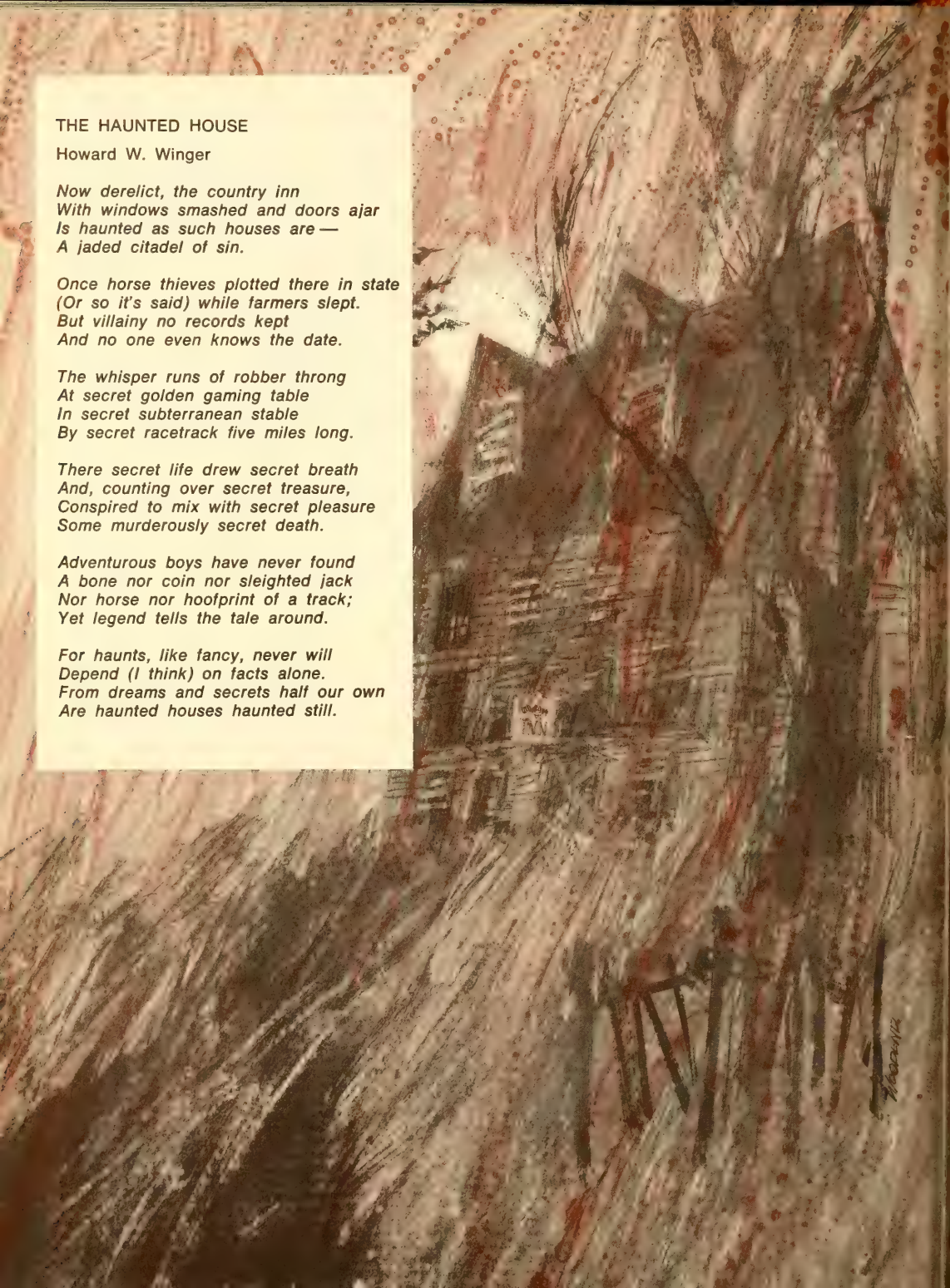

THE HAUNTED HOUSE

Howard W. Winger

Now derelict, the country inn
With windows smashed and doors ajar
Is haunted as such houses are —
A jaded citadel of sin.

Once horse thieves plotted there in state
(Or so it's said) while farmers slept.
But villainy no records kept
And no one even knows the date.

The whisper runs of robber throng
At secret golden gaming table
In secret subterranean stable
By secret racetrack five miles long.

There secret life drew secret breath
And, counting over secret treasure,
Conspired to mix with secret pleasure
Some murderously secret death.

Adventurous boys have never found
A bone nor coin nor sleighted jack
Nor horse nor hoofprint of a track;
Yet legend tells the tale around.

For haunts, like fancy, never will
Depend (I think) on facts alone.
From dreams and secrets half our own
Are haunted houses haunted still.

Day by Day

a devotional guide for the family

EVEN THOUGH the air may be chilly and the ground blanketed with snow, signs of spring are everywhere. Baseball lovers awake from hibernation and avidly read of the spring training of the major leagues in the South. Before games are played, the athletes go through a period of discipline, practice, and exercise. Any weaknesses are detected and corrected by constant, conscious effort. Advice, directions, criticisms must be received and absorbed.

Christians, likewise, need to stop, look, and listen to their head "coach." If we do not, we are likely to find ourselves losing skills, being advised by players on the bench, growing spiritually flabby, playing by the wrong rules, or even playing so poorly that we aid the opposite side!

During Lent Christians are encouraged to make their annual spiritual checkup, replacing bad habits with good ones, healing broken relationships, and increasing Bible reading and prayer life. By these disciplines, we become more effective members of Christ's team.

MARCH 7-13

Ex. 34:1-4. If you were asked to "be ready . . . [to] present yourself to God in the morning," what would you do in preparation?

Matt. 4:1-11. Before making major decisions, Jesus spent time alone with God. "Seven days without prayer make one weak."

Ps. 51:1-10. Before God, we are aware of our unworthiness. "O Lord, reform thy world – beginning with me" (a Chinese Christian).

Rom. 7:14-25. Within each of us is a "Dr. Jekyll" and a "Mr. Hyde." We often ask, "Will the real me please stand up?"

Rom. 6:1-11. In faith we identify with Christ. "We were there" when Christ died; so we died too – to fear and the power of sin.

Col. 3:1-11. Christians should "stand, stretch, and reach for the stars." Do not be satisfied with the good; strive for the best!

Heb. 12:1-4. Jesus never asks us to do anything which he did not do. He made the original tracks, and we are to walk in his footprints.

MARCH 14-20

s *Luke 9:22-26, 51.* "Lord, when my hand is on the plough and the untilled earth lies ahead, keep me from turning back."

m *1 Peter 4:12-16; Matt. 5-10-12.* "A person who does not stand for something will fall for anything." "Beware if all men speak well of you!"

t *John 15:4-8.* To know Christ, we must be grafted to him. Without this close relationship, we are fruitless, powerless, lifeless, nothing.

w *Prov. 23:6-7; Phil. 4:8-9.* Overt sins originate in the mind. By conscious effort we can free ourselves from the mire and "think lovely thoughts."

t *Rom. 12:1-2, 17-21.* God only uses us if we are pliable enough to say, "Have thine own way, Lord! . . . thou art the Potter; I am the clay."

f *3 John 2-8, 11.* John's praise is like that of a stage director in rehearsal: "Thanks, that was perfect, perfect! Now let's do it once more, better!"

s *Phil. 3:7-14.* If you emphasize what you have given up for Christ, you will look back longingly, as did Lot's wife. Accentuate the positive!

For your worship center

Place a cross on your worship center. Make it of wood or styrofoam, or cover two cardboard tubes (from inside waxed paper or foil) with aluminum foil and fasten them together in the shape of a cross. You can make a stand by cutting an oatmeal box in half lengthwise, covering it with shelf paper or gift wrap, cutting an opening in the top and inserting the cross into it. In place of, or in addition to the cross, you can use a picture of Christ.

Look in your spiritual mirror

Since the time of Lent is appropriate for self-examination, each member of the family needs to look into his spiritual mirror. What do you see?

Prayer? My prayers are "flash" prayers. Are they not enough? ("Could you not watch one hour?")

Bible reading? I study my Sunday school lesson. ("Study to show thyself approved," KJV.)

Witnessing? I am so busy, Lord, and never know what to say. ("Lo, I am with you always.")

Giving? We each give a dollar; we need the rest for ourselves. ("This poor widow . . . out of her poverty has put in everything she had.")

Helping others? But some people are so dirty and hard to love. ("As you did it to one of the least . . . you did it to me.")

Loving all men? Must I? They are different from me. I do not want to eat with them, sit beside them, or live near them. ("Truly I perceive that God shows no partiality.")

My use of time? You know I am too busy to teach a class, attend choir practice, or visit a sick person. Besides, sometimes choir practice is on the same night as a football game or an excellent TV show. ("Honor the Lord . . . with the first fruits.")

Opposing evil? I would lose all my friends if I spoke out about the movies shown at the drive-in . . . or the new bar being built down the street. They would think I was a crackpot, a religious nut, a real square. ("You are the salt of the earth; but if salt has lost its taste . . . It is no longer good for anything.")

Church attendance. We usually go . . . but sometimes we do get to bed late and sleep in. ("Not neglecting to meet together, as is the habit of some, but encouraging one another.")

Thy light is too bright, Lord. Forgive me. With your power I am going to change this image, beginning now!

Good resources are available

Monotony is perhaps the greatest enemy of family worship efforts. By increasing your supply of resource books, as you are able, you will be enlisting aids for practicing creativity in worship. Some basics which every home should have include: one or two modern versions of the New Testament, such as *Phillips' translation* or *The New English Bible* (both available in inexpensive paperback editions), *The Brethren Hymnal,* and a book of sacred art, poetry, stories, and hymns, such as *Christ and the Fine Arts,* by Maus. In addition to these, every family has resources available in their children's Sunday school books, papers, and messages to parents. These contain stories, poems, songs, activity suggestions, and devotional thoughts that can be woven into your worship.

In connection with the emphasis upon self-examination and spiritual growth use hymns like the following: "Take My Life" (*The Brethren Hymnal,* 349), "Open My Eyes" (295), "More About Jesus" (455), "Lord, I Want to Be a Christian" (486), and the chorus, "Into My Heart."

TO KEEP A TRUE LENT

Is this a Fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragg'd to go,
Or show
A downcast look and sour?

No: 'tis a Fast to dole
Thy sheaf of wheat
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin:
And that's to keep thy Lent.

Robert Herrick, 1591-1674

God and Satan in the suburbs

PROTESTANTISM IN SUBURBAN LIFE, Frederick A. Shippey. Abingdon, 1964. 224 pages, $4.50

THE real estate man describes the suburbs as an Eden. His full-page ads portray a world of spotless white collars, shining white faces, and pure white consciences.

Novelists, on the other hand, like Edmund Schiddel *(The Devil in Bucks County)* and Keith Wheeler *(Peaceable Lane)* portray suburbia as a sophisticated hell. They picture a confused jumble of liquor, lust, and lawn parties.

Obviously, neither picture is completely true.

Satan does stalk the suburbs. Frederick Shippey in *Protestantism in Suburban Life* describes "white-collar crime." It consists of padded expense accounts, insurance fraud, and misappropriated funds and merchandise. It is big-time. The cost of white-collar crime is $4,000,000 per working day.

There is suburban delinquency. Few teenagers from the ring of residential areas around the city have police records. But the problem is just as real. Carl Smucker, a Brethren minister who works as a probation counselor, offers an explanation: "The suburban kid gets a good lawyer; the kid from the slums gets a sentence."

There are broken homes. Some are broken by separation and divorce. But many more are broken by absentee fathers. The father who works in the city must leave home very early in the morning. He returns late in the evening. Often he may be working evenings or be away from home on business trips.

by Donald E. Fancher

It makes little difference to an adolescent boy whether his father is absent because of desertion or because of work. In either case, he must turn to the current movie idol or to one of his companions for his model of mature manhood.

Mothers, too, become overbusy. They are involved in the garden clubs, the PTA, and – let us be honest – in church activities. And so the task of raising the children is often turned over to the community.

Satan works through the suburban climate: the continual tension, the overwork, the lack of accepted standards, and the pressure to succeed.

But suburbia is not an unrelieved picture of woe. God is at work in the suburbs too!

The suburbs have become interracial. There are Negroes living in three fourths of our suburban areas. The outskirts of the city are often interfaith communities. One Roman Catholic in ten resides in the suburbs. The suburbs are no longer "upper-class ghettos." Ten million "blue-collar" workers live on the periphery of the city.

And the suburban church is more vital than the novels suggest. Shippey mentions a study of one suburb which revealed that thirty to fifty percent of the residents attended church regularly. Some suburban churches are shallow. Some deserve to be called "spiritual country clubs." But there are also suburban churches which are pacesetters for their denominations. Certainly, the fast growth in membership and the healthy budgets of these churches seem attractive to denominational leaders. And there is a continuing scramble to

get a piece of this ecclesiastical cake.

The church faces some peculiar obstacles in the outlying parts of the city. There is the separation of life into "little boxes." The ethics which guide a man at home may be quite different from those which operate on the job.

Family responsibility is easily handed over to the professionals. Shippey speaks of the "messiah complex in education." The public schools accept responsibility for moral training, social development, and job placement as well as for instruction. Little of a teen-ager's time is untouched by the school program.

What is the church's responsibility? Shippey sees as the first and foremost task the reinforcement of the family. He suggests little that is novel. He wants the church to do what it is doing now, only better.

There are other churchmen with more adventuresome suggestions. Colin Williams, in *What in the World*, says we cannot rely solely on the present pattern of congregations based upon residence. The work a man does and the recreation he enjoys are like separate worlds. The church must penetrate these worlds, too.

Therefore, the church must be open-minded and even experimental. One experiment is the ministry within the Oak Brook shopping center in suburban Chicago. Another is the work of Stanley Davis, a Brethren minister working with gangs of teen-agers.

The suburb has been called "WASP territory": White, Anglo-Saxon, and Protestant. But this stereotype picture of the outskirts of the city is false. Now we are seeing that the stereotype picture of what the suburban church should be is also false. And unless we are bold, our conventional churches may prove of little use to God or man.

THEY SPEAK WITH OTHER TONGUES, John L. Sherrill. McGraw-Hill Book Co., 1964. 165 pages, $4.50

If you are wondering what is happening among the churches with regard to the revival of speaking in tongues, this easy-to-read, fast-moving little book will tell you, as observed by a sophisticated religious reporter who was assigned to "research" the movement by his publishers. With a fine mixture of skepticism, surprise, sympathy, and humor, this son of a well-known Union Seminary professor and Christian educator blends personal experience with biblical, historical, and contemporary information. Taken seriously, this book will shatter many of the preconceptions of staid church members about the present work of the Spirit.

At the very least, the book will supply information not generally known and will present a challenging portrait of the inside workings of the modern tongues movement that should make the reader more understanding of what is becoming a third great force in present-day Christianity. And, at the most, it may lead some readers to investigate or even open themselves to this startling, dynamic revival. Is this indeed a recovery of a legitimate legacy of Christianity now lost in our modern sophistication and intellectual reduction of life, or is it perchance a judgment of God upon us for the same? *Chalmer E. Faw, Villa Park, Ill.*

OUR CHRISTIAN HOPE, Georgia Harkness. Abingdon, 1964. 176 pages, $3

Perceptive, but not deep; pointed, but not thorough; challenging, but not to the well-read; with answers, but not all the thinking that should go into giving them — these seem to fit every chapter of this popular religious writer's newest book. She has an unncanny ability to make the contributions of theologians understood. Her summary statements on myth, millennialism, apocalypticism, and immortality/resurrection are especially helpful, but she too quickly jumps into an eclectic position that tries to make everybody happy but leaves the reader unsatisfied most of the time. The length of the book is too brief to cover as wide a field as she has hoped to cover, though it can be a helpful introduction to the issues for beginners in theology and for laymen. *Ronald K. Morgan, Hutchinson, Kansas*

THE BIBLE AS HISTORY IN PICTURES, Werner Keller. William Morrow Company, 1964. 360 pages, $7.95

This book is a sequel to the same author's *The Bible As History*. It is as the author rightly calls it "a pictorial history of biblical events in the light of archaeological finds." Of course, the events themselves are not depicted but artifacts (objects) or pictures which illustrate those events and the persons involved in them.

This is essentially a book of 329 good-to-excellent black and white illustrations and 8 color plates illustrating an accompanying biblical quotation and identified by a brief paragraph.

Although only thirty-two pages are devoted to the New Testament, this is an unusually good selection of pictures. One is amazed at how many illustrations of biblical activities can be found on the walls of Egyptian temples and tombs.

Here is a book highly informative in character which can be used to advantage by persons of all ages and degree of education. The notes and bibliography will give guidance for further reading. *David J. Wieand, Oak Brook, Illinois*

THE GOSPEL OF LUKE, Bo Reicke. John Knox, 1964. 89 pages, $1.00

This is a well-written, reverent, and thorough introduction to the Gospel of Luke. It is in two sections: The Basic Features of the

Gospel and The Basic Ideas of the Gospel. Dr. Reicke presents the purpose of this gospel to be the drama of redemption, anticipated in the Old Testament and exemplified in Jesus. He identifies Luke with Lucius of Cyrene, a resident of Antioch (Acts 13:1). He declares that in Luke's gospel Jesus meant to emphasize the church in mission to the Gentiles. The author further concludes that interest in the past (Old Testament teaching) is responsible for the direction taken by early Christian thought and not the delay in the return of Jesus. He thinks Luke came to these conclusions when writing the gospel in Greece about 75 A. D.

Dr. Reicke's plea for the church in mission is timely, although his enthusiasm has included some allegorizing interpretations of Jesus' teachings. He thinks the sending out of the seventy was implied by the discussion of the nations in Genesis 10. Also Peter's call to be a fisher of men, as interpreted by him, seems a bit imaginative. Of course, the book is a translation and readers may get a wrong impression. *Russell C. Wenger, North Manchester, Ind.*

THE FAITH OF THE RUSSIAN EVANGELICALS, J. C. Pollock. McGraw-Hill, 1964. 190 pages, $3.95

THIS BOOK gives the reader a true insight into the giant struggle now going on within the Soviet Union as it relates to the Christian church. Notable among the ideas presented is that of persecution and the resultant strengthening of the church. Those who believe that a beneficent democracy is necessary for the survival of the church will be reminded by Pollock that they are in error. Some modern-day Christians might even conclude that persecution, or its equivalent, would assist the church in discovering its mission for this age. *A. G. Breidenstine, Lancaster, Pa.*

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by William Robert Miller

J. S. BACH: FOURTH LUTE SUITE and short works by Albeniz, Tarrega, Turina, Ponce, and Sagreras. John Williams, guitar. Columbia 6008 mono ($4.98) and 6608 stereo ($5.98)

BORN in Australia, the twenty-four-year-old John Williams (like the young Englishman, Julian Bream) is among the top contenders for the mantle of the aging Andres Segovia, the world's greatest classical guitarist. Offered in evidence is a crisp, sensitive performance of Bach's difficult *Fourth Lute Suite*. Bream and others whose mastery of the lute is unchallengeable find it all but impossible to get the necessary dexterity from that instrument and so turn to the guitar for this music. The transcription Williams has prepared for the guitar is an occasion for virtuosity aplenty. Side two is an assortment of Spanish guitar pieces in turn-of-the-century idiom — an attractive bouquet for the instrument, colorfully displayed.

CHARLES IVES: NEW ENGLAND HOLIDAYS. Various orchestras, William Strickland, cond. Composers Recordings, Inc. 190 mono and stereo, $5.95 each

THE LATEST addition to the small but gradually growing legacy of America's great pioneer musician consists of four strikingly original evocations of American holidays, composed at intervals between 1904 and 1913. Each was also recorded separately. *Washington's Birthday* (1909) features the Imperial Philharmonic of Tokyo. Subtitled "Snow Bound," it is a montage of recollected folk and popular tunes together with Ives' own musical profile, evoking the spirit of an old-fashioned Connecticut winter. It is the only "classical" music I know that includes a pair of jew's harps in its instrumentation — or that could do so and sound right.

Decoration Day (1912), played by the Finnish Radio Symphony Orchestra, is a poignant memento of Abolitionists and Civil War veterans still very much alive when Ives (1874-1954) was a boy. *The Fourth of July* (1913) is performed by the Goteborg (Sweden) Symphony Orchestra. Its music closely follows the program of Ives' own words: "It's a boy's Fourth. . . . His festivities start in the quiet of the midnight before and grow raucous with the sun. Everybody knows what it's like. The day ends with the rocket over the church steeple, just after the annual explosion sets the Town Hall on fire" — in a marvelous din centered on "Columbia, the Gem of the Ocean."

Thanksgiving (1904), played by the Icelandic Symphony Orchestra, is based on an earlier organ prelude and postlude which Ives wrote in 1897. It evokes the sternness and strength of the Puritan character in rugged dissonant chords and includes harvest tunes akin to Ives' *Harvest Home Chorales*. Toward the end, a chorus bursts forth with a stanza of the hymn, "God, Beneath Thy Guiding Hand." Of the four sections, this is the longest and most conservative in idiom. All four seem unified by little more than the force of Ives' rugged Yankee personality; he himself said they were "lumped together" as a symphony. No matter — the lumping is that of four granite blocks that happen to form a great American monument. Conceivably the performances — all by non-Americans! — might be improved upon, but lacking comparisons except in the case of *Decoration Day*, in which the Finns prove a match for the Louisville Orchestra, this recording is so far the definitive one. Its acoustics are not uniformly first-rate and the fuller passages are a bit edgy, but that can be borne. Stereo is a great boon for this music if you have the equipment.

LUKAS FOSS: PSALMS; BEHOLD! I BUILD AN HOUSE and SEYMOUR SHIFRIN: SERENADE FOR FIVE INSTRUMENTS. Claire Gordon, Richard Levitt, Keith Wyatt, vocal soloists; James MacInnes and Lukas Foss, pianists; the Roger Wagner Chorale, Roger Wagner, cond. Composers Recordings, Inc., 123 mono and stereo, $5.95 each

BORN in Berlin in 1922, Lukas Foss is a binational composer who has written effective music for texts in both English and German. Stravinsky once described his lyrical setting of the Song of Songs as "beautiful." His choral versions of Psalms 23, 98, and 121, dating from 1956, also deserve the compliment, as does his 1950 work, *Behold! I Build an House*, from the Book of Chronicles. The *Psalms* can be regarded as a kind of concerto for two pianos and choir, varied in mood and hue but predominantly melodic and full of strongly syncopated rhythms. The

earlier work is more developmental, less rich in color and on the whole unexciting by comparison. The Shifrin serenade for oboe, clarinet, horn, viola, and piano is a deft but uninspired exercise in atonalism.

FOUR CONTEMPORARY CHORAL WORKS. Soloists; King's Chapel Choir of Boston; Cambridge Festival Strings, Daniel Pinkham, cond. Cambridge 416 mono ($4.98) and 1416 stereo ($5.98)

A GRANT from the Ford Foundation enabled Daniel Pinkham to commission these four works in 1962 by American composers ranging in age (then) from twenty-four to forty-five. Each is a man of established reputation, and this recording of settings of Old Testament texts offers a good variety of styles. The *Two Psalms and a Proverb*, by Ned Borem (b. 1923), like much of his work, is derivative but pleasant and unabashedly lyrical; it is also better made than many of his earlier songs. Charles Wuorinen (b. 1938) in his *Prayer of Jonah* displays originality and resourcefulness in adapting *avant-garde* elements to traditional forms — the effect is like a mosaic rather than a painting, and if it seems somewhat jagged and "abstract" it nevertheless has a deep creative integrity that serves the text well.

Ulysses Kay (b. 1917) is secure in a robust, mature style, basically conservative but seasoned with subtle dissonance and the tug of Stravinskyan staccato rhythms in the strings he pits against the flowing contours of the vocal parts in his *Choral Triptych*. The first two sections are from Psalms 5 and 13; the third is a spirited "Alleluia" abounding in harmonic byplay among the voices of both choristers and strings. William Flanagan (b. 1926) has written music for some of Edward Albee's plays. His *Chapters From Ecclesiastes* has the character of chamber music onto which voices have been overlaid and not too successfully — there is neither enough directness nor complexity to make the work go. Its simple melodic lines are inconclusive, its harmonies tame and tentative.

STRAVINSKY CONDUCTS HIS CHORAL MUSIC, CBC Symphony Orchestra and Festival Singers of Toronto, Igor Stravinsky, cond. Columbia 6047 mono, $4.98, and 6647 stereo, $5.98

THIS release is one of the latest in a long-term series of definitive recordings of his own works by one of our country's great masters. The choral works include *Zvezdoliki* ("Starryfaced"), a cantata of 1911 to words by the poet Balmont, dedicated to Debussy; *Anthem*, to lines from T. S. Eliot's "Little Gidding" (1962); *Babel*, an inferior Hollywoodian setting of verses from Genesis 2 (1944); *A Sermon, a Narrative and a Prayer* to texts from Romans, Acts, and Thomas Dekker (1961); and *Chorale-Variations on Bach: "Vom Himmel Hoch"* (1956). The last two are the longest, and the Bach-based work, though written in only a few days, is a remarkable achievement that successfully blends Stravinsky's characteristic staccato use of wind instruments with Bach's canonic complexities. The only clinker, *Babel*, lasts only five minutes, leaving about thirty-four minutes of rich experience in a variety of texts and musical styles all unmistakably Stravinskyan.

CLASSIFIED ADS

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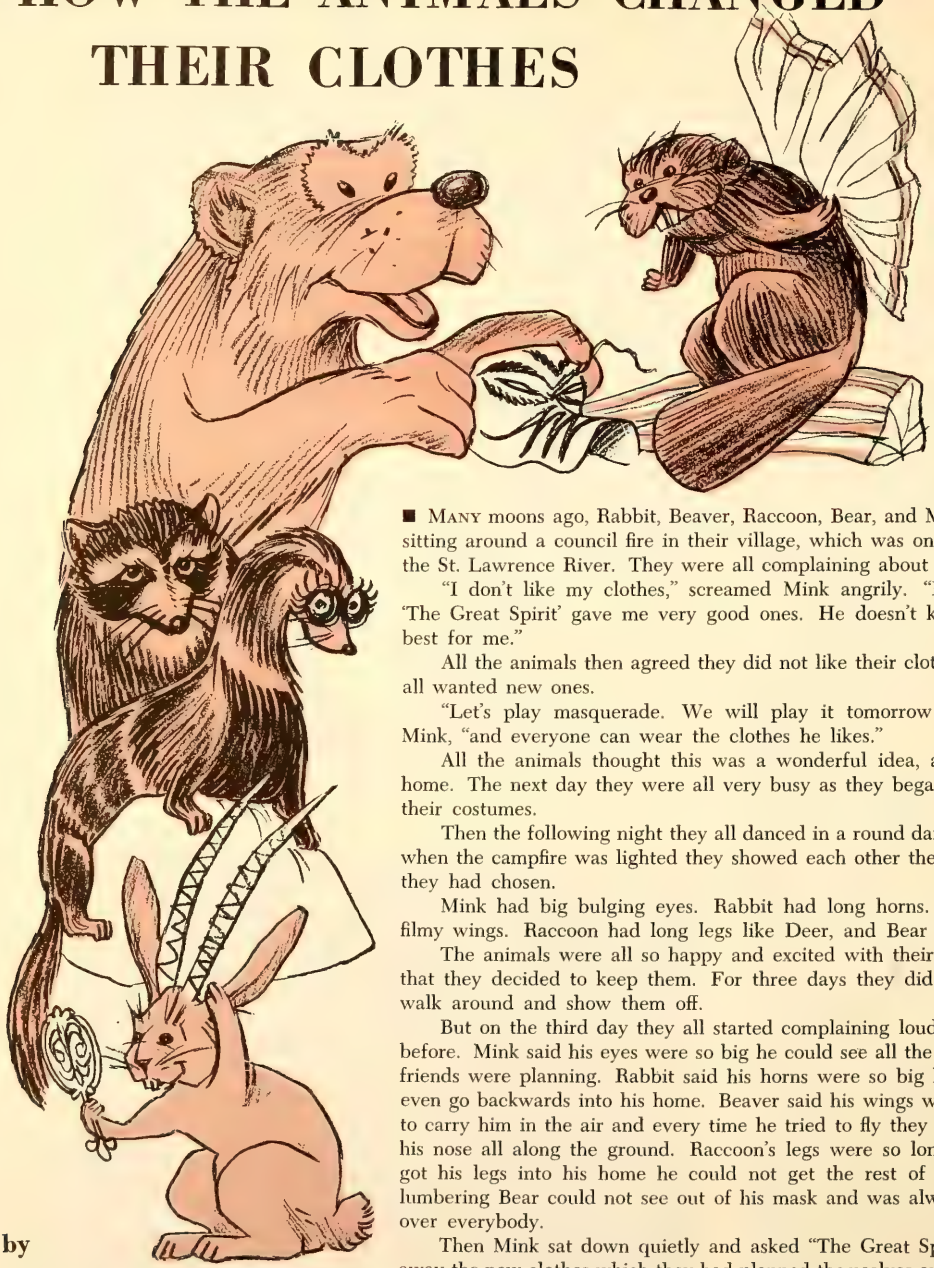
CONTRIBUTORS to this issue include: **George A. Buttrick,** clergyman living at Evanston, Ill., author of many books, and general editor of The Interpreter's Bible; **Evelyn Bauer,** writer of sketches about Christians in "secular" vocations appearing originally in a Mennonite youth paper; **Glen Crago,** Brethren minister who is a caseworker at the Methodist David and Margaret Home located at La Verne, Calif., and his wife **Florence,** secretary in the office of the Pacific Southwest Conference; free lance writer **Betty Rahme** of Toronto, Canada, whose interest is adapting for publication North American Indian legends; **Donald E. Fancher,** pastor, Sylvan church, Rockford, Ill.; **Kermon Thomason,** worker in Nigeria, who has done illustrations for Church of the Brethren publications

HOW THE ANIMALS CHANGED THEIR CLOTHES



by

Betty Rahme

Based on an authentic Algonquin legend

■ MANY moons ago, Rabbit, Beaver, Raccoon, Bear, and Mink were all sitting around a council fire in their village, which was on the shore of the St. Lawrence River. They were all complaining about their clothes.

"I don't like my clothes," screamed Mink angrily. "I don't think 'The Great Spirit' gave me very good ones. He doesn't know what is best for me."

All the animals then agreed they did not like their clothes and they all wanted new ones.

"Let's play masquerade. We will play it tomorrow night," said Mink, "and everyone can wear the clothes he likes."

All the animals thought this was a wonderful idea, and they ran home. The next day they were all very busy as they began assembling their costumes.

Then the following night they all danced in a round dark circle, and when the campfire was lighted they showed each other the new clothes they had chosen.

Mink had big bulging eyes. Rabbit had long horns. Beaver had filmy wings. Raccoon had long legs like Deer, and Bear had a mask.

The animals were all so happy and excited with their new clothes that they decided to keep them. For three days they did nothing but walk around and show them off.

But on the third day they all started complaining louder than ever before. Mink said his eyes were so big he could see all the surprises his friends were planning. Rabbit said his horns were so big he could not even go backwards into his home. Beaver said his wings were too light to carry him in the air and every time he tried to fly they just dragged his nose all along the ground. Raccoon's legs were so long that if he got his legs into his home he could not get the rest of him in, and lumbering Bear could not see out of his mask and was always tripping over everybody.

Then Mink sat down quietly and asked "The Great Spirit" to take away the new clothes which they had planned themselves and give them back the clothes "The Great Spirit" had planned for them.

And a shining light shone down on them as they each stood in the old clothes "The Great Spirit" had planned for them, and they were happy once again.

In Brief

BRIEF BUT NOTEWORTHY

Among the twenty-four choral groups in the Los Angeles area invited to participate in the opening of the new Music Center of Los Angeles was the chancel choir of the **Imperial Heights** church, which presented a half-hour program on Dec. 26. William Reynolds, the minister of music, directed the choir, and Wayne Crist, the pastor, was the narrator.

The **Ridgeway** church in Eastern Pennsylvania recently went on a self-support basis only two and a half years after its founding as a mission church. . . . New sanctuaries are now under construction at **Black Rock** and **New Fairview** in Southern Pennsylvania.

Looking forward to its 100th anniversary, which will be observed on July 25, the **Oakland** church in Gettysburg, Ohio, is collecting historical items of interest. Raymond E. Eller is pastor. . . . A voter's information forum, sponsored by the **Milledgeville** church, Ill., gave an opportunity for members to explore issues faced in a recent election.

Work is under way on an education addition to the **Lafayette** church, Ind. The new addition, located behind the present church building, will include a pastor's study and church office, nine classrooms, and a youth room. Most of the work in the new unit is being done with volunteer labor. . . . With increased attendance and a program of evangelism now under way, the **Eaton** church in Ohio is considering the purchase of land for a new church building.

The **Harrisonburg** church, Va., recently saw six Boy Scouts receive Eagle Scout awards at one Sunday morning service. Three are members of the church. . . . The women's fellowship of the **Linville Creek** church in Virginia has adopted a ward of forty-eight women at the Western state hospital. They plan to visit the women monthly and to remember them on special occasions.

Special recognition was given to members of the **Wakarusa** church, Ind., who had not missed more than twelve worship services during the year. . . . The centennial year of the **Barren Ridge** church in Virginia will be marked by a full week of special services May 9 to 16. Early in January the church invited H. Austin Cooper, church historian and former pastor, to recount previously unpublished stories of the church's growth. Various exhibits have been planned to be shown throughout the centennial year.

ON THE AIR

A weekly series of thirteen conversations with college and university students, "The Campus and the Church, started on NBC radio on Feb. 7. The time is Sunday, 8:15-8:30 a.m. EST.

The discussions are frank evaluations of subjects important to today's collegians, as well as examination of the church's relation to those subjects. Topics include campus morals, "religious experience" and consciousness-expanding chemicals (such as LSD), student social action, science and faith, religion and the arts, and ecumenical ministry on campus. At least two students and one clergyman will take part in each discussion.

THINGS TO COME

The **homecoming and anniversary** for the Arcadia church, Fla., was changed from Feb. 14 to March 14. . . . **A music and worship institute,** sponsored by the Central Region board, will be held July 27-30 at Manchester College. Dr. Austin Lovelace, a leading Protestant musician, will be one of the principal leaders. . . . The Bethany **extension school** for ministers is scheduled for Aug. 1-6, on the Juniata College campus. . . . The Central Region Men's Fellowship **retreat** will be at Winona Lake, Ind., on Nov. 13 and 14. The **Greensburg** congregation, Pa., will dedicate their new church, March 7.

DEATHS

Baker, Charles E., Jr., Morrill, Kansas, on Jan. 3, 1965

Conway, Myrtle E., Salem, Ohio, on Dec. 19, 1964, aged 79

Cover, Ernest T., Winfield, Md., on Jan. 4, 1964, aged 77

Evans, Mrs. Paul, Sheldon, Iowa, on Jan. 3, 1965, aged 81

Frazier, Verna Mae, Morrill, Kansas, on Dec. 6, 1964, aged 62

Frye, Kathryn T., Harrisonburg, Va., on Dec. 20, 1964, aged 80

Garber, Frank A., Leon, Iowa, on Nov. 26, 1964, aged 100

Heisel, Alva, Empire, Calif., on Sept. 18, 1964, aged 71

Jamison, John H., Quinter, Kansas, on Oct. 24, 1964, aged 66

Keisling, Warren S., Lewistown, Pa., on Aug. 22, 1964, aged 3 months

Kroneberger, Lydia R., North Linthicum, Md., on Dec. 6, 1964

Kuhn, Perry, Stanley, Wis., on Nov. 29, 1964, aged 81

Long, Minnie E., Sabetha, Kansas, on Dec. 25, 1964, aged 74

McClure, Lillian, Baltimore, Md., on Nov. 29, 1963, aged 70

Messer, Jennie M., Wooster, Ohio, on Nov. 9, 1964, aged 85

Menzies, Baltimore, Md., on Nov. 7, 1964, aged 77

Miller, Harry, Empire, Calif., on Oct. 4, 1964, aged 85

Miller, Sarah D., Boonsboro, Md., on Dec. 3, 1963, aged 95

Moore, Beda H., Sabetha, Kansas, on Nov. 15, 1964, aged 91

Morris, Sherman F., Baltimore, Md., on May 16, 1963, aged 65

PERSONAL MENTION

Dr. John H. Provinse, who took office as executive director of International Voluntary Services, Inc., on Nov. 1, 1964, died unexpectedly from a heart attack on Thursday, Jan. 21. . . . **Dr. Walter Eshelman,** a member of the Ambler church, Pa., has been appointed to the advisory board of the United States Air Force Academy at Colorado Springs, Colo. He is one of eight educators serving on the board.

Two Iowa pastors are maintaining weekend ministries to their congregations while carrying other full-time jobs. They are **John Thomas, Sr.,** now the full-time director of CROP in Iowa, and **Dale Miller,** currently teaching school. . . . **Ira Gibbel,** pastor of the Messiah Church of the Brethren in Kansas City, Mo., resigned on Jan. 13, effective Aug. 31. He has served the Messiah congregation for the past six years.

After serving the Crest Manor congregation in South Bend, Ind., for seven years, **Robert W. Knechel** resigned on Jan. 13 and terminated his work there on March 1. . . . **Paul Boll,** who has been serving as supply pastor since September, has been unanimously elected pastor of the Shippensburg congregation, Southern Pennsylvania.

CALENDAR

March 5	**World Day of Prayer**
March 7	**Girl Scout Sunday**
March 16-19	**General Brotherhood Board meeting, Elgin, Ill.**
March 21	**Camp Fire Girls Sunday**
March 28	**One Great Hour of Sharing**
April 11	**Palm Sunday**
April 16	**Good Friday**
April 18	**Easter**
April 25	**National Christian College Day**
April 25 — May 1	**Mental Health Week**
May 2-9	**Christian Family Week**
May 3-5	**District Leaders' Conference, Elgin, Ill.**
May 7	**May Fellowship Day**
May 9	**Festival of the Christian Home (Mother's Day)**

EDITORIAL

Reflections from a January storm

The news reporters were not exaggerating when they called it the worst ice storm in northern Illinois history. So far as our town — Elgin — was concerned, W. O. Beckner, retired Brethren schoolteacher and veteran weather observer, described the situation well when he said, "I've never seen anything like it anywhere, anytime."

It was something to see. From one-half inch to an inch of ice covered everything in sight. Every tree took on a coating of glass and every exposed surface was made slick by the freezing rain. Each power line that stretched from pole to pole, if it could bear up under the strain, carried a ribbon of ice.

It was something to hear, also. The trees groaned and cracked, and thousands of heavy branches broke loose to come crashing down upon sidewalks, tree banks, and streets.

And then, while the ice was still heavy, the snow came down, and the temperature fell. Add five inches of snow to an already stricken area, and you have multiplied problems for overworked city employees and busy servicemen. Yet they came from a distance to help us by the hundreds so that at one time 30 or more crews of workmen toiled around the clock to restore needed service to 12,000 homes.

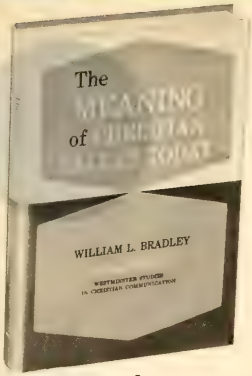
Within these homes families adjusted to abnormal conditions in a remarkable way. Christmas candles, recently stored away, were put to practical uses. Camp stoves and lanterns were pumped into action. Flashlights guided the steps that went from one dark cold room to another. Forced to forego television, children dug out forgotten games or tried, like Abe Lincoln, to read by firelight.

The fortunate family was the one with a fireplace — so long as the wood supply lasted — or a gas oven large enough to heat an extra room. Faced with loss of heat and light, some families moved in temporarily with friends and neighbors. In one home, for example, we shared a Sunday dinner with one family, the evening meal with another, and found room for thirteen to sleep overnight. But the next night, when our house was without heat, we sought refuge elsewhere. Despite all the inconvenience, despite our concern for neighbors who might suffer real hardship owing to prolonged lack of warmth, the total experience was good for us. Our children will have something to tell their grandchildren that can rival anything our grandparents could tell us.

But what was most evident was a new sense of community. In urban neighborhoods we tend to be so self-sufficient that we ignore one another because we do not need one another. But during one week in January we did realize how much we depend on one another. It was not only the institutions — the police and fire departments, the Salvation Army, the Red Cross, the civic agencies — that stood by ready to help. Neighbors once again became neighbors and not simply people who live adjacent to one another.

Why must it take a disaster, the threat of danger, or some common peril to show people how much they need one another? We spend so many of our energies trying to secure better conveniences and comforts, yet it happens that a time of inconvenience, rather than a time of security, is the occasion for us to become our best selves. In striving for safety and ease we seem to have missed life's bigger and better goals.

Surely the purposes for which Jesus lived and died, the purposes that form the broad outlines of the kingdom of God, such tremendous goals are worth our living for and dying for. It should not take an ice storm with its threat of personal harm, it should not require a first-hand experience of disaster or some obvious reminder that we live our days under the judgment of almighty God to shake us out of our complacency and our concern for comfort. Why must we wait for danger and disaster to knock our heads together before we understand that we are not made for selfishness but for sharing, not for safety but for service, not for our families alone but for all our brothers, not for self but for God? — K.M.



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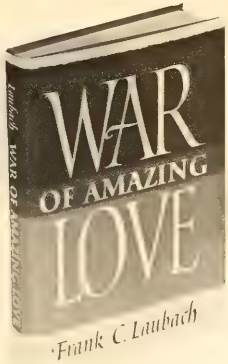

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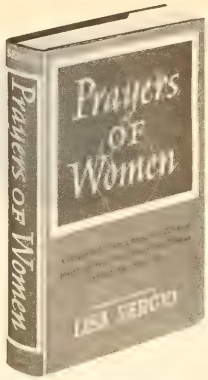

Prayers of Women
By Lisa Sergio, editor. A remarkable collection of prayers written by women in the course of twenty centuries of Christianity. Presented in chronological order, there are 235 prayers from 212 women. $4.95

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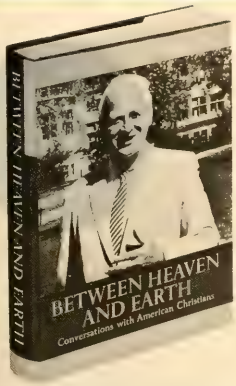

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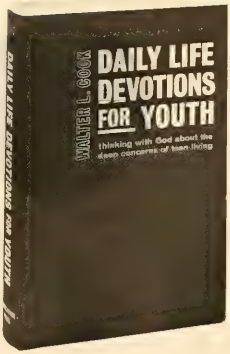

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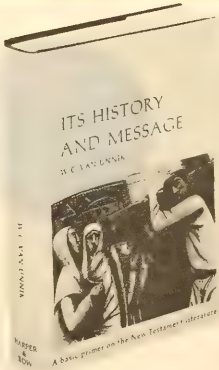

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CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN, ILLINOIS 60120

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African Christian Art *is uniquely African, even when it depicts biblical or churchly subjects. Nine striking illustrations of contemporary African art and text* by Kermon Thomason. page 1

Directive for Discipleship: *an accurate phrase to describe the Sermon on the Mount, as introduced and interpreted by a noted preacher, teacher, and writer, Dr. George A. Buttrick.* page 6

The Faith of a Governor *enters into the public as well as into the private life of Oregon's vigorous chief executive, Governor Mark Hatfield,* by Evelyn Bauer. page 9

Guidance for Problem Children. *Parents and church leaders can follow a few simple guidelines to help children develop responsibility.* by Florence and Glen Crago. page 11

God and Satan in the Suburbs. They are both at work in ways described and assessed by a recent book. Reviewed by Donald E. Fancher. page 25

OTHER FEATURES include a story for children, "How the Animals Changed Their Clothes," daily devotions related to the meaning of Lent, a report from Washington on issues before Congress, reviews of records, and answers to questions about cremation and Sunday observance.

COMING NEXT

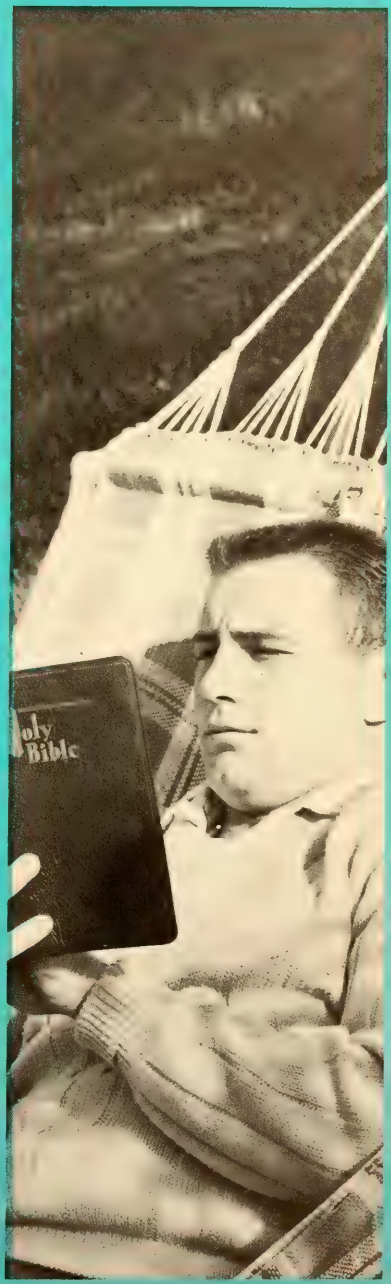
An English teacher tells how "We Can Teach the Bible in High School" . . . The story of J. Quinter Miller is the record of how one man has worked for Christian unity . . . Many Christians are puzzled as to how to face the fact that they are "Inheriting a Revolution," says *Walter Bowman* . . . Mission doctors report on the way church-related medical programs encourage family planning . . . An editorial advocates "Missions in Reverse."

Missions and the population spiral

messenger

CHURCH OF THE BRETHREN 3/18/65

We Study the Bible in High School p. 2



Readers Write

EMERGENCY SERVICES OF CIVIL DEFENSE

I hold membership in the Amateur Radio Emergency Corps, a peacetime setup for emergency communications. This corps (AREC) oftentimes works in harmony with the Radio Amateur Civil Emergency Service (R.A.C.E.S.), which is an auxiliary emergency communication working hand in hand with civil defense in most states and counties.

Both the AREC, and R.A.C.E.S. handle emergency messages having to do with life and death urgency to any person or groups of persons, which are transmitted by amateur radio in the absence of regular commercial facilities. This includes official messages of welfare agencies during emergencies, requesting doctors, nurses, medical supplies, hospital supplies, and other supplies needed, including instructions to stricken populaces in emergency areas. . . .

Civil defense is an organization which does not promote war, but does alleviate human suffering and saves people's lives on the home front as much as humanly possible in both peacetime and wartime. I cannot understand why some Brethren are opposed to CD.

PAUL F. MONTGOMERY, W8ZHB
Lewiston, Mich.

NOT ELIGIBLE TO VOTE

I would like to answer the question asked by Mary Royer of us oldsters in the Jan. 7 Messenger about not voting. When I became twenty-one years old I became a citizen of voting age. For twenty-nine years I never missed a chance to vote, as I felt it was my duty to do so. When I was fifty years old God called me to be one of his sons. In becoming God's son I became a citizen of God's kingdom and a member of Christ's church; so I was no more a citizen of the world. We cannot be a citizen of both places. I prefer to be a citizen of God's kingdom and not a citizen of the world. So I am not eligible to vote.

C. B. KINKENBAKER
Laton, Calif.

REDISCOVERING FOUNDATIONS

In our desire to cooperate with the other Christians, we want to remember that our "founding fathers" searched the Bible for the teaching and examples of Jesus, in establishing their church. As a result of this, great men and women of God have been towering lights in the developing of congregations of the Brethren across our country.

The distinctive doctrines and ordinances which Jesus gave his disciples should be retained, as well as the ones that are commonly accepted by all Christians.

I refer to such things as brotherhood, temperance, peace, baptism by trine immersion, the ordinances of feetwashing, the Lord's supper, and holy communion, divine healing through the anointing, and living the good life, which has been so distinctive in past generations.

W. J. HAMILTON
Cumberland, Md.

ESSENTIAL TO BE CONCERNED

It is not only right but essential that Christians should be concerned and express opinions about social issues. This is the burden of the message of most of the prophets in the Bible. It is in the affairs of life that we actually accept or reject God as revealed in Christ, not by simply saying we believe or by going to church on Sunday. God is at work in the affairs of the world, not just in the Sunday school classes. Therefore, it is unchristian not to take a position on social issues.

Shouldn't we be willing to listen to views that differ from ours without condemning the persons who hold them or denying them the right to express them? This is the way we grow in our understanding. We are always free to accept or reject the argument set forth as sound or unsound, and we should grant others the same right we ask for ourselves to hold and express their views.

God does allow us to choose wrongly, even as people did in Jesus' day, and we are likely to see the error of our way only if we are willing to listen to ideas that are different from ours.

JOHN W. GOSNELL
Elizabethtown, Pa.

CLING TO THE BIBLE

H. H. Helman says (Jan. 21) that perhaps no other minor church group in America faces so uncertain a future as does our Brotherhood. To this we can agree. But why? We are forsaking the scriptures to be like the majority. . . .

Let us cling to the Bible, study and understand the prophecies of Daniel and Revelation. Let us get our representatives out of the ecumenical movement.

MARY WENGER
Lititz, Pa.

ATTEMPT AT CHRISTIAN STATEMENT

I am convinced that the editorial opinions in the MESSENGER are an attempt at Christian statement of principle. I am not equally assured that requests to avoid delicate issues have their basis in Christian attitude.

The sin of the church has never been its engagement with the problems of the time. The church does lose its salt and is ineffective when it fails to have adequate responses to major questions about life.

Is it possible that there are corners of our minds that we do not want to have exposed to new ideas? Could these corners contain less than Christian attitudes about great moral issues of our time?

JAMES WHITE

MESSENGER, Vol. 114, No. 6. March 18, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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THE ALWAYS PRESENT

God walked the earth in joy when it was new;
Anointed man with his own sacred brand.
He scattered seeds across the virgin land,
Then sent the rain, and trees and grasses grew.

When this was done he did not go away —
He still is near as each one's heart and hand —
A help in need, he walks the earth today.

Enola Chamberlin

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

CONTRIBUTORS: The teaching profession is represented in this issue by two writers: **Thayer S. Warshaw,** who teaches English at the Newton High School in Newtonville, Mass., and **Dale W. Brown,** associate professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill. Included are two pastors: **Walter D. Bowman** of the Wichita church, Kansas, and **Floyd E. Bantz** of the Roaring Spring church, Pa. **Ota Lee Russell** works in the department of stewardship and benevolence of the National Council of Churches. **PHOTO CREDITS:** Cover, 4 Eastern Photo, A. Devaney; 1 Grant Heilman; 2 Ed Wallowitch; 16, 17 A. Devaney; 18 Religious News Service; 25 Authenticated News International

We Study the Bible in High School

IS IT possible in public schools to study the Bible not as a religious book or even as a literary work but as a source book for the humanities? In the clamor over whether Bible reading (as part of a religious service) is unconstitutional, I believe that the case for including it in the humanities has not been sufficiently argued.

The Bible is indeed a religious book, but it is also a part of our secular cultural heritage. A knowledge of the Bible is essential to the pupil's understanding of allusions in literature, in music, and in the fine arts; in news media, in entertainment, and in cultured conversation. Is he to study mythology and Shakespeare but not the Bible? Is it important for him to learn what it means when a man is called an Adonis or a Romeo, yet unimportant for him to be able to tell a Jonah from a Judas?

Pity the English teacher who begins the study of Nobel Prize-winner John Steinbeck's *The Pearl.* How is he to explain the book's second paragraph, which begins, "If this story is a parable, perhaps everyone takes his own meaning from it . . ."? Nine tenths of his pupils will not know what a parable is, much less that in one parable a man

"sold all that he had" for "one pearl of great price." Yet both understandings are necessary if the pupil is to appraise John Steinbeck's work intelligently.

Or let a class in social studies or in English examine Alan Paton's great novel of South African apartheid, *Cry, the Beloved Country,* in which the main character, a religious leader, has a son named Absalom who rebels against him and dies by hanging. Again the pupils need a knowledge of the Bible to understand the allusions in the book. Should they be denied this part of our cultural background simply because the Bible is controversial or because of the fear that some teachers and students might lack judgment in using the Bible as a textbook in the humanities? The faculty of Newton High School decided that its pupils should not be so denied.

We had evidence to support our belief that students were not informed on biblical backgrounds. I administered a test consisting of 112 questions to five classes of our college-bound eleventh and twelfth graders in Newton — a community that is generally regarded as above average culturally. The test's purpose: to discover whether these pupils were familiar with

Several pupils thought that Sodom and Gomorrah were lovers; the four horsemen appeared on the Acropolis; the Gospels were written by Matthew, Mark, Luther, and John; Moses baptized Jesus

at least the most commonly known biblical stories, names, and quotations. The results: seventy-nine percent could not supply the last word of the expression, "Many are called, but few are *chosen*"; eighty-four percent could not furnish the last word of the familiar "The truth shall make you *free*"; sixty-three percent did not know the last word in Isaiah's "They shall beat their swords into *plowshares*"; eighty-four percent were unable to say that "A soft answer turneth away *wrath*"; eighty-eight percent did not know that "Pride goeth before . . . a *fall*"; ninety-three percent could not complete the well-known "The love of money is the root of all *evil*."

In addition, several pupils thought that Sodom and Gomorrah were lovers; the four horsemen appeared on the Acropolis; the Gospels were written by Matthew, Mark, Luther, and John; Eve was created from an apple; Jesus was baptized by Moses, Jezebel was Ahab's donkey; and the stories by which Jesus taught were called "parodies."

We introduced the Bible into our studies at Newton High School carefully. Because the Bible had not been in the curriculum for many years — not even for its great literary passages — we began by helping the pupils to feel their need of being informed in biblical backgrounds. I did this by reading several short stories with them, stories that they failed to understand because they did not understand the biblical allusions involved. They were further nonplused when they found they could not interpret some political cartoons I showed them from current newspapers. Their pathetic performance on the test I have described proved the clincher. The evidence that a knowledge of biblical allusions is imperative for understanding in our society was conclusive. They wanted to learn.

No Interpretation Allowed

I started with two English classes. At the outset we agreed on two ground rules: 1. We would not discuss meaning or interpretation. Should Genesis be understood literally? Poetically? Take the questions to a religious authority. 2. We should use the King James Version solely because most Bible quotations that the students would meet in their reading and everyday life would be from this version — as a look at Bartlett's *Familiar Quotations* proved.

Both rules were invoked when a pupil quoted scholarly authority in questioning the correctness of the King James Version of Isa. 14:12: "How art thou fallen from heaven, O Lucifer." His Bible at home read, "How art thou fallen from heaven, O Day Star." Was not his translation more accurate? Could he memorize the correct version? The answer was obvious: We were not interested in that kind of correctness; we were interested in knowing the words that have influenced our literature.

It is only because the King James Version uses the name *Lucifer* in that passage and because Luke 10:18 says, "I beheld Satan as lightning fall from heaven," that Lucifer has become another name for the devil in our culture. For every person today who thinks of Lucifer as the Roman god of the morning star, a hundred think of Lucifer as the devil.

Our procedure was simple. Three times a week the pupils had assignments in *The Holy Bible in Brief* (Mentor, 50 cents), which contains excerpts from the King James Version. Because some favorite stories (Cain and Abel, for example) and commonly used expressions ("Am I my brother's keeper?" are omitted, these regular textbook assignments were supplemented by other passages. Pupils had the choice of looking them up in Bartlett (for quotations) and in any Sunday school book (for stories), or in the complete King James Version.

Linking Biblical Passages

In these sessions I linked as many passages as I could with literature, music, and art. As we went along, the pupils heard about Melville's *Moby Dick,* with its Ishmael, Ahab, and Elijah; Thomas Mann's *Joseph and His Brothers;* Rossini's *Moses in Egypt;* Moussorgsky's *Josua Navina;* Michelangelo's *Moses;* Milton's *Samson Agonistes;* Saint-Saens' *Samson and Delilah;* Honegger's *Le Roi David;* Faulkner's *Absalom, Absalom!;* Bathsheba in Thomas Hardy's *Far From the Madding Crowd;* Gounod's *Queen of Sheba;* Marc Connelly's *Green Pastures;* the popular *"Shadrach"* and *"Jezebel";* Verdi's *Nabucco;* MacLeish's *J.B.;* Massenet's *Herodiade;* and da Vinci's *Last Supper.* And they learned the origin of such expressions as the patience of Job, a doubting Thomas, a Nimrod, a Judas, a Jonah, a Lazarus, an Ananias, and Adam's apple.

So much for the pupils' day-to-day acquaintance with the Bible through regular assignments. In a few special class periods they had other experiences, through audio-visual materials. One day we had a concert. First there was the recorded voice of the city's supervisor of music singing *Little David Play on Your Harp,* as he enthusiastically cooperated in the project. Next, the pupils were able to recognize the voice of Sammy Davis, Jr., singing *Ain't Necessarily So,* with its "Little David was small, but oh, my!" Then, having heard the Negro spiritual and the song from the folk opera, we listened to Judith Anderson's dramatic reading of the story of David and Goliath.

Thus we had three different forms of expression based on the same biblical passage. A fourth medium rocked the room as Harry Belafonte shouted the gospel song *Noah.* Next, pupils sat enraptured as Joan Baez explained her folk song about Moses. A sixth genre using the Bible for text was represented by the opening aria of Handel's *The Messiah.* During this oratorio passage, as in the case of the Anderson reading, the pupils followed the words in their books.

Two other periods were devoted to viewing slides, one set based on stories in the Old Testament and one on episodes in the New Testament. Again the emphasis was on variety of forms of expression and excellence of performance, as we moved from the thirteenth century to the present. There were canvases by Titian, Rubens, Veronese, Tiepolo, Rembrandt, El Greco, Murillo, Brueghel, and Bosch; murals by Michelangelo, Donatello, Verrocchio, and Bernini; reliefs by Brunelleschi and Ghiberti; engravings by Dürer, Dore, and Lucas van Leyden; movie stills of a Hollywood biblical epic; and a three-in-one package — an Aubrey Beardsley print illustrating Oscar Wilde's *Salome,* a drama that was also the inspiration for Strauss' opera.

Some of the pictures, which the city's supervisor of audio-visual instruction helped make into slides, and some of the recordings were brought in by pupils. In their enthusiasm they also brought materials from their reading. One student found in his United States history textbook an 1884 political cartoon depicting James G. Blaine as Belshazzar at a feast with William Vanderbilt and Jay Gould, complete with the warning handwriting on the wall, but with a word from the author explaining the allusion.

"Render Unto Sid Caesar . . ."

Other political cartoons came from today's newspapers and magazines. We found humorous cartoons and comic strips with biblical quotations or allusions, as well as news items about "good Samaritans" who picked up hitchhikers and about praise that should be rendered unto Sid Caesar. All these were made into transparencies that were thrown on the screen in front of the room — sometimes for discussion, sometimes for a quick laugh, but always as a reminder of the points at which the pupils come into contact with the Bible in daily life.

What were the results? The 41 pupils in my two eleventh grade classes had scored 22 percent

CONTINUED ON PAGE 20

Inheriting c

George Washington once wrote to Gouverneur Morris, his representative in France, asking for a frank evaluation of Louis XVI. He inquired, "How stable do you think his government is?" Morris' reply was disturbing. He wrote back, "Louis XVI is a good man. In another generation he would have made a good king. The trouble is that he has inherited a revolution."

This is an observation we can well apply to our churches. There are many – and ours may be one of them – that would be good churches in ordinary times, but they too have inherited a revolution. And there are many persons in positions of leadership who might be expected to do a pretty good job were it not that we have inherited a revolution.

Whether we like it or not, we are living in a revolutionary age. Some persons have confessed that they are glad they have almost finished this life and will not need to help youth find their way in a world which man has never lived in before. Yet others find it the most exciting time ever to be alive.

Now our revolution is not primarily a political revolution as in the case of King Louis, although there are political revolutions aplenty across our globe. It is a revolution so vast in its proportions and so complex in its facets that merely to call attention to certain aspects is to do it injustice.

One of the aspects of our revolutionary times is that of changing social structures and the movements of population. The former has at least touched us in some way, because throughout our nation we have been forced at long last to reexamine our patterns of behavior and to recognize the many injustices we have perpetuated. But although we have been touched at this point, we are not yet sure what the church ought to say to this explosive aspect of cultural change. And if recent discussions in some church groups are indicative, we are not too sure that we want to say anything at all.

But more than this is the potential shift of power coming with the increase of the world's population. Enough babies are born every day to create a new city the size of Topeka, Kansas, or Ft. Wayne, Indiana, but we are told that roughly eighty-five percent of these are born outside the western hemisphere, and three fourths of them are born colored. Seventy percent of them are born in Africa and India and China, which means that again a very high percentage of them are born in nations and cultures and religions which are hostile to that for which Christianity has stood.

We have listened but little to our missionaries who have been trying to tell us for sometime of the urgency of our witness in the face of militant revivals of Islam, Hinduism, and Buddhism, and the fact that the Brotherhood Fund is still a "take it or leave it" item in many church budgets is indicative of the fact that we have not begun to feel the impact of this revolution which is hitting our world with such tremendous force. What then shall be our response? Throw in the towel? Eat, drink, and be merry? Or shall we become defensive over our threatened loss of power?

Viewed from another angle, our life is being revolutionized by automation, considered by some as a good fairy and by others as a demonic power. This phenomenon of the advent of self-activating, self-controlling machines to do our work gives promise variously of an age of great plenty; of a common man university trained and world traveled; of reference libraries with no books, only computers; of driverless highways; and of leisure in abundance. And with plants already in operation, such as Ford's at Cleveland where

Revolution

raw engine blocks fed into the assembly line emerge 14½ minutes and 530 automatic operations later completely finished, who is to say that in 10 years half the nation's work force will not be taken over and 2- and 3-day work weeks the common thing?

But our real concern is for the men who are involved in this revolution and what will happen to them. Will we be forced to revolutionize the way in which we evaluate ourselves? If man no longer works for his livelihood, but gets it merely because he is a member of society, what will replace work in the lives of people? How will we deal with man's feelings of inferiority to a very superior machine? But, most of all, will the advent of an era of maximum freedom for man result in a cavernous boredom or a vast release of creative energy? Will he work with as much zeal for the common good as for private gain?

And the church, which is concerned about man as no other organization is — what will she say to his sense of worth and his ultimate destiny being worked out here? In a previous generation, confronted with the preliminary stages of this vast revolution which we call the industrial revolution, the church said man's worth and destiny depended on hard work, no frolicking, a straight-cut coat, and a plain dress. Yet with all our resistance, we did not repeal that revolution. What shall we say to its successor?

But even more vast — at least in its dimensions — is the revolution in thought about the universe in which God has placed us. We have long since outgrown the neat little "three-decker universe" with the earth as a flat slab carefully but precariously sandwiched in between the waters above the heavens and the waters beneath the earth. We have not so much outgrown the neat little townshiplike, Garden of Eden variety of world in which many of us grew up. That world was where we lived, and we affectionately called it "God's country."

Well, when I left God's country and went away to college, one of the most devout men I have known stretched my imagination to the breaking point by informing me that when we peer out to the very edges of our universe, we see pinpoints of light from distant worlds which have been 500 million years in transit. Even with space travel in its initial stages we have little comprehension of the vastness involved. If we were able to step up the speed of our Model T space coupés from 25,000 miles per hour to a million miles an hour, it would still take 700 years to go one light year. Or if we were to start a baby out at that speed, it would be three times the age of Methuselah before arriving at the nearest star.

But all that was twenty years ago and the leading astrophysicists tell us now that the edges are not 500 million light years, but 7 billion light years. This poses no little problem if your theory of biblical interpretation says the creation is as recent as 6,000 years ago. But in any case, these same leaders in scientific thought are confronting us with the idea that, released from our earthbound shackles, time and space are meaningless and up and down are irrelevant terms. Now if we cannot say "up to heaven" or "down to hell," what then? Do we throw these terms out? Or come at last to realize that they are religious and not geographic terms — speaking of estrangement and isolation over against acceptance and joy and reconciliation?

And all this is but to hint at other revolutions which are upon us in our religious thought, as well as various other areas of life.

But really, should this phenomenon of revolu-

In response to a revolutionary idea we often shout, "Give me that old-time religion!"

tion surprise us too much? For the church has been in the business of preaching revolution from its beginning – and before. John the Baptist proclaimed with such forcefulness Isaiah's theme –

"Every valley shall be filled,
and every mountain and hill shall be brought low,
and the crooked shall be made straight,
and the rough ways shall be made smooth"

– that Clarence Jordan says today he should surely be called John the Bulldozer. But his was no geography lesson. It was a lesson in the spiritual implications of human relationships. It had to do with the inequalities and injustices of tax collectors and soldiers. And as he warned, this was but a preview. For the One who was to come after was by comparison so far beyond this that John would appear completely unworthy. And where he baptized with water, that One who was to follow would by comparison baptize with fire.

This was but the beginning. And then came Paul. In a world rent asunder by artificial barriers of race and nation and status and sex, he proclaimed the revolutionary doctrine that in Christian terms there are no such distinctions – no Jew-Greek tension, no slave-free division, no male-female barrier. And so the church has dutifully preached this revolutionary doctrine, and valiantly brought up the rear.

When for example, the genius Galileo appeared on the scene he said, in effect, "I've invented this little gadget I call the telescope, and between it and my math, I know that the world is round rather than flat and that it revolves around the sun rather than the sun going around us." And the church in fright said quite loudly, "Galileo, you can't say that. The church didn't tell you it's so. It's too upsetting, too revolutionary to believe. It's heresy and blasphemy. And besides, everybody just knows it can't be true." To which Galileo had the fortitude to reply, "You can call it revolutionary. You can imprison me or even kill me. It's still true."

All too often our response to a revolution or a revolutionary idea is to shout, "Give me that old-time religion! Don't ask me to be radical. Don't even ask me to think deeply." We have proclaimed loudly, "Jesus Christ the same yesterday, today, and forever." But what we have meant is that we see no need to stretch back the horizons of our minds to modify our concept of the structure of God's universe or our relation to it. On grandpa's farm we had no worries about population growth or social revolution or automation or an expanding universe, and we do not know why we should start now.

But there are some who are already trying seriously to strike new trails across the changing terrain. There is a church that conducts regularly an open-air service in a drive-in theater during the summer months. In a sincere desire to minister to people caught in the industrial web, another church duplicates its Sunday service on Monday evening each week. Another owns several hundred acres of wooded hills outside a large city, land dedicated not only to Christian education, but to Christian recreation and leisure. Caught in the maelstrom of rapid urban change another now seeks to minister – not to a middle-class white congregation – but through a Negro pastor to an interracial fellowship now white, Chinese, Negro, and Puerto Rican.

I consider it a privilege to be part of a group with a tremendous potential which can be used creatively. Whether any of us is capable of inheriting a revolution of this extent is yet uncertain. But of one thing I am sure. It has not yet been revealed to us how we can minister effectively the grace of God in an age where the horizons of truth about creation and about life are expanding so rapidly as to leave us staggering and gaping in awe and wonder at the infinite wisdom of the Creator. Nor will this be revealed to us painlessly in a blinding flash. But as we seriously commit ourselves to him who "makes all things new," pioneering where his Spirit leads, we shall in some small measure be worthy of his calling. – WALTER D. BOWMAN

SOME DREAMS FOR THE CHURCH OF THE BRETHREN

A FIRST "dream" or aspiration for our church is that we might be able to live up to the definition of what Christians are. They are saintly, faithful, sanctified, slaves of Christ and servants of all. They are the people of God and are empowered by the Holy Spirit. They are believers in Christ. They bring forth fruits in Christian living. They share the gospel. They change the world. We dream of the day when all will achieve, by God's grace, this high level of Christian experience.

Second, we dream of the church as a place where men and women can find complete security in Christ. People generally are caught in status and power structures — in their professional, business, vocational, social, community, and economic life. Tensions develop and pressures result. But the church should be one place where all people regardless of status or class can find release from tensions and pressures and find security instead.

However, security does not mean stagnation. Christians should be concerned about conditions of godlessness, suffering, inequality, and evil. Security means strength and courage to go about fearlessly doing God's will.

Third, we dream of a church which will find adequate ways of reaching more people. Space does not permit the statistics, but it seems clear that we are not even ministering to all our own offspring; much less are we winning a proportionate share of the unchurched. These facts seem to call for a revitalization of our present approaches to reaching people. They also call for us to experiment with new methods of extending the church's ministry. Some have tried industrial missions, coffee houses for beatniks, inner city missions, consultations with the jobless, trouble teams, work with vocational groups, and the like. We should try many others.

Fourth, we pray for more skill in working effectively in the cauldron of world developments. Change is reflected daily in reports of revolutions, formation of new nations, training of the newly literate, communist and nationalistic threats, withdrawals from the United Nations, and the like. Two thirds of the world is not Christian. James Reston reports two hundred fifty million children now under five will die of the effects of malnutrition before they reach five years of age.

The church can find the way to minister in the midst of all this, but it will probably take new daring, creativity, greater resources, and experimentation with new techniques as complex circumstances develop.

Fifth, we dream that the church will discover its most significant relationship to the ecumenical church. Three hundred to four hundred denominations, in the one third of the world which is Christian, are trying to minister to the two thirds which is not Christian. Many feel that Christianity can hardly expect to move forward when so divided and that many denominations should join in a more unified ministry. Many feel that this unified ministry comes through organic merger; still others feel there can be a unified ministry even though groups remain separate.

Sixth, we dream of expanding our emphasis on peace, the simple life, and the equality of all men. This sorely needs to be done within our own group. This emphasis should also be made as we try to work cooperatively with other denominations (always avoiding the appearance of self-righteousness). Especially if we should ever contemplate organic union, it would be highly important that this emphasis be infused into the new group.

Even though we may not realize it, much of Christendom looks to us for leadership in these areas of church life.

Seventh, we dream of a church in which clergymen and laymen will all be ministers. Often the clergymen are expected to have a degree of loyalty, devotion, and commitment not expected of the laity.

But our hopes are for a church where everyone will be a minister, whether he be of the full-time, specially trained, ordained variety; or the minister in the shop, beside the kitchen sink, at the desk, on the tractor, in the sales meeting, in the classroom, or in the professional man's office.

An important aspect of this total ministry is that laymen ought to become more familiar with the content of the Christian faith through study, prayer, and some special training.

Finally, we dream of a church which will more fully penetrate our complex cultural patterns. To do this is difficult but necessary if the gospel is to be relevant. — A. STAUFFER CURRY

Our Guests: the Polish

NAME one of the great agricultural schools of the country, and it is likely you will find there one or more of the twenty Polish students whose exchange program is sponsored by the Church of the Brethren.

The students come not in academic pursuit, primarily, for many had earned master's degrees and some doctor's degrees back home. Occasionally they do not even enroll in classes. They have come basically to work as researchers, to learn from on-the-job experience, and to observe firsthand what American agricultural concepts — and Americans themselves — are like.

At Michigan State University, East Lansing, Prof. Clifford Bedford of the food science department has had his fourth Polish student in five years. His reaction is: Send us more.

Currently working under him is Witold Plocharski, twenty-four, an agriculturist interested in fruit processing and quality control. When he returns to Poland he will continue to work for the Institute of Pomology.

Another of Michigan State's Polish students is Barbara Pinchinat, thirty-five, who earlier was at the University of Wisconsin. Her MSU adviser, Prof. C. D. Peterson, described her as conscientious, hardworking, and able to perform a real service to the world.

Other Polish students having been at the MSU campus recently include Slawomir Pronczuk, twenty-seven, specializing in peas, lettuce, melons, and forage crops and planning to return to his work at the Polish Institute of Plant Improvement and Acclimatization, and Jan Caputa, thirty-two, who worked on advanced studies of fruit trees and who just recently returned to duties at the Institute of Pomology agricultural experiment station in southern Poland.

Most of the 130 Polish exchangees thus far have been an exceedingly able lot. Usually they are on leave from fairly significant positions back home.

University of Missouri research student Andrew Burkowicz was described by Prof. Robert N. Goodman, microbiologist, as "a most unusual personality, mature beyond his years, yet quite naive at times. There is no doubt in my mind that Andrew will be able to complete a rigorous curriculum for the Ph.D. degree."

At Cornell University, Ithaca, N. Y., Prof. Robert H. Dunlop, pharmacologist, said of the Polish student assigned him: "Mrs. Barbara Stefaniak has settled into her new environment with remarkable adaptability. She has proved to be a very productive and careful scientist and a very popular and cheerful colleague."

Dr. Michal Brzeski, an exchangee at the University of Massachusetts cranberry station at East Wareham, was commended by Prof. Bert M. Zuckerman for his valuable research contributions. "Brzeski's tenure here resulted in two tangible scientific achievements. One was the completion of a research project. The second was the translation of fourteen Russian papers on nematology.

These will be reported in two publications in the near future."

Similar scientific advances were made by two other exchangees, also with the University of Massachusetts, at the Waltham field station. They are Dr. Jan Kot and Dr. Jacek Dmoch. Their studies have centered on the control and understanding of resistance in the two-spotted spider mite, a serious pest of certain crops in Poland.

On the various campuses the presence of the Polish students is felt personally as well as professionally.

Dr. G. F. Warren, professor of horticulture at Purdue University, Lafayette, Ind., speaks of past students and of the present exchangee, Tad Wojtaszek, when he says:

"It is a real pleasure to see new fellows come from Poland with much apprehension and English that is not too good and watch them develop during their first few months in the United States. I am confident that they return home with a feeling of friendliness for the American people."

When Dr. Z. Mirowski of northern Poland arrived in May 1962 at the Ohio agricultural experiment station at Wooster, the temperature went up to ninety and hovered there for three weeks, according to Prof. D. M. Van Doren, Jr., agronomist. "Dr. Mirowski informed us later that if it had stayed hot he would have gone back to Poland. We're glad he didn't."

Joe Konopka (center) is the second Polish exchange student to be a guest of the Don Ullom family and to work in their feed mill at Wiley, Colo. The Ulloms visited a former student in Poland last summer

Since then the Wooster station has had two other exchangees, including Dr. Stanley Mercik, there currently.

The cultural adjustments of the Polish sometimes come at surprising points. Gerard Bakowski, who has been with Virginia Polytechnic Institute's fruit research laboratory at Winchester and its entomology department at Blacksburg, has the highest praise for American fried chicken and frozen TV dinners. He takes different views, however, of the typical restaurant menu and the quality of bread in this country.

Occasionally, matching the exchangee to the task equal to his knowledge and experience is difficult. In reference to Kazimierz Cebulak at the University of Illinois, Prof. B. A. Jones of agricultural engineering revealed that no staff vacancy was available for an engineer, and hence Mr. Cebulak was being used as a trained technician. "We have been most happy with his work. . . . He has learned that we have the same basic desires and goals as anyone else, and no one has made a special point to convince him of this fact. In my opinion, this is the greatest contribution of the Church of the Brethren program."

The other Polish visitors are widely scattered. At Iowa State University, Ames, Dr. Miroslaw Lapinski works on a corn research program. A second student at Cornell, Mrs. Krystyna Karpowicz, determines the protein content of livestock feeds. At Muncie, Ind., Andrzej Pisula is assigned to the quality control department of the Marhoefer Packing Company, but has free range of the entire plant. At Westminster, Md., Kazimierz Zukowski works with the Swissvale Dairy Farms.

One Brethren family, the Ulloms of Wiley, Colo., have a second exchangee living with them. He is "Little Joe" Konopka, a sturdy six-footer who works with the family's Valley Mill and Feed Company.

The Ulloms endeavor to expose Konopka to as much of American life as possible. He was surprised, he said, on two counts – that Americans work so hard and that there was so much poverty in spite of the high standard of living.

Konopka has much praise for the exchange program and for the church's sponsoring of it. His separation from his wife and two children, however, is much harder on him than he anticipated, and he feels the program should be for single students.

Dr. Deran Makarian of the Michigan State faculty, feels that the program, dollar for dollar, is one of the best exchanges of its type. "Emerging nations do not need highly trained technical agriculturists – they need practical oriented researchers."

The man responsible for keeping the program running effectively in Poland is Dr. S. A. Pieniazek, director of the Institute of Pomology, former Cornell student who spent the war years in the United States and an ardent friend of Brethren since the church's relief work in Poland after World War II.

Last summer D. L. Ullom visited a former exchangee whom his family had sponsored. In Poland the host, his wife, and two daughters went all out to receive their American guests. "Everywhere Aleksander introduced us, the reception was the same: an overwhelming friendliness and generosity. Nothing was too good for us. We often had the impression that families were spending weeks of their salary just to be able to give us the kind of reception they thought was due."

Purdue's Dr. G. F. Warren also visited some former exchangees in Poland. He said, "Certainly, this type of program is one of the finest ways of fostering international brotherhood." □

QUESTIONS *you ask*

Did Jesus have brothers and sisters?

THIS QUESTION has been argued for centuries even though the scriptures seem rather clear in their references to other members of Jesus' family. When Jesus returned to his home country and began to teach in the synagogue, those who knew him were astonished at his wisdom and power and said, "Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" (Mark 6:3. See also Matt. 13: 55-56).

The arguments about Jesus' brothers and sisters arise out of the Roman Catholic doctrine of the perpetual virginity of Mary. They hold that either the children named in the scriptures were the offspring of Joseph by a former marriage or were cousins of Jesus — the word *brothers* being used in a wide sense, meaning kinship. Although *brother* was occasionally used to refer to a more remote kinship than the literal meaning of the word, there is no real evidence that this is the case here. The word ordinarily used for *cousin* would certainly have been used if this were the intended meaning.

The logical interpretation of the scripture is the simplest and most obvious. Jesus in his youth certainly must have lived in a normal family relationship with his brothers and sisters. There are no further references to Mary's husband, Joseph, after Jesus' childhood.

James, the first named of the brothers, was probably the oldest, and became the leader of the church in Jerusalem (Gal. 1:19; Acts 12:17; Acts 21:18). He is also believed to be the author of the epistle in the New Testament which bears his name.

Should a pastor serve as the moderator of his own congregation?

THERE IS no definitive answer to this question because the circumstances in each local church will vary.

In earlier years, when the presiding officer of the church had to be an ordained elder, it was quite common for churches to select their pastor, if he qualified, as their presiding elder. The total structure of congregational organization was somewhat different at that time, and it often suited the purposes of the church best to use the leadership of their own pastor in this role, rather than to call upon the services of an adjoining elder.

Since the presiding officer of the congregation is now a moderator, and since this office may be filled by an elder, a minister, or a layman, churches have increasingly tended to choose someone other than the pastor for this important role. There are many reasons for this.

The Manual of Brotherhood Organization and Polity defines the duties of the moderator as follows. "The moderator of a local church should seek to be helpful to the pastor and to the church in every way he can. He should work cooperatively and carefully with the local church board in administering the church's program."

It is obvious that a moderator can be of great assistance to the pastor in the work of the parish. This is especially true if the moderator is resident in the congregation.

Many pastors are overburdened by the heavy administrative responsibility imposed by their parish duties. A resident moderator, who is capable and dedicated, can be of tremendous assistance to him in the organizational tasks of the church. He may also become an invaluable counselor and confidant for the pastor.

Perhaps the best reason for choosing a moderator other than the pastor is so that the latter may be relieved from the necessity of presiding at congregational meetings. The pastor is often freer to fulfill his role if he is not in the chair conducting the business of the church.

There are undoubtedly some circumstances which still might clearly warrant the pastor's role as moderator as well. But, increasingly, churches are finding it helpful to choose a moderator who is not their pastor.

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois
Replies to questions are written by Dr. Paul M. Robinson

Are small children ready for baptism?

INCREASINGLY, my conscience has been uneasy about the lowering of the age of baptism. In preaching missions I have often felt a part of a pressure complex designed to produce premature decision.

In classes in Brethren thought on the college campus, I used to begin by requesting essays on personal history and religious experience. To my chagrin, well over half of my students resented the time and circumstances of their own baptism. Some stated that they were baptized only because of the expectations of and for the group. Others wrote that they affirmed a Christological faith which they no longer could accept. A few felt that it would have been better if their baptism could have come nearer to significant turning points in their lives at summer camps, conferences, and in the local church.

There is a sizable minority, however, who defended their own baptism as authentic and an experience which pointed to a real change in their lives. Of this group there were some who acknowledged that their understanding was limited but who, nevertheless, regarded the beginning as significant. However, since nearly sixty percent resented their own baptism, I came to a new concern about our practices.

The early Brethren turned away from the pattern of *Christianum Christi,* the requirement that everyone in a political unit be a member of the same Christian church, and came to *Corpus Christi,* the principle that the body of Christ should be a gathering of those who voluntarily respond to the claims of Christ. In the first pattern, in which all are baptized as infants and assumed to be Christian, there was not much incentive for evangelism and mission. But for those who felt that entry into the church followed belief and faith, tremendous impetus was given to the great commission. One was not born into the church but needed to be reborn. For this reason our forefathers were forced to become missionaries even to their own children.

But in lowering the expectations for the age of baptism from the twenties of the early Brethren decades to the present junior high and even junior age group, we have psychologically moved toward infant baptism. The fear of some parents, that if their child does not join the church now he may not later, represents an evasion of the evangelistic task. We manipulate it to happen when it is the easiest. The anxiety of some of us may also stem from a belief that somehow the act of baptism will provide a magical insurance policy for those we love even apart from genuine faith.

We move in this direction at the same time that many Christians in other communions are questioning the validity of infant baptism and are advocating an older age for confirmation. Many prophets are describing the church of the future as one which may be smaller in numbers but more committed.

On the college campus I sometimes wished that many of our youth could be forced to decide whether they will spend their lives inside or outside of the Christian community apart from the security of a nominal membership status. Most of the live Christians I know are those who have experienced something vital as an adult, in many cases associated with their baptism.

I do not propose to be legalistic about a specific age. It certainly may not be right to say no to a boy or girl who wants to say yes to Christ and his church. But I do feel we need to examine anew the ethos of expectations which surround many parents, pastors, and our own church school curriculum.

One of the interesting proposals I have encountered comes from my pastor. He suggests that it might be possible to have a special service for twelve- and thirteen-year-old youth, which would consist of an act of commitment to seriously examine the Christian faith and embark on a period of training. This might lead to Christian baptism at a later age.

This entire matter deserves serious prayer and discussion as we consider anew ways for the Spirit to direct us to more meaningful membership in the body of Christ. We need a fresh examination of the text: "He who believes and is baptized will be saved . . . "

DALE W. BROWN

NEWS

Children's TV fare: a meager diet

In most American homes, television is a fact of life. In some, it is a way of life. What has the church to say on the quality of TV programs?

Earlier this year in Toronto, seventy-five educators of Protestant, Catholic, Anglican, and Orthodox extraction came together with representatives of the television industry for religion's first Consultation on Children and Television. The group became most exercised about programing for this country's twenty-four million preschoolers, terming them television's most neglected audience.

Behavioral psychologist Lester Beck of the Oregon state system of higher education declared that children in the one- to five-year-age bracket are far more receptive to factual knowledge than most grown-ups realize. And it is at this time that most ethical values must be inculcated. But, with a few notable exceptions, most child fare on TV represents a mishmash of nonsense programs, such as "crazy animated cartoons."

Watching "Bugs Bunny" is no way to acquaint children with rabbits, which in real life are far more exciting and interesting to a child, Dr. Beck said. "Captain Kangaroo" is a "pretty fair" program for children, but the huckstering commercials that usually go with it are something else again. Moreover, this character is far from the true image of the male adult that most little children seek to know.

As to television's role in shaping a child's values, Dr. Eleanor Maccoby, director of Stanford University's Laboratory of Human Development, reported two research findings:

- If a child becomes an addict to television, this is a dependable danger signal because there is a strong relationship between such addiction and problems of interpersonal adjustment.
- The effects of television in shaping values "are subject to be counteracted and perhaps nullified altogether by teachings from the significant people in the child's life."

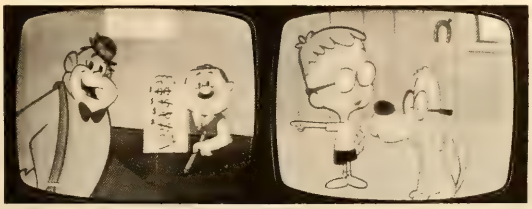
In defense of the TV industry, Dr. F. B. Rainsberry of the Canadian Broadcasting Corporation quoted a British research group which asserted that TV does not induce anxiety patterns in children but may very well confirm some already established patterns.

He said the research indicated that it was not the violence or action which disturbs children but rather destructive aggression against characters for whom loyalty has been established. For example, threats to such figures as Lassie or fairy-tale heroes, he said, are potentially more disturbing than Western brawls, which the children see more as action than violence.

One immediate outcome of the consultation was the lifting up of criteria for judging a good television program for children:

1. It offers a rich variety of experiences that enable a child to see himself as a significant part of the total culture, the adult world.
2. It transmits new, progressive ideas and prepares children to meet social change creatively.
3. It helps children comprehend, assimilate, and respond positively to the world in which they live.
4. It offers an opportunity for learning by discovery.

Another recommendation was that the ethical implications of TV's program fare be regularly discussed by adult church school classes.



Real life is more exciting

SPECIAL REPORT

Missions and the population spiral

Mankind's greatest danger, next to nuclear war, may be the population explosion, Brethren have warned. What are their missions doing about it?

IN THE CLINIC of Ecuadorian missionary Dr. John S. Horning waited three distressed women. They had come from the rural area and villages around Santo Domingo. Each was in her mid-thirties and had several living children — five, six, and seven, respectively. And each offered vague complaints of little energy, no appetite, occasional nausea.

Dr. Horning could have guessed the diagnosis, but he proceeded with the examinations. What dismayed him most was the look of resignation, almost despair, on the face of each woman as she learned of her condition. Each was again pregnant, two to three months. And each was still nursing her last baby.

For one of the women, this was her twelfth pregnancy. "How can I go through this again?" she asked. One of the others said, "Doctor, isn't there something you can do? We don't have money or the energy to take care of another child."

"What does one say," Dr. Horning thought to himself. "Tell them to come back when they are not pregnant and then I can help them?"

Under the circumstances there was little more that the Church of the Brethren doctor could do. But to those who do seek guidance on family planning at the proper time, he can be helpful. And with the arrival of Nurse Clara Rae Walters in Ecuador next month, family planning education will be stepped up.

However, Ecuador is unique in one way: It does not yet suffer from overpopulation. This is true even though it and six other Latin American countries registered more than four times the rate of the world population growth in 1950-62. In the long haul, of course, such a trend in a nation like Ecuador means that economic chaos inevitably will ensue as the population growth outstrips economic capabilities and development.

IN INDIA, the situation is even more urgent. The rapid growth of population — likely to double the present 475 million by the end of the century — is perhaps the greatest problem the country faces. Already the unchecked rate of growth has almost canceled out the progress achieved by a series of five-year plans. India's ambassador to the United States, M. C. Chagla, a couple of years ago cited the population problem as "a more terrible sickness" than many of the ills with which science is presently concerned.

"Cancer or malaria can only kill the body," he asserted. "When you have unwanted children . . . whom you cannot feed or clothe, you maim the soul. You leave a scar which . . . twists and distorts human personality."

A concerned government in India has made genuine efforts to make family planning succeed. A typical message is found on a poster in a railway station. It depicts happy parents with two children and proclaims, "For a Happy and Prosperous Life: Family Planning." In December a Family Planning Week was heralded nationally. President Radhakrishnan then issued an appeal to recognize the "necessity" for birth control. Beginning next year the Indian government will treble its expeditures on birth control programs in a fourth five-year development plan.

"But when one considers that the estimated number of couples who put into practice the advice given them is two percent, we see what we are up against," commented missionary Dr. Leonard E. Blickenstaff.

One obstacle is the typical family image, which to the villager is five or six children and to the city resident, three or four, according to Dr. Blickenstaff. "These ideas are in keeping with the traditional Hindu view of the ideal family in which the wife obeys implicitly every wish of her husband and bears him many sons."

Aside from Roman Catholics there is no serious opposition to contraception on religious grounds in India, nor is there a false modesty on the matter, the missionary noted. But still, the results to date have been meager, and the population produces ten million new births a year.

The Church of the Brethren Rural Service Center in India has trained its village workers in family planning theory and practice. The Brethren hospitals perform voluntary sterilization operations on either men or

women, though only after the entire family situation is assessed and the written consent of the marriage partner is obtained. The church organizes institutes and retreats for laymen at which family planning instruction is given. It also cooperates with the government and other family-related agencies in whatever ways possible.

IN NIGERIA, Dr. Beryl R. McCann reports that in most of the Northern Region, where the Brethren serve, more work is done in helping couples have children than in helping to limit their families.

"The infant and child mortality rates are still quite high, and the general populace has little interest in family planning," Dr. McCann indicated. "The regional government is Muslim and any type of contraceptive is foreign to their way of thinking so far as I can determine.

"As the educational level rises, as more young mothers learn infant and child care, and as medical services improve, the present attitude will need to change. People living close to our hospitals are beginning to see difficulty in continuing to have child after child and then trying to see that each is educated. I think it will be the economic situation that will bring about change."

A common problem everywhere has been the discovery of really acceptable birth control measures. Even the oral contraceptives require a degree of self-discipline, motivation, and sophistication which is not readily attained by the average villager. "What is needed," commented Dr. Blickenstaff, "is a simple, safe, inexpensive contraceptive that can be put into operation and thereafter needs no attention from either husband or wife." He sees the intrauterine device (I.U.D.) as being one such possibility.

Since introducing it late in 1963, Dr. Horning has found the I.U.D. to be highly acceptable among Ecuadorians. Earlier procedures were too cumbersome; time and again, he reported, couples would inquire and never return, finding the methods too complicated for the situation.

The I.U.D. is a coil-like plastic ring inserted in the uterus by a physician and left in place until such a time as children are desired. It has been found to leave no ill effect upon health. It has had some use among Nigerians as in some thirty other countries.

Another product is made available to medical missions through Interchurch Medical Assistance, a cooperative program of pharmaceutical houses and churches with its central depot at the Brethren Service Center at New Windsor, Md. The birth control product, an aerosol foam, has been acclaimed by missionaries and others for its effective use even among the lowest income, least literate families.

FAMILY PLANNING INSTRUCTION as carried out by Brethren missionaries is consonant with a statement on Family Planning and Population Growth adopted last June by Annual Conference. "Parents in all lands need to have available the knowledge and means of planning the size of their families, of limiting the number of children to those they can properly care for, and of becoming more responsible parents," the statement said.

The statement further urged action on a massive scale, pointing out that the greatest population increases generally are occurring in developing countries least able to sustain them. "The greatest danger to mankind, next to nuclear war, may be the population explosion," the statement asserted.

In almost the same tone and with similar words, a host of prominent persons in December sponsored an advertisement in the New York Times, calling the population explosion as devastating a threat to world peace as nuclear warfare.

Still more recently — late in February — a new book, *The Silent Explosion,* by Philip Appleman, warned that the population threat is not a vague menace of the future; it is here and now.

If the world continues to grow at the present rate for 600 years, Dr. Appleman maintains, there will be only one square yard of land per person, barring wholesale famine, disease, or war. He advances as the only positive solution immediate action, without further hiding behind comforting illusions, be they religious, political, or economic.

President Johnson's brief referral to the population spiral in his State of the Union address — he said merely that it was the intention of the administration "to seek new ways to use our knowledge to deal with the explosion in world population and the growing scarcity in world resources" — could turn out, in the view of the Washington Post, to be "the single most important passage in that fifty-minute address."

How much Washington will apply itself to the world's population problem is yet to be seen, but persons like Dr. Appleman see two good reasons for the United States leading out — on grounds of moral conscience as well as self-interest.

Missionaries like Dr. Blickenstaff press particularly the point of moral conscience. "We cannot believe," he asserted, "that it is God's will that mankind overpopulate the earth and bring more suffering, which has already reached alarming proportions, on his children."

Hospital post

JOHN C. ELLER, executive director of Bethany Brethren Hospitals, was installed as president of the American Protestant Hospital Association at its forty-fourth annual convention in Chicago.

Eller began in 1945 to serve Bethany Hospital as chaplain. In 1952 he was named administrator and in June 1964 executive director.

The major portion of his responsibility now concerns the proposed new Bethany Brethren Hospital to be located at 39th and Highland in suburban Downers Grove.

A native Virginian, Eller graduated from Bridgewater College, Bethany Theological Seminary, and Northwestern University. He and his wife and two sons are members of the York Center church.

Eller also has been president of the Chicago Hospital Council, is one of its directors as well as a director of the Illinois Hospital Association, and serves on the Mayor's Committee on Human Rights.

Workers together

COLLABORATION between the World Council of Churches and the Roman Catholic Church will be studied by an unprecedented joint working group representing the two bodies.

World Council policymakers — the 100-member Central Committee — approved the direction in January at their meeting in Nigeria. Parallel action is expected to follow from the Roman Catholic Church.

Dr. Franklin Clark Fry, president of the Lutheran Church in America and Central Committee chairman, stopped short of calling the new joint group "a great milestone."

"All of us are rather keeping our hopes in suspense," he said, calling attention to such still-pending decisions as religious liberty before the Vatican Council.

What one newsmagazine termed the most critical decison to come before the sixteen-year-old WCC was the naming of a successor to Dr. Willem Visser 't Hooft, revered as the "omnicompetent" general secretary and chief ecumenist.

An earlier choice of the executive committee, Dr. Patrick C. Rodger, a Scottish Episcopal clergyman who heads the WCC's Faith and Order staff, was sidestepped by the Central Committee and a search begun for additional nominees. Reportedly, Rodger would have been a happy choice of Westerners but was less acceptible to Orthodoxy and the younger churches of Asia and Africa, which resisted too hasty a change.

Visser 't Hooft, sixty-four, willingly accepted extension of his term through next February's Central Committee session. In the meantime, a newly appointed nominating committee will check out new candidates for his job.

Appropriately, the scripture, "Behold, I make all things new," was set as the theme of the fourth WCC Assembly in 1968. The meeting place might possibly be "a city of Roman Catholic strength, of a distinctly friendly kind," Central Committee Chairman Fry noted.

On choosing one's highest allegiance

"I AM A CHRISTIAN and I believe that Christ bequeathed to us the brotherhood of man and the Fatherhood of God. It is natural and good for man to belong to many groups, beginning with the family, the tribe, the region, the nation, and the international community. He owes allegiance to all. Nations, tribes, families, regions, the United Nations itself are good.

"I am proud to be a Nigerian, proud of my family, tribe, region, and of my loyalty to the United Nations. There is, however, a much higher allegiance than all these — my allegiance as a Christian. None of these allegiances may be abused. A conflict with the highest allegiance — Christianity — must always be decided in favor of that." — *Chief S. O. Adebo,* Nigeria's ambassador to United Nations.

Growing edges

Wenatchee, Wash. — Thirty-five years of regular radio broadcasting was marked here recently by the Wenatchee Valley Church of the Brethren. W. Earl Breon, who was pastor of the church when the broadcasts began, was guest speaker for the occasion.

Dayton, Ohio — A second phase in a total commitment program has been launched by the Mack Memorial Church of the Brethren here. This phase, a financial one, proposes to raise $240,000 over the next three years in order to maintain the present operational budget, to make some improvements to present structures, and to enlarge the congregation's ministry through increased benevolences.

Elizabethtown, Pa. — Students from Elizabethtown College last month began to offer a training program for fourteen- to sixteen-year-olds in Harrisburg's inner city. Among the courses introduced: radio electronics, drama, wrestling, photography, music, and interpretive dance.

New Windsor, Md. — The international gift shop at the Brethren Service Center here soon will be duplicated in eight other Church World Service centers across the country. The shops market craft work from fifty church-related self-help projects overseas.

Salk, service, shriek on Taiwan

. . . to lessen the distresses of the afflicted

In northern California, floods. In Ceylon, a cyclone. In Algeria, an earthquake. In all three scenes of disaster, Church World Service.

Citizens of California towns, washed out by the worst floods in the state's history, had much in common with those made homeless in recent weeks in Ceylon and Algeria. To the California victims, Church World Service released 500 blankets from its stocks at the Brethren-operated CWS center in Modesto, for distribution through other agencies.

To Ceylon was flown $50,000 worth of penicillin and other drugs. The cargo was taken in January from the stocks of International Medical Assistance, the churches' centralized pool of medical supplies housed principally at the New Windsor, Md., Brethren Service Center.

To M'Sila, Algeria, where quake victims were without housing, CWS in January flew in 138 tents, each to shelter twelve persons.

These responses are typical of the yearlong assistance rendered by Church World Service, a vivid enactment of an aim once recorded by John Woolman in his Journal:

. . . *to make use of every opportunity to lessen the distress of the afflicted.* . . .

●

Ti Cong labors from early morning until sundown, carrying large rocks to build a dam and to wall up a canal. His is a full day of work.

And his pay? Beans. Beans which Ti Cong looks upon as adequate compensation. For in his native Haiti, beans are a scarce and precious staple.

The beans are provided by Protestant churches in the United States and distributed through Service Chretien d'Haiti as a food-for-work wage to those helping build an irrigation system. Ti Cong's own ten-acre plot in an arid section of Haiti, Cotes de Fer, will be watered by it.

Generations of farmers like Ti Cong have fought a losing battle to grow maize, millet, beans, and sissal in low-yielding Cotes de Fer. The crushing blow came in 1963 when Hurricane Flora leveled homes and uprooted sparse crops in the area.

With beans in the pot now and full crops in prospect for the future, Ti Cong does not see his rock-carrying task as work. It is a labor of love.

●

A stitch in time not only saves nine, according to an old adage; it also is one facet of a training program to which a Brethren minister, Theodore E. Kimmel, is related through Church World Service in Malagasy Republic, formerly the French overseas territory of Madagascar.

Teaching young girls to sew and preparing them for homemaking tasks are among programs offered by a "welcome center" in Tananarive, the capital city. Other projects include poultry raising and gardening.

On three recent occasions, Mr. Kimmel channeled CWS materials to disaster scenes in the young republic. At Itamplo, several tons of shelled corn were sent to combat a local famine; at Fort Carnot, a village entirely destroyed by fire, rice and clothing were provided to 360 homeless persons; at Benamenvika, also struck by fire, CWS rushed in 100 tons of rice, coffee, and clothes.

●

In Taiwan, where 171,000 children have been inoculated against polio . . . in Greece, where CWS tools ranging from hoes, rakes, and shovels to incubators, cattle sheds, and tractors, help villagers conquer a centuries-old battle for subsistence . . . in Korea, where 334 refugee families built a dam and reservoir as a food-for-peace project and where they now plant CWS seeds . . . in these and in some thirty other countries the Church of the Brethren, through Church World Service, engages in emergency relief and long-term rehabilitation.

This is the *why* behind the churches' One Great Hour of Sharing appeal on Sunday, March 28, that together in the name of our Servant Lord we may seek — *to make use of every opportunity to lessen the distresses of the afflicted.* . . .

CONTINUED FROM PAGE 5

on that initial test of 112 questions. At the half-way point — upon completion of the Old Testament — and again at the end of the nine-week unit, we had full-period review tests. The test on the Old Testament consisted of 267 questions, of which some pupils got only 2 or 3 wrong. The average was 86.5 percent.

Eleven weeks later, one class was given the same test again, without warning. The average performance showed only a sixteen percent loss in recall. For the 305 questions on the New Testament, the average performance was 92.3 percent; 2 pupils got them all — Cohen and O'Connell.

Much to our satisfaction and surprise, not one complaint from a parent or other member of the public came to the school principal, the department head, or the teacher. It was surprising if only because ours is a large school that draws from widely differing backgrounds. A teacher comes to know his pupils fairly well in the course of a school year. I know that there were in my classes devout Catholics; Reform, Conservative, and Orthodox Jews; Protestants of several denominations; and nonbelievers from the listless to the atheistic.

Those parents and clergymen from whom I heard, either directly or indirectly, were enthusiastic about the children's new knowledge and their ability to use it. A few parents good-naturedly protested that they themselves were being forced to study the Bible more intensely than ever before; they either had to defend themselves against the insufferable superiority of their more knowledgeable offspring or to help their children memorize what were becoming all-too-familiar quotations.

The greatest source of satisfaction, of course, was the pupils themselves. Nearly every day some pupil made a discovery that he had to share with the teacher or the class.

The Students' Views

The pupils were given a chance to express themselves on paper. They wrote in class on the general topic, "Studying the Bible," though they were not limited to a discussion of our course.

Wrote one: "I believe there is a difference between teaching and studying the Bible. To me, teaching the Bible means looking at it in a religious sense, while studying the Bible means looking at it as a part of literature. I feel that teaching the Bible should not be done in public schools, but studying the Bible should." The terms he uses are significant: He feels he is *learning* rather than being *taught*.

And another: "Today especially, when the Bible — and whether to read it in schools — is seemingly forever in and out of courts in our country, how can a person form an intelligent opinion if he doesn't even know what is inside the covers? Since the laws of our land are based in part on those in scripture, doesn't it seem reasonable that it would profit a person to study the book (the Bible) that has had such an effect on our country?"

Some told of their religious attitudes and initial reservations to our course on the Bible. "True, in class the principles of 'separation of church and state' and 'keep religion out of the public school' have been strictly adhered to. . . . Yet, in my biblical study, exposure of the pupil to theological doctrine is in my opinion both inevitable and valuable. . . .

"Even the most unwilling student, having been thus exposed, would find it extremely difficult not to emerge with some idea of what the word *Christian* ideologically connotes. I do not condemn this added knowledge; in fact, I greatly value it. I do not consider it necessary to discuss the merits for one living in the midst of a predominantly Christian country to have some understanding of Christianity. . . . Thus, this study for me has been two dimensional. It has helped me to feel at home both in and out of the library."

Still others told stories that ranged widely in what they felt they had gained. "My mother is always quoting things she learned from her mother, and I can now answer her with one from the 'other side.' For instance, my sisters were quarreling; and my mother finally got mad when the fight came to blows, and she told the older one to 'turn the other cheek.' Immediately I jumped up and called out, 'An eye for an eye and a tooth for a tooth!' " □

The article is adapted with permission from the *English Journal*, published by the National Council of Teachers of English, and Mr. Warshaw

by Ota Lee Russell

He Works for Christian Unity

EARLY in the 1920s a young man confidently applied to a well-known university for a curriculum that would prepare him for church administration duties, only to be told that none existed. His counselors advised him to choose courses which together would give him what he needed. This J. Quinter Miller did, both at Boston University and Harvard.

Although he might easily have become a college president or a dean, Quinter Miller, after he obtained his master's degree, accepted an invitation to become city superintendent of religious education for the Cleveland Church Federation. He felt that the Holy Spirit was leading him to this field. And thus began a unique contribution to the ecumenical movement in which Quinter Miller has served at local, state, and national levels.

While in Cleveland, he helped in the merger of the city's federation of churches and its council of religious education, the first merger of its kind.

In 1927 he was called back to Boston University as an assistant professor; he also served as a part-time teacher at Harvard. In 1931 he received his Ph.D. in religious education at Yale University, writing his dissertation on the subject, "A Functional Theory of Community Organization in Religious Education." This later appeared in book form, titled *Community Organization in Religious Education.*

Dr. Miller served for a year as executive secretary of the New Haven Council of Churches and from 1930 to 1940 was general secretary of the Connecticut Council of Churches.

In 1940 he became associate general secretary of the Federal Council of Churches, with special concern for the Union churches of the Canal Zone. The Federal Council of Churches was one of twelve interdenominational agencies which merged in 1950 to form the National Council of Churches.

Dr. Miller is now associate general secretary for special services. In this capacity he will act as executive secretary of the 1966 General Assembly of the National Council of Churches. He is also interpreter of the National Council to its constituent communions through their judicatory meetings, and is executive officer of the British-American preachers exchange. He is a member of the National Board of the YMCA and a member of the board of governors of the USO.

Dr. Miller is also president of the Church Executive Development Board, which is sponsoring an unusual three-week course for church executives, known as the Program on Church Executive Leadership, to be held August 15 to September 3, 1965, in cooperation with American University in Washington, D.C.

The stated purpose of this course is "to

J. Quinter Miller, associate general secretary for special services, National Council of Churches

provide opportunity for church executives to improve their ability to formulate goals and reach them, largely through the efforts of others; and satisfy the opinions of those whose judgments must be respected under conditions of stress."

Dr. Miller adds: "The purpose of the program is to make available to the administrative leaders of the church the keenest insights which business and government, education and social workers, have discovered with regard to effective administration. All my life I have been aware of the lack of special preparation for church executive leaders, most of whom came into our field of service from other backgrounds. We now believe the executive skills widely understood in professional and other related fields must be learned to strengthen the administrative leadership of the churches."

In addition to the book on community organization, Dr. Miller is the author of *Christian Unity — Its Relevance to the Community,* and editor of *Growing Together — a Manual for Councils of Churches.*

Quinter Miller was born at Mt. Sidney, Virginia. He graduated from Bridgewater College in 1921. During his college years he was president of his senior class and a three-letter man in athletics. He was captain of the basketball team and college tennis champion.

Miller stands among prized flowers in backyard garden

While Dr. Miller has worked most of the time in interdenominational circles where there was no Church of the Brethren (except when he assisted as a founding member of a congregation in Cleveland), he has been a minister in the church for forty-four years, having been elected to the ministry by his home congregation. He is an elder in the Pleasant Valley Church of the Brethren at Weyers Cave, Virginia, carrying on a tradition which reaches back to his father, Samuel Daniel Miller; his grandfather, John Miller; great-grandfather, Peter Miller; and great-great-grandfather, Abraham Miller, all of whom were elders in the Church of the Brethren. He is the owner of the home farm, which has been in the Miller family since 1753.

He was married in 1924 to Mae Hooker, who died November 19, 1945. They have a son, James Quinter, and a daughter, Lois Elaine. In 1947 he was married to Mrs. Maxine Semones, a former executive secretary of the Tulsa Council of Churches. Mrs. Miller is active in the work of councils of churches and councils of church women and the Disciples of Christ.

Dr. Miller says that his and Mrs. Miller's twenty-five grandchildren are his chief hobby. He also enjoys playing golf, as well as working on a small farm which they own in Westchester County, New York, on which they grow their own fruit and vegetables. The people with whom he works are well acquainted with his ability as a gardener, judging from the magnificent flowers which he often brings to the office.

When asked about his personal feelings about his work and the need for the kind of administrative role he carries, he expressed the belief that church administration is primarily concerned with human values.

"All values center in persons," he stated. "The top criteria in administrative decision making must always be the effect the decision has on persons. Sensitivity training is, therefore, an essential aspect of effective administration. Cooperative thinking, factual analysis. goal setting, periodic review and reevaluation, personnel standards, accounting — all these represent insights needful for effective church administration." □

Day by Day

a devotional guide for the family

IN SAM WALTER FOSS' poem, "How to Pray," several men were discussing positions for prayer. The deacon said the only proper way was to kneel. Pastor Wise favored standing straight, with outstretched arms and upturned eyes. Elder Shaw disagreed, preferring a bowed head and closed eyes. Dr. Hunt suggested hands clasped in front. A previously silent layman then testified:

" 'Last year I fell in Hidgkin's well head
first,' said Cyrus Brown.
'With both my heels a-stickin' up, my
head a-pinting down;
An' I made a prayer right then an' there –
best prayer I ever said,
The prayingest prayer I ever prayed,
A-standin' on my head!' "

How should a finite being, man, approach the infinite God? What is prayer and why do men pray? Does God hear?

MARCH 21-27

Luke 11:1-10. We must take the initiative! God is "on call" night and day; never does he give us a "busy signal" (as we do to him!).

Luke 18:9-14. "For every one who says: 'Speak, Lord, for thy servant heareth,' there are ten who say: 'Listen, Lord, for thy servant speaketh.' "

Mark 11:22-26. The biggest obstacle to God's answering our prayers is our failure to pray with faith, believingly.

Isa. 59:1-2; Ps. 139:23-24. "After sowing wild oats for six days, we go to church to pray for crop failure" (Fred Allen). Sin separates us from God.

Ps. 86:1-7. A helpful friend in need, God is more than a troubleshooter or a pinch hitter. God is love.

Luke 1:46-55. Considering the blessings we receive continually, we should pray, "Give us one thing more: a grateful heart."

1 Sam. 12:16-24. "Lord, help me live . . . in such a self-forgetful way, that even when I kneel to pray, my prayer shall be for others."

MARCH 28 – APRIL 3

s *John 17:6-9, 13-21.* "Prayer is a dialogue between two persons who love each other" (R. Rinker). God's love for us is beyond measure.

m *Acts 12:5-17.* God is able to do "far more abundantly than all that we ask or think" and often he does – to our skepticism and surprise!

t *Matt. 26:36-46.* "The man who kneels to God can stand up to anything" (L. H. Evans). Is this a clue to the cause of our spiritual weakness?

w *John 14:13-15; 16:23-24.* God answers every prayer by "Yes," "No," "Wait," or "Work." "Without God, we cannot; without us, God will not" (St. Augustine).

t *James 5:13-18.* Never underestimate the power of prayer! "I didn't see how on earth you could get well, but I prayed that you would."

f *Heb. 4:14-16; Phil. 4:6-7.* God understands. Why struggle alone and worry when you can pray and have "peace beyond understanding"?

s *Ps. 55:16-17; 116:1-2.* "Life is fragile; handle with prayer." To "pray without ceasing" is to permeate our moments from dawn to dusk with prayer.

by EARL and VIVIAN ZIEGLER

Planning for worship

A picture, such as Durer's "Praying Hands," Enstrom's "Grace," Millet's "The Angelus," or one of many portraits of Christ in Gethsemane, could occupy center place on your worship center. If none of these is available, an older child could draw hands in prayer on black construction paper and paste this silhouette on a white or pastel-colored sheet.

Practice variety in prayer, such as sentence prayers around the family circle, repeating prayers after a leader, memorized scripture prayers (such as Ps. 19:14 or Ps. 51:10), singing a prayer ("Father, We Thank Thee," "Spirit of the Living God," "Lead Me, Lord," "For Health and Strength," etc.), using a litany from the hymnal or one someone in your family has written, unison prayers, silent meditations, and listening to recorded hymns as calls to prayer.

In the chapter entitled "In the Fellowship of Prayer," in *Christ and the Fine Arts* by Maus, there are pictures, poetry, stories, and hymns on prayer. Excellent prayers and prayer songs can be found in the booklets your children bring home from Sunday school. With teen-agers, Percy Hayward's *Young People's Prayers* (Association Press, 1945) would be helpful.

In addition to the wealth of hymns in the Prayer and Guidance section of *The Brethren Hymnal*, you may wish to use "All Praise to Thee, My God, This Night" (49), "For the Beauty of the Earth" (92), "What a Friend We Have in Jesus" (483) and "I Would Be True" (308), stanza 3.

Thinking together as families

- Analyze familiar prayers. Give examples and discuss the purpose and importance of prayers of invocation, praise, thanksgiving, repentance, intercession, petition, consecration, and benediction.
- Discover together the meaning of the Lord's Prayer, phrase by phrase.
- Discuss how praying together strengthens ties among people.
- Become aware of right and wrong ways to pray. For example, prayers to avoid would include those that are:

– Selfish ("O Lord, give me more things").
– Self-centered ("Bless me; make my side win").
– Indefinite ("Heal all the sick, feed all the poor, bless everybody everywhere").
– Mechanical (meaninglessly repeating words).
– Ordering God ("Do what I say; grant this request, as I know what's best for me").
– Lazy ("You do it, Lord." "Help me pass this test without studying").
– Sermonizing (said primarily to impress, inform, and to be heard by others).
– Against nature's laws ("Don't let this banana split make me fat").
– Involving God in your sin ("Help me not to get caught").
– Empty promises ("If you help me now, I'll obey and love you forever").

A Parent's Prayer

Our Father,

We thank thee for the joys of being a family,
For the love that binds us close,
For healthy minds and bodies,
For the understanding that exists when joys and troubles are shared.

We know that we are not perfect parents, but we pray that we may be better parents.

Forgive Karen and Randy for the angry words they said this evening, and help them to forgive each other.

Doreen is going to spend tomorrow night at Christy's house. May she be obedient to Christy's parents and not be selfish as they play or fearful at night, remembering you are with her wherever she is.

Michael isn't feeling too well tonight, Lord, for his chicken pox are itchy. Help us to make him comfortable, so that he may rest well and recover more quickly.

Tomorrow we shall be going to work, to school or remain at home. May we be kind, honest, and patient, striving to do our best, knowing that the only way some people learn to know Christ is by looking at the way we live.

We thank you for your love and answered prayer.
In Jesus' name, Amen.

Christian faith meets the modern mind

LITURGY COMING TO LIFE, by John A. T. Robinson. Westminster, 1964. 109 pp., paper, $1.45

CHRISTIAN MORALS TODAY, by John A. T. Robinson. Westminster, 1964. 47 pp., paper, 65c

THE MAN FOR OTHERS, by Erik Routley. Oxford, 1964. 128 pp., paper, $1.50

A TIME FOR CHRISTIAN CANDOR, by James A. Pike. Harper and Row, 1964. 160 pp., $3.50

In the days when the New Testament was taking shape, the average person thought the world to be a three-story building. The lower floor was the abode of evil spirits. The middle floor was earth where people lived, and the top was heaven where the good spirits lived with God. The Christian concepts developed and taught reflected this world-view, which was the latest scientific knowledge available.

The average high school student now knows the universe to be far more complex than a three-story building and we have abandoned this notion. But we have not abandoned the attempt to convey Christian concepts with an imagery dependent upon the first century's view of the world's nature. The Apostle Paul reflected the best scientific knowledge of his day but we have not followed his example. As a result, the Christian faith seems to more and more people to have less and less to do with life in the modern world.

Christians must tackle the problem of relevancy. We must proclaim the concepts of Christianity so they are understandable to the modern mind. The above listed books are four of many currently available which endeavor to speak to those who have lost their faith as the result of expanding scientific information.

Two of these volumes, *Christian Morals Today* and *Liturgy Coming to Life,* are written by the British Bishop of Woolrich whose *Honest to God* caused quite a stir in 1963. In *Honest to God* the bishop speaks in favor of an understanding of God not dependent upon a spatial location for God and pleads that we mature beyond imagining God as some kind of "Super Being."

Christian Morals Today is a series of lectures which both defend and amplify the chapter on morality written in *Honest to God.* In the series he advocates morality determined by love rather than by fixed laws and codes.

Liturgy Coming to Life was written in 1960, before all the static caused by *Honest to God.* It is a series of short sermons on the meaning of holy communion and an account of an experiment in communion liturgy conducted when the bishop was dean of Clare College, Cambridge University. Many brethren will wonder what is unique about this experiment, for with all its modernization it still looks pretty "Episcopalian."

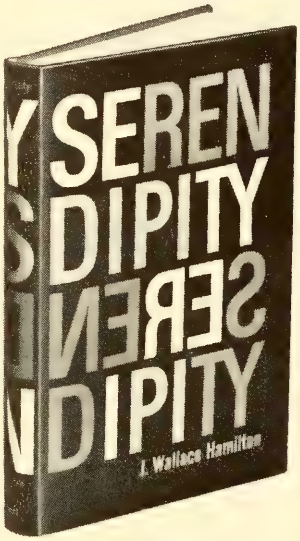
The Man for Others wrestles with how we consider Jesus Christ in the new world. In spite of the sympathy it engendered in me it almost seems to say that the uniqueness of Jesus Christ is found in his self-sacrifice rather than that his self-sacrifice was the result of his uniqueness.

Bishop Pike's book is different from the other three. Although they take strong positions that cannot help but attack many favorite notions, they have been written in a nonargumentative style. But Bishop Pike freely attacks those ideas

by Floyd E. Bantz

J. WALLACE HAMILTON

...an extraordinary preacher tackles an out-of-the-ordinary theme...



"Serendipity" is the faculty of finding valuable things unexpectedly, while in search of something else. Columbus, Edison, Goodyear all made such finds, and J. Wallace Hamilton has spent 25 years on the trail of other illustrations in many fields of endeavor. In the realm of religion, above all, Dr. Hamilton shows that many of life's greatest treasures come as surprises, growing out of *something else*—the presence of the Spirit in the human heart. Pastor of Florida's famous, unusual "Drive-in" church, J. Wallace Hamilton ranges over the whole of human experience to plumb new spiritual depths in the idea of serendipity. Says **Bishop Gerald Kennedy: "Dr. Hamilton is one of my favorite preachers, and this book is one of his best . . . *Serendipity* will not only minister to countless laymen but it will also inspire countless preachers. What a preacher, what a title, what a book!"**

$3.95

Other provocative Hamilton books:

HORNS & HALOS IN HUMAN NATURE	$2.95
RIDE THE WILD HORSES!	$2.95
THE THUNDER OF BARE FEET	$2.95
WHO GOES THERE?	$2.95

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WESTWOOD, N. J.

he feels to be outmoded. He does not show the depth revealed by the others.

It is presumptuous for one not prepared by knowledge or talent to question these professionals, but reading their books gave me some uneasy feelings.

The first is this: The people most able to understand the language of these authors are not as restricted in thought forms as the authors presume. They have long since realized that any word or phrase meant to speak of God is at best most inadequate. For them the authors seem to be prosaic, tilting at windmills. On the other hand, the people who do need the provocation of these books will not understand the language the authors use to convey their ideas, let alone any new symbols for the concepts of Christianity. For them the books will seem to attack basic Christian doctrine.

The other uneasiness stems from what appears to be a basic inconsistency. This is especially apparent in Pike and Robinson. At the same time that they discard the old thought forms, they advocate the revival of many classical worship forms. These forms have a compelling attraction for many of us and should be revived, for they can speak to our time, but intellectual honesty requires the recognition that most of them originate from conditions and thought forms no more a part of our present culture than the three-story notion of the world. Why is not the same iconoclastic enthusiasm shown toward these worship forms as is shown toward the classical imagery of the Christian faith? Why must the language of concept be progressive and the language of worship conservative?

Perhaps the antiquity of our language and forms provides us with opportunities we will not otherwise have. It may be that Christians will need to recognize their dependency upon an imagery descended from an abandoned world view and admit that no language, old or new, is wholly adequate. Then, in answering the question, "What do you mean by that?" we will be able to witness. In this process of interpretation we may be able to testify to the modern mind of Christ's reality.

MONEY, MANIA, AND MORALS, Lycurgus M. Starkey, Jr. Abingdon, 1964. 128 pages, $1.50

THIS small book attempts to provide a readable and accurate summary of gambling in the U.S. and to assess the question on a moral basis. A short history of gambling is presented. The interrelationships of crime and the underworld are described. Many people need to become aware that their participation in seemingly innocuous forms of gambling helps to fill the coffers of the underworld tycoons. The close relationship between neuroticism and certain cultural patterns with gambling are assessed.

All of this is presented in light of the main concern: What is the role of the church and the Christian? Suggestions for a constructive program are offered. As a definitive statement of the problem of gambling, the book falls short. As a description of the issues and a readable and thoughtful presentation, the book fills an important need. — *Emmert F. Bittinger, Bridgewater, Va.*

AS MATTHEW SAW THE MASTER, William P. Barker. Fleming H. Revell, 1964. 160 pages, $2.95

THIS new book introduces us to Matthew, a onetime tax collector, arranging his materials in such a way as to present many views of the "same Jesus" — Jesus as teacher, as judge, as one who fulfills the Old Testament, who forgives sinners, who calls followers, who lays down his life, and as one who is raised and lives now. The author of the

book points out accurately that the Jesus whom Matthew knew is not one like a king visiting the slums of his subjects, for, of course, a king never knew what it was to be a poor slum dweller. Matthew, according to our author, presents Jesus as God completely entering into all the conditions of human life. Here Jesus is shown as one who at times was hot, hungry, tired, as one who on occasions wept and was also joyous.

A delightfully successful means has been brought into play by Dr. Barker to present the Gospel of Matthew in a new and fresh manner. The book is simply written, accurately interpreted, and challengingly adapted to the reader's needs. — *Milton Early, Ottumwa, Iowa.*

THE CATHOLIC CHURCH AND NAZI GERMANY, Guenter Lewy. McGraw-Hill, 1964. 416 pages, $7.50

THERE were 326 German Roman Catholic priests in the Dachau concentration camp when American troops reached it on April 26, 1945. That was one side of the story, that of the courageous few. The far larger side of the story is concentrated on by Guenter Lewy, who, after incredibly wide-ranging research, traces how the German bishops and other Roman Catholic officials, and the Pope also, hardly ever spoke a strong direct word against the perversions and crimes of the Nazis, how they generally supported Nazi aims, exhorted their people to obedience (especially during the war), and reprimanded those who resisted the regime, how they never gave up on horsetrading with Hitler — their support if he would be a little easier on the institutional church.

Lewy makes it plain that rather than being the special offenders, "the German Catholics were part and parcel of a milieu that with few exceptions lacked a sufficient leavening of political sophistication and moral backbone to see through the patriotic shibboleths of the Hitler regime."

This distressing book is in a way the story of us all. Patriotic nationalism pervades the churches in nearly all countries. This nationalism led the German churches and Christians to stomach even Nazism and go along with it. Maybe some future book will trace the then appalling story of how nationalism, political unsophistication, and lack of moral backbone led American churches and Christians to stomach nuclear weapons and support the arms race straight to the end. — *Dale Aukerman, West Alexandria, Ohio.*

REBELS WITH A CAUSE, Frank S. Mead. Abingdon, 1964. 160 pages. $2.75

THE AUTHOR is editor-in-chief of Fleming H. Revell Company and wields a very able pen. Out of a long and versatile background he is here at his best in presenting sixteen persons of the Christian church, many of whom were regarded as fools or heretics and were sometimes laughed at, sometimes thrown in jail. Some of these nonconformists are really little known, and so the light he sheds upon them is both useful and illuminating.

All of these are persons who did not follow the conventional patterns of their day. They possessed one quality which seemed to be in all of them, a boundless enthusiasm which made a profound impression upon those who followed them.

Some are little known personages, such as Simon Magus, Marcion, Montanus, Philip Neri, and Mather Byles. But there are also exceedingly helpful accounts of Martin Luther, Roger Williams, and William Booth. As for Booth, for instance, who of us has been aware that this person was a man whom nobody wanted? "His family did not want him, the church did not want him, the defenders of things as they were did not want him, the rich slandered him, the poor threw rocks at him, and the police clapped his followers in jail." Or that it was Catherine Mumford, whom he met at a tea in the home of Mr. Rabbits, and who was attracted to him by the lurid poem he recited that day, "The Grog Seller's Dream"; that she who became his devoted wife was the real secret of his power and success as a preacher and as founder of the Salvation Army?

One is stirred by the dogged devotion of these men and women, but is also irritated by some of their crudities and excesses. Nevertheless, many of these were dissenters who helped bring reform in the Christian church at times when such correction was sorely needed. — *Charles E. Zunkel, Port Republic, Va.*

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Nothing but a man

EVER since Ibsen we have had dramas which fall under the rather general category of "slice of life." "Nothing but a Man" might be termed a "slice of culture" film, for it attempts to cut across Negro culture in the South in a realistic, rather than symbolic, manner. This reviewer is not able, on the basis of personal experience, to judge the accuracy of this conception, but if the newspaper and book reports of the past decade are even halfway true, this movie is quite accurate.

The test of any realistic drama is whether the characters come through as real people or as stereotypes. The main character, Duff Anderson (Ivan Dixon), is very real as a young Negro attempting to discover his manhood. However, some of the supporting characters do run closer to stereotypes — for example, Duff's father-in-law, who is an "Uncle Tom" minister, and some of the white "red-necks." The fault in these characters lies partly in the writing, partly in the acting, and it is unfortunate that they mar an otherwise true conception.

Duff is a railroad hand, footloose and smiling, yet somehow disturbed with himself and his world. He meets the minister's daughter, Josie (Abbey Lincoln), in a small town near Birmingham. Despite his protestations of wanting to remain free, her different approach to life entrances him, and they decide to marry. Duff quits the railroad against the advice of his friends. Once married he gets a job at a sawmill. Here a comment of the other Negroes about standing together leads him into trouble as a suspected union organizer. At the crucial moment when his white boss orders him to tell the others that he did not mean anything, Duff takes an important step in becoming a man by quitting.

Now the wheels of the culture begin to grind. Duff is blackballed from any other industry in the town. His father-in-law gets him a job at a filling station, but this, too, he loses by talking back to a customer. The only thing left is to pick cotton — something Duff cannot bring himself to do. Slipping farther and farther down, he pushes away his now pregnant wife and runs away to Birmingham to see his father, who is an alcoholic and who dies shortly after Duff arrives. In the realization that he is on the road to becoming like his father, Duff returns to Josie and the possibility of becoming a man.

The struggle of any human being to learn what it means to be a man in a culture which refuses to accept him as such in any way is perhaps an obvious theme. Yet, it is precisely this struggle and the accompanying pathos that is at the root of "civil rights" and "freedom now." In fact, this film could be said to be an exposition of the one line from the song, "Blowing in the Wind": "How many roads must a man walk down before they call him a man?" This theme is a significant one; this conception of it has integrity. It is thus unfortunate that the movie is marred by some inadequate minor characters and some of the acting. Mr. Dixon has a basic understanding of his character, but Miss Lincoln is wooden and unsure of herself, as are several of the other actors.

As a movie "Nothing but a Man" is a further indication of the possibilities of good art coming from independent producers who are not afraid of tackling important themes. Hollywood is beginning to recognize what these possibilities can mean for the movie industry as a whole.

by Dave Pomeroy

SECOND IN A SERIES

Seventy-three churches added to Honor Roll of those now receiving MESSENGER in Every Home

"INSPIRING," "practical," "significant reading," "a great improvement." These words summarize what pastors and laymen are saying about *Messenger* in recent weeks, as letters have poured in since the appearance of new editorial features and a new format.

Proof of the overwhelming approval and renewed interest in the magazine is the fact that dozens of pastors requested sample copies of *Messenger* and other literature to show to their members.

Many churches discussed the publication in council meetings and voted to adopt the Every Home Plan, with one copy of *Messenger* for every three members.

At last count, over 4,500 new subscriptions have been received.

Pastors and *Messenger* representatives are again urged to make full use of the various pieces of informational literature available, to secure the widest possible use of the magazine in their congregations. Every *Messenger* reader can also do his part to see that his own church is listed on the next report. What about *your* church?

Here is the latest list of churches (as of February 10) now receiving this magazine on the Every Home Plan.

EVERY HOME PLAN HONOR ROLL

Pacific Southwest (California)
Cajon Valley
Glendale, Ariz.
Laton
La Verne
Lindsay Community
Live Oak
Modesto
Oakland
Paradise
Pasadena
Yuba City
Canada
Bow Valley
Colorado
Bethel
Haxtun
Florida, Georgia and Puerto Rico
Clay County
Jacksonville
Pompano Beach, Morning Star
Winter Park
Idaho and Western Montana
Nezperce
Northern Illinois and Wisconsin
Batavia
Chicago, Douglas Park
Elgin, Highland Avenue
Freeport
Lanark
Lena
Milledgeville
Mount Morris
Polo
Rice Lake, Wis.
Yellow Creek
Southern Illinois
Allison Prairie
Canton
Hurricane Creek
La Motte Prairie
La Place
Liberty
Peoria
Walnut Grove
Middle Indiana
Bachelor Run
Clear Creek
Eel River
Liberty Mills
Lower Deer Creek
Markle
Mexico
Pleasant Dale
Pleasant View
Portland
South Whitley
Spring Creek
Upper Deer Creek
West Eel River
West Manchester
Northern Indiana
Baugo
Bethany
Camp Creek
Cedar Creek
Cedar Lake
Elkhart City
Florence, Mich.
Fort Wayne, Beacon Heights
Fort Wayne, Lincolnshire
Goshen City
Little Pine
Maple Grove
Mount Pleasant
New Paris
North Liberty
North Winona
Osceola
Pine Creek
Pleasant Chapel
Pleasant Hill
Plymouth
South Bend, Prince of Peace
South Bend, Second
Turkey Creek
Union
Union Center
Walnut
Wawaka
West Goshen
Yellow Creek
Southern Indiana
Four Mile
Jeffersonville, New Haven
Ladoga
Locust Grove
Maple Grove
Nettle Creek
New Hope
Rossville
Windfall
Iowa and Minnesota
Beaver
Cedar
Cedar Rapids
Curlew
Dallas Center
Des Moines Stover Memorial
Des Moines Valley
English River
Fredericksburg
Garrison
Grandview, Mont.
Greene
Iowa River
Ivester
Kingsley
Milk River Valley, Mont.
Minneapolis, Golden Valley, Minn.
Panora
Panther Creek
Root River, Minn.
Salem
Sheldon
Surrey, N. Dak.
Worthington
Kansas and Nebraska
Conway Springs
Enders, Nebr.
Galesburg
Gravel Hill
Kansas City, Cherokee Hills
Kansas City, First Central
Lone Star
McLouth
McPherson
Maple Grove
Monitor
Mont Ida
Morrill
Newton
Olathe
Pleasant View
Prairie View
Quinter
South Beatrice, Nebr.
Topeka, Rochester Community
Verdigris
Washington
Mardela
Bethany
Easton, Peach Blossom
Elkton, Immanuel
Fairview
Ridgely
Eastern Maryland
Baltimore, North
Kensington, Good Shepherd
Locust Grove
Thurmont, Blue Ridge
Union Bridge
University Park
Middle Maryland
Western Maryland
La Vale Community
Maple Grove
Danville
Michigan
Battle Creek
Beaverton
Crystal
Flint
Grand Rapids, First
Kalamazoo
Lake View
Lansing
Onekama
Shepherd
Sugar Ridge
Sunfield
Woodland
Zion
Missouri
Bethany
Kansas City, Messiah
Plattsburg
Turkey Creek
Warrensburg
Southern Missouri and Arkansas
Broadwater
Cabool
Mountain Grove

Peace Valley
Springfield, Good Shepherd

North and South Carolina
Pleasant Grove
Spartanburg/Fellowship

Northern Ohio
Ashland, Dickey
Black River
Chippewa
Eagle Creek
East Chippewa
Fostoria
Lakewood
Lick Creek
Lima
Maple Grove
Paradise
Pleasant View
Richland
Ross
Wooster, Christ
Zion Hill

Southern Ohio
Beech Grove
Brookville
Cedar Grove
Columbus
Dayton, Mack Memorial
Donnels Creek
Greenville
Hamilton
Happy Corner
New Carlisle
Oakland
Painter Creek
Potsdam
Salem
Springfield
West Alexandria
West Charleston

Oklahoma
Big Creek
Enid
Waka, Texas

Oregon
Myrtle Point

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Conestoga, West
Conewago, Bachmanville
East Petersburg
Elizabethtown
Ephrata
Florin
Harrisburg, First
Hatfield
Heidelberg
Indian Creek
Lake Ridge, N.Y.
Lititz
Mechanic Grove
Midway
Mingo
Mountville
Myerstown
Reading
Richland
Salunga
Skippack
Springville, Mohlers
Swatara Hill
White Oak

Middle Pennsylvania
Altoona, 28th Street
Curryville
Everett
Huntingdon, Stone
James Creek
Lower Claar
New Enterprise
Roaring Spring
Woodbury

North Atlantic, Pennsylvania
Ambler
Paoli
Springfield

Southern Pennsylvania
Codorus
Hanover
New Fairview
Pleasant View
Rouzerville
Shrewsbury
Sugar Valley
Waynesboro
York, First

Western Pennsylvania
Beachdale
Bethel
Brothersvalley
Erie
Hyndman
Johnstown, Westmont
Middle Creek
Penn Run
Pike Run (Middle Creek)
Pittsburgh
Plum Creek
Scalp Level

Tennessee
Bristol, First
Kingsport
Meadow Branch

Texas and Louisiana
Roanoke, La.

Eastern Virginia
Alexandria fellowship
Arlington
Charlottesville
Manassas
Woodbridge

First Virginia
Roanoke, First
Roanoke, Williamson Road

Northern Virginia

Second Virginia
Beaver Creek
Bridgewater
Elk Run
Lebanon
Pleasant Valley
White Hill

Southern Virginia
Antioch
Christiansburg
Danville fellowship
Germantown, Brick

Washington
Wenatchee Valley
Yakima

First West Virginia
Maple Spring (Eglon)

Second West Virginia
Mount Zion
Pleasant Hill

TI CONG AND . . .

Ti Cong (story, page 19) lives in Haiti. He could be from most anywhere in the world. He is a subsistence farmer, as were his fathers for generations. But unlike his fathers, Ti Cong looks to the future with hope. Soon his parched land will be irrigated and become productive. Through his labors he has earned food for his family of eight. The people of his region, as in thirty-five other countries of the world, enter into an era of new expectations because of your sharing through . . .

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(Please clip this form and enclose with your contribution. Send to: General Brotherhood Board, Church of the Brethren, Elgin, Ill. 60120.)

In Brief

ON THE AIR

CBS-Radio on Feb. 18 launched a new weekly half-hour series of programs exploring developments, trends, and events in religious life. Entitled the World of Religion, the program includes news reports, interviews with religious leaders and documentaries. . . . The eleven o'clock Sunday worship services of the Prince of Peace church in Denver, Colo., will go on the air on radio KLZ during the month of April. . . . S. L. Barnhart, pastor of the San Francisco church, Calif., is speaking each Sunday morning during March and April at 8:15 a.m. on the Faith and Life series of station KCBS.

COMING EVENTS

Dr. Paul Tournier, noted European physician, psychotherapist, and author, will be the visiting lecturer at the sixteenth annual **Institute on the Ministry to the Sick,** April 26-28, at The Johns Hopkins hospital, Baltimore, Md. Persons desiring further information should write to Chaplain Clyde R. Shallenberger, The Johns Hopkins Hospital, 601 N. Broadway, Baltimore, Md. 21205. . . . Persons traveling in Europe this summer may be interested in attending the German Evangelical Church's **Kirchentag** program at Cologne, July 28—Aug. 1. For more information regarding Church of the Brethren representation, write to the General Secretary, General Brotherhood Board, Church of the Brethren Offices, Elgin, Ill. 60120. . . . The five-year **Mt. Morris College reunion** is scheduled for Sunday, July 18, at the Mt. Morris church, beginning with a basket dinner at noon.

IF INTERESTED, WRITE . . .

Mrs. Joy Staples, 435 W. Sixty-first St., Kansas City, Mo., is interested in buying (or, if necessary, borrowing) a legible secondhand copy of the original **Inglenook Cookbook,** published in 1900. Write to her at the above address. . . . A dairy farmer in Pennsylvania needs a married couple to help in his **dairy program.** Write to Paul Burd, R. 2, Box 21, Uniontown, Pa. . . . Revised dates for the **European tour** sponsored by La Verne College are June 20 to July 23. The leader is Miss Della Lehman, 2909 Arrow Highway, La Verne, Calif.

DEATHS

Clapper, J. Blair, Everett, Pa., on Dec. 12, 1964, aged 64

Dallasega, Sebastiano, Everett, Pa., on Jan. 19, 1965, aged 87

Eby, Katie B., North Manchester, Ind., on Dec. 13, 1964, aged 94

Engles, Clifford, Lanark, Ill., on Jan. 16, 1965, aged 76

Disinger, Edward, Rossville, Ind., on Jan. 17, 1965

Godfrey, Jacob S., Dallastown, Pa., on Oct. 18, 1964, aged 87

Nininger, John A., Nickerson, Kansas, aged 80

Ober, Daisy M., Mt. Gretna, Pa., on March 6, 1964, aged 71

Roudabush, Samuel J., Sparta, Mich., on Nov. 1, 1964, aged 80

Seitsinger, A. Ross, South English, Iowa, on Dec. 14, 1964, aged 85

Shenk, Katie L., Neffsville, Pa., on April 30, 1964, aged 75

Shenk, Tillman, Lancaster, Pa., on Feb. 21, 1964, aged 86

Simmons, Cora O., Bridgewater, Va., on Nov. 3, 1964, aged 82

Sollenberger, Lester W., Pleasant Hill, Ohio, aged 86

Stine, Geneta M., Lewistown, Pa., on Dec. 1, 1964, aged 67

Transue, Lewis E., Quinter, Kansas, on Dec. 4, 1964, aged 48

Wampler, Byron J., Sidney, Va., on Dec. 1, 1964, aged 66

Yeatter, Emma B., Lewistown, Pa., on Nov. 13, 1964, aged 78

Young, S. L., North Manchester, Ind., on Dec. 15, 1964, aged 86

Zug, Isaac, East Petersburg, Pa., on March 16, 1964, aged 81

PERSONAL MENTION

Harvey Hostetler, a retired pastor, died of a heart attack on Jan. 29, at his home in La Verne, Calif. . . . A member of the Cabool church, Mo., **Mrs. Mary Adkins,** received recognition for her community service at the community awards banquet. . . . **Raymond R. Peters,** prior to becoming pastor of the Manchester church, Ind., will be pastor-in-residence during the fall quarter at Bethany Theological Seminary. He will do some teaching and live on campus. . . . **Wayne Zunkel,** pastor of First church, Harrisburg, Pa., was elected 1965 president of the United Churches of Greater Harrisburg at its annual meeting.

Leland Wilson, director of interpretation, is among the contributors to Stewardship Facts, 1965-66. His article, "Motives for Giving," is a condensation of a March LEADER article. . . . **Moderator A. Stauffer Curry** represented the Church of the Brethren at the installation services of Bishop John Elbridge Hines as the head of the three-and-one-half-million-member Episcopal Church in the United States. The service was held at the Washington Cathedral. . . . On Jan. 24 the Muncie church, Ind., licensed **Eli Jackson** to the ministry. . . . **Edward K. Ziegler,** pastor of the Oakton church, Va., has been elected president of the Fairfax County Division of the Council of Churches of Greater Washington. This division is also affiliated with the Virginia Council of Churches. . . . A new member has been appointed to the McPherson College faculty for the 1965-66 school year; **Jan van Asselt** of Berkeley, Calif., will be associate professor of languages. A native of Vorden, The Netherlands, Mr. van Asselt has been in the United States since 1955.

Golden wedding anniversaries have recently been observed by **Mr. and Mrs. Lewis Sink** of Minneapolis, Minn.; **Mr. and Mrs. John Adams** and **Mr. and Mrs. Minor Kiracofe,** both of Lima, Ohio; **Mr. and Mrs. E. Zimmerman** of York Center, Ill.; and **Mr. and Mrs. Emmerson Broadwater** of Preston, Minn. **Mr. and Mrs. Floyd Broadwater,** also of Preston, celebrated their fifty-fifth anniversary; **Elder and Mrs. J. B. Peters** of Roanoke, Va., marked their sixtieth anniversary in October.

PASTORAL CHANGES

Several pastoral changes have occurred since the last published report and since the Yearbook was compiled. Those that are known to the Elgin office include: Claude Sumner (interim), Chippewa Valley church, Wis.; William C. Crumley, 721 N. Sycamore St., North Manchester, Ind. (interim), Lower Deer Creek; Mrs. Allen C. Deeter, 313 N. Mill St., North Manchester, Ind., (director of Christian education), Manchester; R. Earl Zimmerman, R. 2, North Manchester, Ind. (interim), Bachelor Run; Mrs. Robert Sampson, 1132 Congress Ave., South Bend, Ind. (director of religious education), South Bend, Crest Manor; Wendell Carmichael, R. 1, Mooreland, Ind. (interim), Buck Creek; Monroe C. Good, 113 Kentway, Baltimore, Md. (interim), Baltimore, Dundalk; Earl M. Zigler, W. Main St., Burkittsville, Md. (interim), Pleasant View; James A. Semones, 1220 Dale Ave., S.E., Roanoke, Va., Vinton.

CALENDAR

March 21	**Camp Fire Girls Sunday**
March 28	**One Great Hour of Sharing**
April 11	**Palm Sunday**
April 16	**Good Friday**
April 18	**Easter**
April 25	**National Christian College Day**
April 25—May 1	**Mental Health Week**
May 2-9	**Christian Family Week**
May 3-5	**District Leaders' Conference**
May 7	**May Fellowship Day**
May 9	**Festival of the Christian Home (Mother's Day)**
May 23	**Rural Life Sunday**

Christian missions on a two-way street

THE director of the Peace Corps, R. Sargent Shriver, Jr., recently suggested that it is about time to experiment with a "reverse Peace Corps." The idea would be something like this: Let Argentina, for example, send 100 of its young persons to the United States to teach Spanish in Chicago high schools. Mr. Shriver thinks that not only would Chicago students learn Spanish; a benefit to the South Americans would be their opportunity to learn about the United States at firsthand and to discover that the Latin American image of this country is false and misleading.

Since Peace Corps efforts are often compared with the long-established mission of the churches in sending Christian workers abroad, we got to thinking about the possibility of "foreign missions in reverse." Already this has happened in a few isolated instances. Some Christian leaders from abroad have visited our churches, a few students have come from overseas churches to study here, and occasionally we have a national delegate from India or Nigeria to represent his district on Standing Committee. And so far as our Brethren Volunteer Service program is concerned, it already encourages the two-way traffic that Mr. Shriver proposes.

However, most of us still think of missions in terms of a one-way street. We regard our faith as exportable, we consider ourselves abundantly blessed with resources to share with the less fortunate, and we tend to look upon the "receiving" church as being in greater need than the "sending" church. But is it?

Why should we not begin soon to ask our overseas churches to send missionaries, or "fraternal workers" if that is a better term, to minister in our communities and to work side by side with us? Perhaps only a few could come within a short time, but others might be sent later, until each year there would be fifty or more dedicated Christians from Ecuador, Nigeria, and India, available for service here. Not only for their education and training but primarily for what these persons could do for us, we ought to find some way of financing the missionary vocation on a two-way basis. And some part of the financing should come from overseas.

Maybe the idea is premature, but it seems to us to have some merit. Among the values we see would be the following:

1. We would need to face up to the actualities of our own spiritual poverty in the home church. If statistics mean anything, we must confess that either we lack the zeal or the zest or the power of the Spirit needed to win men to Christ here, while in at least some areas overseas the church is experiencing growth. But even more desperate is our satisfaction with a sub-Christian way of life that has taken on the color of our national surroundings. That is why what we do as Christians in this country — in race relations, in stewardship, in our private and public morals — falls so far short of the principles that we expect our missionaries to teach to new converts abroad.

2. If missions were reversed, the representatives who came to us from overseas would soon learn that Americans are neither as godlike as some have pictured us or as satanic as our detractors would paint us. It is possible that the younger churches, after having some direct experience of our own spiritual wastelands, might be disillusioned, but then they might also take heart, sensing that we, like them, are desperately in need of the healing grace of our God.

3. It would certainly be wholesome for our churches abroad to become more aware of their place in the total world mission of the church. They could experience the joy of sharing their faith with persons living far from them. This would surely not limit their ministry to areas of need nearby. And, what is most important to all, we might all be led to discover a mission as vast as God's great redemptive love for all men wherever they live on this shrinking planet. — K.M.

PEANUTS

the nursery child — the gospel

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The Gospel According to Peanuts Robert L. Short

Mr. Short interprets the comic strip's prophetic meaning from a theological perspective and highlights the remarks with selected cartoons. The result: a unique handbook of the Christian faith, illustrated with PEANUTS. $1.50

Two-By-Fours Charles M. Schulz and Kenneth F. Hall

Here is a popular explanation of the nursery age child, from infancy to the four-year-old, in relation to the church's ministry for him. The book discusses the small child himself, his family, other people, and the church. The cartoons are typical Schulz humor with his "children" making adult-style commentary on the small child's situation. The text attempts also, in rather lighthearted fashion, to launch an open-end discussion of the nature, needs, and relationships of the child within the context of the Christian community. $1.00

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS ***messenger***

WE STUDY THE BIBLE IN HIGH SCHOOL, *an account of how one high school teaches the Bible as literature, written by the man who began the project, Thayer S. Warshaw.* page 2

INHERITING A REVOLUTION. *A church, doing business as usual, might have gotten by in ordinary times. But the church today faces a revolutionary age.* by Walter Bowman. page 6

OUR GUESTS, THE POLISH *include twenty agricultural students engaged in study and research in a Brethren-sponsored exchange program.* page 10

MISSIONS AND THE POPULATION SPIRAL, *a special report, tells how missionary doctors view problems of family planning in Ecuador, India, and Nigeria.* page 16

HE WORKS FOR CHRISTIAN UNITY, *the story of J. Quinter Miller's contribution to the ecumenical movement at local, state and national levels.* by Ota Lee Russell. page 21

OTHER FEATURES include a summary of the church's response to human need (One Great Hour), the moderator's dreams for the church, a seminary professor's concern over too early an age for baptism, and an editorial proposal for "missions in reverse."

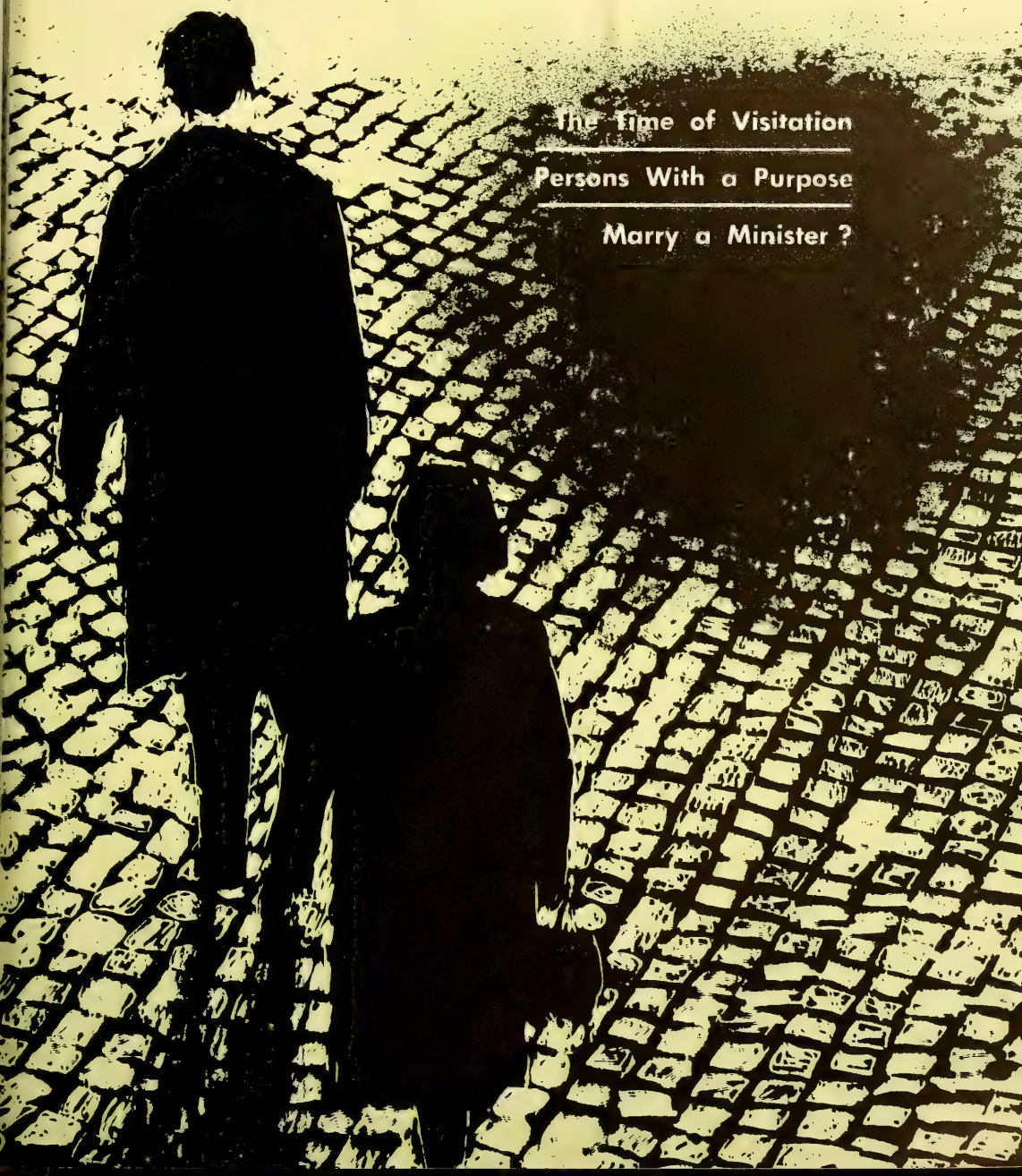
COMING NEXT

Martin Marty reviews the contribution of Dietrich Bonhoeffer twenty years after his death at the hand of the Nazis. . . . *Anne Albright* tells what happens to persons who become involved in the Mission 12 experience. . . . A dozen or more ministers' wives give their answers to the question, "Marry a Minister?." . . . *David Wieand* examines the first volumes to appear of the Anchor Bible.

VOL. 114 NO.

messenger

CHURCH OF THE BRETHREN 4/1/65



The Time of Visitation

Persons With a Purpose

Marry a Minister ?

Readers Write

TOO INTELLECTUAL

In the MESSENGER of thirty to seventy years ago we got more spiritual uplift than we do in articles now appearing in the paper by the better writers of learning, which are too intellectual for us common people without much education to understand. I have been a reader of the GM or its ancestors for eighty years.

S. A. SHOEMAKER

Wenatchee, Wash.

TRUE WAY TO ACHIEVE UNITY

As to church unity — does unity mean conformity? . . . If Brethren have a self-accepted status, what does it profit them to discard it and take on that of another denomination? How far does status get you into or out of the kingdom of God?

If the future of our church is in jeopardy, if we have not grown or even held our own, isn't it because we have failed to teach what we believe and why we believe it? Isn't this due to the fact that instead of being smug, self-satisfied, proud of our differences, we have in reality been ashamed and afraid to take a stand for our faith? . . .

There is a true way of achieving unity — conversion. This is needed not only in the Brethren church, but also in all other denominations as well. Let's get our boards, our committees, our finances, ourselves working on this. Then we shall have unity, a spiritual unity, the only unity for which Christ prayed.

PEARL DILDINE WEAVER

Edwardsville, Illinois

SIDEWALK PRAYERS

Do you get the picture? People on their way to jail stop to kneel on the sidewalk to pray. If that sidewalk fronts our house, what do we hear them say? If we kneel beside them, what do they hear us say? Are we all praying, one for the other? Does God who knows our hearts hear us saying, "I am glad I am not as other men"? Or does he hear us praying, "God, be merciful to me a sinner"? "For out of the abundance of the heart the mouth speaks" (Matt. 12:34).

EDWIN GROFF

Lindsay, Calif.

EXCITING AND LIVELY

At a recent meeting of the board of Christian education of the Arlington (Virginia) Church of the Brethren, we voted unanimously to send a letter to you commending you and your staff for the wonderful work you have done in developing our new church publication entitled MESSENGER. Each issue has been really packed with good solid articles in an exciting and lively format.

I hope the change in publication policy for our main periodical will foretell a decided change in other aspects of our church work that need this kind of lively ongoing and forward looking format.

CARL MCDANIELS

Arlington, Va.

CAN TWO WALK TOGETHER

"The World Council of Churches asked the Roman Catholic Church Tuesday night (Jan. 19, 1965) to join it in formal discussion of church unity," reads a quote from our local paper datelined Enugu, Nigeria.

As a former Roman Catholic this announcement for discussing "unity" is quite interesting to me. I could envision a discussion on "union" but "unity" leaves me cold and clammy. I renounced my loyalty to the self-styled or elected "vicar of Christ" in order that I could practice freely my allegiance to the person of the Lord Jesus Christ. I am wondering about the new theology involved in the proposed "formal discussion of church unity."

We are answering the age-old question these days as raised by the Prophet Amos (3:3): "Can two walk together, except they be agreed?"

These days we seek solutions to our theological problems through committees who devise answers totally apart from biblical authority many times. Particularly is this true when the course we plan to follow is not in harmony with scripture injunction. Committees become convenient "scapegoats" when Bible authority needs to be bypassed in order to assure philosophically oriented plans for progress.

I remember some of our leaders saying . . . that the World Council of Churches does not ever intend to become a superchurch. Well, they may not call it by that label but the end product could merit the label.

Will the Church of the Brethren continue its affiliation with a body that refutes in so many ways what the Reformation promoted and the founders of the Church of the Brethren supported?

STEPHEN G. MARGUSH

Maitland, Pa.

CONCERNING THE ANOINTING

After reading the question and reply (Feb. 4) concerning the anointing of infants and unconscious persons I checked up on it in the Greek editions and the lexicons. I find that the word traditionally translated "let him call" should be "you call to him." . . .

We should always remember that Jesus frequently healed those who could not ask for themselves and sometimes at long distance, such as the nobleman's son. Jesus has promised us that we also should do even greater things. Why don't we put this power to work more? We can always use the gospels to help us properly interpret the letters. That is, we can look to see how Jesus did it. Perhaps we are afraid that the physicians and morticians will starve if we take Jesus seriously.

James tells us that it is the prayer of faith that saves the sick. He does not say that it has to be the sick person who does the praying.

HARLEY J. UTTER

Wichita, Kansas

MESSENGER, Vol. 114, No. 7. April 1, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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Several hundred Brethren from a dozen districts have participated in a group life experience called Mission Twelve. What does it do for participants? Some of them explain that they are now

Persons with a purpose

by ANNE ALBRIGHT

SENSITIVITY. Awareness. Understanding. These were words I heard often in interviews I had with three young Elkhart, Indiana, couples. I had asked them about their experiences with Mission Twelve, a guided depth experience in responsible church membership.

"Those three weekends have made me determine where my values really are. Questions like 'What do you think is the most important thing in life?' asked point-blank, made you struggle. I'm sure my values have changed since Mission Twelve."

Speaking these words was Edgar Weldy, painting contractor and chairman of the official board, church school teacher, and men's fellowship officer in the Elkhart City church.

Mission Twelve consists of two weekend retreats, followed by a third retreat a year later, for several participants from clusters of congregations. They take it seriously enough to contract to accept certain disciplines and to bear the cost. Also included are consultations and congregational study and action.

Mission Twelve addresses itself to basic questions: What is

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MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: There is a photographic quality about the artwork on this issue's front cover. Even though it was drawn, it looks almost like an actual photo of a city street. It is somewhat symbolic of the new sense of mission we as persons are feeling, especially if we have been participants in Mission Twelve (see article this page). We walk, not alone but with a due sense of the importance of our personal worth.

PHOTO CREDITS: Cover Science Research Associates; 5 William Smith; 6 Sigmund Fries; 10 Three Lions; 16, 17, 18 Religious News Service; 22 Paul Conklin; 25 A. Devaney

Mission Twelve aims at individuals and through th

Pastor Charles Dumond and his associate, Eleanor Painter, have noticed changes in the Elkhart Mission Twelve participants

The Lee Sloughs find it remarkable that the church is making the Mission Twelve kinds of thrusts into the everyday world

Edgar Weldy, here with his wife Shirley, says, "I'm not upset by every little delay on the job. It's not that important"

my greatest concern in life? What does it mean to be a person, a son of God? Do I have the courage to accept and examine myself? How do I need to change, and can I face the change? How can I be a creative person in my relationships? How can I live in mission? How can my congregation live in mission? How can I continue to grow?

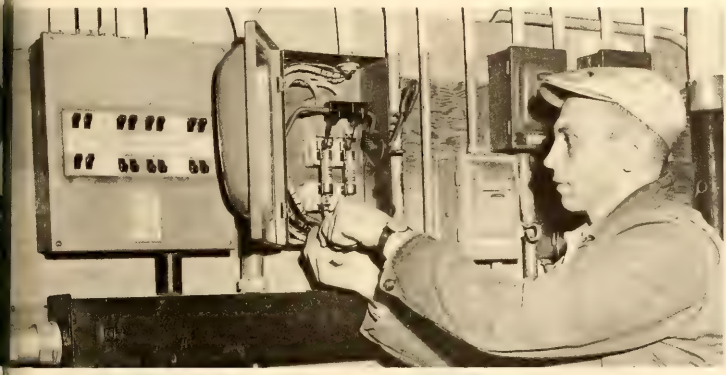
Edgar Weldy entered the first Mission Twelve program in Northern Indiana; he has completed the third weekend retreat. Shirley, his wife, participated in the second Mission Twelve which followed the first by several weeks. Shirley underscored Edgar's statement.

"Yes, I noticed a change in Edgar after the first weekend. I could tell he had really had an experience, that he was looking at life differently." Shirley turned to her husband. "You used to be more concerned about your job and with making money."

"And, yet, I'm actually making more money now than before," mused the husband. "In my idle moments, my mind always used to be on my work. Now there are other, more important things to think about. I'm not upset by every little problem or delay on the job. It's not that important anymore."

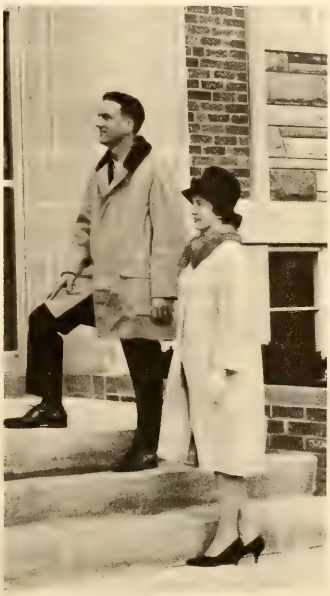
Speaking of church membership, Edgar said, "One of the most meaningful things since the weekends themselves is to see where you fit in. I'm more conscientious about preparing my church school class lesson, church attendance, and such

ks to revitalize the church's sense of mission



Electrical contractor Ronald Bailey used to think mission was known only in Nigeria before his experience as a missioner

The Weldys, like all Mission Twelve participants, see the mission of the church in a different and more significant way



things now than I was before. It has even occurred to me that one might discover additional capabilities to do more . . ."

While Shirley does not feel that her Mission Twelve experience has been as dramatic as her husband's, there are similarities.

"Since my experience came after Edgar's, his thinking naturally influenced me before I went. I can't put my finger on it exactly, but, as I began to think of my mission in the church and the church dispersed, my conclusions reinforced my responsibility as a person. I formerly thought it was enough to work impersonally as a church member through the arm of the church. Now I know that we have a responsibility beyond that as an

CONTINUED

No one looks the same to you after you have spent two intense weeke

individual person." Shirley is currently serving as director of children's work and on the Christian education commission.

Ron and Sharon Bailey, a second husband and wife team who took part in Mission Twelve, were also impressed by the individual's importance.

"Before Mission Twelve," said Ron, "when I thought of mission I thought of the people we send to Nigeria. I never thought too much about evangelism. My responsibility as an individual is a new thought to me. Now I know that the church is what I make it rather than a place we go once a week."

When asked if she had noticed any change in her husband since Mission Twelve, Sharon nodded. "He has a new concern for others. I think both of us try harder than before to be understanding, with our children and with each other. For instance, if one of us comes home grouchy, we understand." Ron is an electrical contractor in Elkhart; Sharon helps two mornings a week with the three-year-olds at nursery school at the church.

Ron complimented his wife. "Sharon didn't have as far to go in this as I did. She has always been more patient and understanding." Ron remembers himself as often disgusted with his fellow workers, impatient with their mistakes. "Now I look at people differently on my job every day."

Sharon teaches a children's class, sings in the choir, and serves on the music and worship commission; Ron is a member of the ministry commission and a church school class officer.

He considered the young adult class. "We must be accepting of other people and make them welcome in our fellowship. One must make changes in order to grow; I don't mean we must give up any basic Christian beliefs. But we must be more understanding than I used to be — not as impatient with newcomers. You can set up barriers by insisting on your own way."

Lee Slough, church school superintendent at Elkhart City, believes the purpose of Mission Twelve is to make people aware of their individual responsibilities.

"People think, 'I'm just one person and therefore insignificant.' They don't stop to consider that all movements are people, individual persons."

For Lee, who works in the sales and estimating department of a tool and die shop, the weekend retreats were reminiscent of industry's human relations clinics in which Christian principles are applied to dealings between individuals.

"I see it as remarkable that the Church of the Brethren, with its history of the pious good life which we lived primarily within the four walls of home, should now, with Mission Twelve, be making a thrust into the world in every situation. I am happy that the church has decided to take this stand."

Just how durable is the Mission Twelve experience? What happens after the structured phase six? The Elkhart participants talked this over with Miss Eleanor Painter, their associate pastor, and Pastor Charles Dumond.

Lee Slough said, "I feel there is a need for time in which to study, but so often we never get out of the study periods. We've finished the first part of Mission Twelve; now is the time to apply Mission Twelve. To be 'in mission' in the church does not mean that we should come back from the retreats to say 'change this,' 'change that,' even if something needs changing. For instance, some church meetings are not truly Christian. We may be nicey-nice during the meeting, but we go out into the parking lot where we back-

bite and criticize."

Group dynamics has been one of the areas of concern which the Elkhart Mission Twelve participants have studied at regular meetings held since the retreats. Miss Painter, Mission Twelve staff member, pointed out new techniques and fresh approaches in chairing committee meetings which Lee has used with success since his Mission Twelve experience.

When Pastor Dumond was asked what the local congregation might do to keep Mission Twelve alive, he responded, "We must carry on by developing some strategic retreat experiences. The local church can meet the challenge."

Neither does Edgar Weldy feel that Mission Twelve will lose its thrust.

"For me it is not over — the group will renew itself. In any situation, I am more sensitive now to what someone says or how someone acts. It is relatively easy in church, but not so easy in other situations. I hire some men who are not at all like me; I try to understand them. Since Mission Twelve I realize I must confront my employees with Christ. I don't mean by preaching, and I don't mean wholly by example — as I've done so far. I don't know exactly how to do it, yet."

Two pioneer leaders in the Mission Twelve program are S. Loren Bowman and Anna M. Warstler of the Brotherhood Board staff

But questing seriously with other church members who are also "in mission" among their fellowmen, it is likely that Edgar Weldy will discover "how to do it." And the Weldys, Baileys, and Sloughs are only three young couples among many who could give similar testimonies.

Miss Painter summed it up when she said, "Mission Twelve has had a tremendous impact. It is aimed at individuals, and through individuals it will revitalize churches." □

A Witness After

by MARTIN E. MARTY

THE PLAQUE on the German church wall says simply: "Dietrich Bonhoeffer, a Witness of Jesus Christ among his brothers. Born 4 February 1906 in Breslau; Died 9 April 1945 in Flossenburg." Fortunately both the German and the English languages have two different words to cover the idea of being a witness and being a martyr. Our word *martyr* comes from the Greek word for witness, and the two ideas are closely related. But it is easier to speak of Dietrich Bonhoeffer, the German churchman honored by the plaque, as a witness of Jesus Christ than as a martyr to him.

For us today the word *martyr* is covered with so many memories that it can hardly serve to describe the death of this near-contemporary at the hands of Hitler's men days before the end of World War II. Today the word conjures up "martyr-complexes" and the wan desire of people to be seen suffering. Such an attitude hardly applies to the young man who loved life, food, music, the world around him. In our time the word calls to mind the heroism of ancient people, people who were seen to be saints somehow removed from the world and its stain. How can this picture be applied to a man who wanted Christians to live very much in the middle of the world, whose death can be seen as a punishment for what was called political crime and intrigues against his own nation?

Admittedly, many people who could not care less about theologians, about men who speak too formally about God, stop shrugging shoulders and start listening when the record of a theologian who was martyred is revealed to them. If the word *martyr* has helped Dietrich

Twenty Years — Dietrich Bonhoeffer

Bonhoeffer gain a hearing for his continuing witness, let it stand.

Some of the records of his last full day of life, an April Sunday in a German prison camp, serve to leave vivid pictures of the character of his witness. Failure to sample them after twenty years would cause us to distort the recall of the remembered man. Payne Best, a British Intelligence Officer has said that Bonhoeffer "was all humility and sweetness; he always seemed to me to diffuse an atmosphere of happiness, of joy in every smallest event of life, and of deep gratitude for the mere fact that he was alive. . . . He was one of the very few men that I have ever met to whom his God was real and ever close to him."

Best, along with other prisoners (including Wassilli Kokorin, a nephew of Molotov), heard the still youthful-appearing Christian preach briefly on the day's Bible readings: "With his wounds we are healed" and "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." How we would like to know exactly what he said about these words and what else he said before his last words, spoken as he was taken to the scaffold: "This is the end . . . for me the beginning of life."

And another witness died. Some call him a martyr.

We must be careful as we use either term. What kind of witness or martyr was he? Yes, he was involved in plotting against the state. This man, standing in the long Lutheran tradition which calls upon believers to "obey the powers that be" was trying to help overthrow them. This Christian, who in *The Cost of Discipleship* had written what one pacifist calls the strongest statement of the case for nonresistance that can be found anywhere, began to resist, to connive with violent enemies of Hitler. This clergyman is accorded a heroic location at the beginning and at the end of a secular history, *The Men Who Tried to Kill Hitler*. Was he an utterly unreliable, inconsistent man? Why does his death attract so many Christians today as they set out to ponder the meaning of life?

World War II took 17,000,000 lives in combat and 18,000,000 civilian lives. The estimates are conservative. What is one life among so many? Tens of thousands of Christians, many "purer" than Bonhoeffer, were martyred for fewer political reasons than he. Yet they have been entered in the book of nameless witnesses remembered by the churches. His name has been invoked by students, by laymen in renewal groups, by seminarians and ministers and professional theologians. Why? Many of the answers could be found in the record of his life as well as in his death. People identified easily with this friendly, learned, almost aristocratic and almost boyish thinker. But his personality alone provides too few clues to the reasons for his being remembered. Personality is elusive, not so tangible. Achievement matters, over the years and in a variety of tests. What did he do and say and represent?

IN Bonhoeffer's last year he gave voice to what so many Christians have felt in the bottom of their hearts or have buried in the back of their minds: People today seem to be entering a

CONTINUED

new spiritual era in which faith in God and language about God have changed so radically that we hardly recognize them. No one can stand at such a place and state clearly all that should be said in a time of great change, and Bonhoeffer was not always clear. So much of what he has left us is fragmentary, partially thought out, and too provocatively stated. No one can speak with complete confidence about all that he stands for.

Debates are intense. Most Western Christians see in his cheerful defiance of totalitarianism a witness against world communism. But in East Germany a theologian has written a 575-page book which sets out subtly to show how Bonhoeffer can "fit in" as a Christian witness with a positive attitude toward the world in which Marxism thrives today.

In America countless young people testify to the fact that Bonhoeffer helped them hold their faith by the strength of his own. But in Germany one pastor said he hoped that Bonhoeffer regained a lost faith before his death; he surmised from the theologian's writings that the faith had been lost along the way! Conservative Christians find his writings to be rich examples of biblical understanding; yet some have called him an atheist. Arguments are heard defending the "early" Bonhoeffer against the author of the last letters and papers from prison. Clearly, we are dealing with a complicated witness.

Protestants who have paid attention to the men who have shaped our generation's theological thought are familiar with names of Americans like the two Niebuhrs and Paul Tillich or of Europeans like Karl Barth, Emil Brunner, and Rudolf Bultmann. These six giants were all born in the decade between 1884 and 1894. Bonhoeffer, had he lived, might have been a theological leader in the generation following theirs, for he was born in 1906 and would still be in his fifties today. He had already made a prominent name for himself. The son of a professor of psychiatry and the product of a comfortable and happy home life, he had developed his thought in a cosmopolitan way. Twice he visited the United States and on one trip had included Mexico; he had vicared in Barcelona and had served a church in London. He was a familiar figure at many gatherings of church leaders in the youth, student, and ecumenical movements all over Europe.

In 1939 he hurried home to Germany from the United States to share the fate of Christians in his homeland; only on that base did he feel he could share in the rebirth of the faith there. He was a marked man. Two days after Hitler had been inaugurated in 1933 he was thrown off the air for a radio address criticizing the *fuhrer* principle of national leadership. He had cut off a promising teaching career in the German universities to shepherd an underground seminary which trained anti-Nazi pastors. A friend and relative of many who plotted resistance to Hitler's leadership from within, he involved himself even to the point of a secret trip to Sweden in 1942, there to meet with a British bishop who was to carry news of the resistance and proposals for early German surrender to Anthony Eden in England. These activities finally led to his arrest and his death.

Behind him was an impressive body of writing. His collected writings in German take up 2,453 pages in four volumes. In addition to these are his first "theological miracle" (Karl Barth) called *Sanctorum Communio* and the equally technical *Act and Being;* there are short studies of the Bible, *Creation and Fall* and *Temptation.* His monument is the unfinished *Ethics.* Those who wish to meet him for the first time might look at *Life Together* and then settle down with two paperbacks (Macmillan is the publisher), *The Cost of Discipleship* and the controversial *Letters and Papers from Prison.*

ACTUALLY, more people than those who know it, have met Dietrich Bonhoeffer. Usually formal theology, even if it is written by a clear and expressive author, reaches most people when filtered through the words of preachers or when made visible in the action of Christians. Bonhoeffer has entered the life of the church in both ways.

After World War II the young men who came from war into the ministry were looking for spokesmen. They wanted someone who dealt meaningfully with Christian themes but who did not surround them with "guff" or shroud them

with false kinds of holiness. They wanted and in Bonhoeffer they found someone who would speak intelligibly about the real world in which they lived. He talked about a secular world, a world which seems to "round itself off without God" and they were sustained by his counsel as they were informed by his vision. They looked for someone who could help them change the forms of the church, who could help them rescue the churches from triviality and self-centeredness. Bonhoeffer's thought sent them into the world. They looked for someone who would help them forget about the church's good name and fortune, its endowments and prestige and investments; he told them that to be a Christian meant that a person was first to be a man. But this man was also a servant, called to "participate in the sufferings of God in Christ." Those who have learned from him have taken a lead in the racial revolution; they have tried to preach sermons which will interpret life in a comfortable society. Not all of them acknowledge the debt — Americans do not like to be "typed" as slavish followers of any theologian. But the traces are there. His ideas have consequences.

What did he do with his most radical ideas, those detailed briefly in the last months in prison? They were radical because he spoke of a world which was moving out of its old superstitions, its myth and its magic, and even its religiousness. Christians were to help extricate people from the religiousness of Christianity itself! By this he meant that they were not supposed to call people to a specific kind of piety, to a specific way of thinking about God ("out there"), to a quest for a particular personality type as a precondition for faith. Instead of bewailing the rise of the "secular" world they should embrace it in Christ's name. Bonhoeffer asked for a "nonreligious" interpretation of biblical language. He was glad that people were not turning to God for simple answers to the problems created by their insecurities. Men were outgrowing such ignorance, and people did not have to be pushed back into spiritual adolescence in the name of Christ.

The ideas he set forth in this context are very complicated, and they have given rise to many interpretations. Anglican Bishop John A. T. Robinson picked up some of them for his best-seller disturber of the peace, *Honest to God.* Some historians have criticized Bonhoeffer for his inaccurate timetable of human development "beyond religion" — religiousness has turned out to be deeper and broader than he had thought. Psychologists and theologians have said his view of relatively happy secular man is fuzzy and deluding. People rush from one kind of religion to another and not into suspension of all religion. And still others wonder whether he has not "sold out" the faith in an attempt to make it palatable to moderns.

WHOEVER reads this witness is forced to think: Do people in our time think about time and space, about God, as their forefathers did? Should they? What if they cannot? Is that the end of Christian faith? Must people first become anxious and sin sick before they can become a part of the Christian plan? Is God a sort of idea that is necessary in order to make sense in the laboratory or the legislature? Many of them answer along these lines: While Bonhoeffer's portrayal may be too radical, there is a realism at heart. And his call to service in Christ's name, to suffering and sharing the glory of God in the middle of the world — all this seems faithful to the biblical call.

After Bonhoeffer wrote those radical words about the difficulty he and others had in talking about God and religion he wrote (August 21, 1944) that "all that we rightly expect from God and pray for is to be found in Jesus Christ." "Our joy is hidden in suffering, our life in death. But all through we are sustained in a wondrous fellowship. To all this God in Jesus has given his Yea and his Amen, and that is the firm ground on which we stand."

On that ground a lover of earth walked, and from it he was snatched by a gallows on an April day in 1945, twenty years ago. Whoever claims to have the "real" or the "whole" Bonhoeffer in his grasp has to keep the words of August 21, 1944, and the act of April 9, 1945, in mind. He will gain a hearing. □

by EDITH LOVEJOY PIERCE

The time of your visitation

THERE are two passages in the New Testament that seem to unite Christmas and Holy Week. They are the two songs, or chants, in which the Gospel of Luke brackets the earthly life of Jesus: the song of the angels at his birth, and the song of the pilgrims who accompanied him to Jerusalem as he rode on an ass into the city to his death. Here are the two brief songs. First,

"Glory to God in the highest,
and on earth peace among men with whom
he is pleased!" (Luke 2:14).

Second, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (Luke 19:38).

It is interesting to note the similarities of the two passages in their context, and the one significant difference. "On earth peace," sang the angels. "Peace in heaven," sang the pilgrims. And there follows Jesus' lament over the doomed city and his prophecy of the terrible war against the Romans, in which Jerusalem would be destroyed some thirty or forty years after the crucifixion. "And when he drew near and saw the city he wept over it, saying, 'Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation" (Luke 19:41-44).

Because you did not know the things that make for peace, but now they are hid from your eyes! Of course, Luke was writing after the event, but any modern political commentator could have foreseen what was coming. The unrest of the Zealots would become a full-fledged

revolt, which colonial Rome would suppress with ruthless efficiency. And surely the release of Barabbas, who was one of them, did nothing to discourage the rebels.

Had the Jewish people learned to turn the other cheek and walk the second mile, according to Jesus' prescription for dealing with enemies, could their nation have waited out the fall of the Roman Empire some centuries later? We have no way of knowing how history might have been changed "because you did not know the time of your visitation."

On the hillside near Bethlehem the time of visitation was announced. The things that make for peace were not hidden in those days. They were made manifest with a great light and a star. "And the angel said to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord'" (Luke 2:10).

One can only wonder at the faith of the shepherds who heard this announcement. They did not argue with the heavenly messenger or suspect that the whole thing was a hoax. Still less did they roll over in their cloaks and go back to sleep. No, they said to one another, "'Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.'" Without waiting for further confirmation they got up and went. Never mind the sheep. They ran to Bethlehem in the middle of the night. They went "with haste." Let us go. Let us see. And they saw.

Very different was the reaction of the power structure in Jerusalem – either Herod at the time of the first song, or Caiaphas the high priest at the time of the second. The members of the hierarchy were not listening to heavenly messengers. There was nothing they could be told; they knew it all. They had studied the law. What did they need with a song? So for the high priest there was no seeking and therefore no finding, no looking and therefore no seeing. And the time for seeing was drawing to a close; the vision, in its earthly guise, was passing by. But the heart of the city had proved itself a stone; the city knew not the time of her visitation, and the things that make for peace were hid from her eyes.

It was only the hierarchy, not the common people, who failed to recognize the Messiah in the Man from Nazareth. Indeed the priestly fear of him is inexplicable if his popularity did not threaten their own. Hence, the illegal predawn trial, the early morning rush to Pilate, and the haste to do away with the prisoner before the populace became aware of what was happening

The crucifixion must have been a terrible blow to the Jews (those in the city as well as from the provinces) who had hung on his every word in the temple, where it was impossible for the authorities to apprehend him, even when he cleansed the temple by driving out "those who sold." Because the people were with him he could not be taken in daylight in the city. Hence, the nighttime capture in the Garden of Gethsemane, where Judas betrayed him to the powers of darkness.

The angels had announced the coming of a Savior. The pilgrims welcomed the coming of a King. "Blessed be the King who comes in the name of the Lord!" It was not a war horse he was riding, on that Palm Sunday. It was the lowly ass of Zechariah's prophecy.

"Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on an ass,
on a colt the foal of an ass."

The pilgrims on their way to the passover recognized in him the things that make for peace.

And the prayer of the early church was, "Maranatha" – "Our Lord, come." May it be our prayer too.

The important thing is to know whom we worship. Worship in itself is not specifically Christian. To have faith is in itself meaningless. Man through the ages has had faith. The pagans worshiped their idols and their emperors. The pagans worshiped and praised, but they did not see. They did not know what they worshiped. Paul found in the Areopagus in Athens a statue dedicated "to an unknown god." But to us he is not unknown. Because we have listened to the songs of angels and pilgrims, we see, we recognize the Lord. We can say with Paul (in 2 Tim. 1:12), "I know whom I have believed." □

STUDY OF THE FREQUENCY AND ORGANIZATION OF ANNUAL CONFERENCE

The Wenatchee Valley church, Wenatchee, Wash., requests Annual Conference of 1965, through district conference of Washington, to appoint a committee to make a study of the organization and frequency of General (Annual) Conference.

We suggest the following and other areas for study:

a. Travel time and money expenditure: churches and districts in sending delegates, Standing Committee members, pastors, and General Brotherhood Board and staff personnel.

b. The nature of business coming to Conference and the validity of meeting annually.

c. The value of special conferences and study seminars that could be held on years when Conference does not meet. The place of Standing Committee, delegate body, Central Committee, and General Brotherhood Board in relationship to Conference.

Kurtis Naylor, pastor
Noble E. Deardorff, moderator

Answer of district conference: Passed to Annual Conference.

Mark Carmichael, moderator
Mrs. Esther Colbert, clerk

BVS IN STEWARDSHIP

We recommend that a new dimension be added to Brethren Volunteer Service. The Apostle Paul speaks of presenting our bodies as living sacrifices. Jesus tells of the rich man who pulled down his barns and built larger ones rather than giving his wealth where it was sorely needed.

Therefore, the Second Virginia district conference recommends to Annual Conference that an attempt be made to find no fewer than one hundred Brethren who will, for one or two years, keep only running expenses of their homes or businesses and turn the remainder of their earnings over to the General Brotherhood Board for outreach. They, in turn, would receive $10 per month as is customary in BVS. Further urge by way of example, if possible, that some of the first one hundred be found among those in high position in our church.

Norman Harsh, moderator
Minor C. Miller, clerk

STUDY OF CHURCH SCHOOL PUBLICATIONS

Being deeply concerned about the church school quarterlies and other helps being offered the churches by the Church of the Brethren and being well aware that a great number of churches throughout the Brotherhood are failing or refusing to use this material, either in part or whole, the Myrtle Point Church of the Brethren, in council assembled this fourth day of October, 1964, petitions Annual Conference meeting at Ocean Grove, N. J., in 1965, through the Oregon district conference, as follows:

That Annual Conference appoint a representative committee to study the various publications intended for church school use. That this committee try to ascertain why so many of our churches are not using this material, and, if possible, suggest the manner in which these publications may be brought into line with Brethren thought to the end that churchwide use can be made of them.

Charles E. Wolff, moderator
Mildred Miller, secretary

Answer of district conference: Passed to Annual Conference.

Martin Gauby, moderator
Jane Smith, writing clerk

REGISTERING AS PEACE CHURCH WITH CANADIAN GOVERNMENT (CANADA)

At the annual meeting of the District of Western Canada, July 17, 18, 19, 1964, the delegate body passed the following query and wishes it to be submitted for consideration at the 1965 Annual Conference:

"Whereas Canada is a foreign country and whereas we find ourselves unable to do so, therefore, we, the District of Western Canada, petition the Church of the Brethren Annual Conference meeting at Ocean Grove, N. J., June 1965, to register the Church of the Brethren as a historic peace church with the Canadian government."

Glenn M. Harmon, moderator
Marguerite Wade, clerk

STUDY OF RESPONSIBILITIES OF BRETHREN CHURCHES LOCATED IN COLLEGE AND UNIVERSITY TOWNS

We of the Good Shepherd Church of the Brethren of Morgantown, W. Va., request the First District of West Virginia, assembled in Petersburg, W. Va., on Oct. 16 and 17, 1964, to request Annual Conference, assembled in Ocean Grove, N. J., June 1965, to provide a study of all Brethren located in college and university towns across the Brotherhood, concerning the Church of the Brethren students. The concern raised in this query is whether or not the total Brotherhood is obligated or committed financially for the support of student foundations and activities for such churches located on college and university campuses other than already established Church of the Brethren college campuses.

Melvin Slaubaugh, moderator
Morris Kiddy, clerk

Received at district conference held in Petersburg, W. Va., and passed to Annual Conference, Ocean Grove, N. J., 1965.

Robert Bane, moderator
Melvin Slaubaugh, clerk

STUDY OF PARTICIPATION PRACTICES IN LORD'S SUPPER AND EUCHARIST

Whereas there is a diversity in practice and policy in the Church of the Brethren and among other denominations regarding those who are permitted to receive the Lord's Supper and Eucharist, and whereas there is an increasing mobility within our Brotherhood and across denominational lines, and whereas it would seem desirable and less confusing to have more uniformity in practice in regard to those who are encouraged to participate in the Lord's Supper and Eucharist: Therefore, the Good Shepherd Church of the Brethren assembled in regular council on Sept. 20, 1964, petitions Annual Conference, through Eastern Maryland district conference, to study the current practices in the Church of the Brethren, the tradition of the church, and the theological implications and psychological effects involved when an individual, particularly a child, is allowed or denied participation in the sacrament before baptism, and bring recommendation that will help unify our practice in the local church.

Philip E. Norris, moderator
Charles W. Byers, clerk

Answer of district conference: Passed to Annual Conference.

Curtis W. Dubble, moderator
Ronald G. Lutz, clerk

CONFERENCE QUERIES

QUESTIONS *you ask*

Question: **How did the Bible get into English?**

Answer: The Bible was translated into English by Wycliffe, Tyndale, Coverdale, and others who worked from the original languages. Wycliffe's Bible, 1383, the first English Bible, was written by hand. Tyndale's New Testament, 1525, was the first printed English New Testament. Coverdale's Bible, 1535, was the first printed English Bible. The King James Bible appeared in 1611, was revised in England in 1885, and then in the United States in 1901.

A further revision of the New Testament was made in the United States in 1946, followed by the Old Testament in 1952. This is the Revised Standard Version.

The New English Bible, which came out with the New Testament in 1961, is a fresh translation from the original Greek. Work is progressing on the Old Testament translations from the Hebrew.

Question: **What were the date and place of the first printed Bible?**

Answer: The first Bible was printed between 1450 and 1456 at Mainz, Germany, from type devised by Johannes Gutenberg. The Bible was in Latin, printed from a contemporary manuscript of the Vulgate. There are between forty and fifty copies of this Bible known to be in existence. One Bible is owned by the Congressional Library, Washington, D. C., and it is said to be one of three perfect copies and one of several printed on vellum.

Question: **"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6 KJV). Suppose parents have truly tried to create a Christian home and to teach Christian principles from babyhood to maturity, and yet the adult child becomes lax in his Christian principles and in his relationship to the church. Just how much comfort and hope should a parent hope to receive from the above verse?**

Answer: This verse is a part of the wisdom literature of Israel. It is an aphorism which expresses the need for both correction and training in children and suggests the effectiveness of proper direction in formative years. The general truth of the proverb is clearly evident.

However, this is not a guaranteed formula for controlling human behavior. It is impossible to predict the conduct of a person in the same way as we predict the reaction of chemical elements in a laboratory. Any formula for complete success in rearing children would be an absolute denial of human freedom. Therefore, parents may try as conscientiously as they can to "train up a child in the way he should go," but, when he is no longer under parental authority, he may exercise his own free will and turn against all he was taught. This fact is often difficult for parents to accept, but the truth is that no one of us can live the life of another, certainly not parents for their children, and every one of us must be accountable to God for his own deeds.

Thoughtful parents must always be uneasy about what it really means to "train up a child in the way he should go." So often a mother and father, with the best intentions, will fail in this task because they do not allow the child the freedom to express himself as a person and to grow naturally through the various stages of personality development, disciplined but unhindered.

It is so easy for parents in the name of proper training to be arbitrary, dictatorial, and demanding. They may even smother the child by kindness, so that real strength of character has no chance to take root, and, when the external controls are removed, the real feelings, often hostile, are released. It is even possible for parents in their training of children to mistake as the will of God their own desires and hopes and ambitions for the child and to impose these upon their children with religious fervor.

This certainly does not explain every reason why children in adult years will turn away from the proper training of their

CONTINUED

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois Replies to questions are written by Dr. Paul M. Robinson

Faith Looks Up

IT HAD really been a good summer. After we left home in June the days passed by like a parade. We enjoyed an assortment of experiences ranging from climbing among the Indian ruins at Mesa Verde to receiving three eighteen-inch trout from a Michigan family camped next to us in Yellowstone Park.

But on August 13 the parade came to an abrupt halt. Jimmy, aged two, was lying in an oxygen tent fighting for his life. Little did we know as we pulled out of the campground near Billings, Montana, that within six hours a deadly bacterial croup would have all but claimed his life.

Sickness seems even more of a traumatic experience when family and friends are hundreds of miles away. And, yet, here we were, driving into a small town of 10,000, buying groceries for a picnic lunch and within minutes finding ourselves at the mercy of total strangers and a son about to go through death's door.

As I write this article a new year has begun. Yes, Jimmy lived! Why was his health restored? We have asked ourselves that question many times realizing that many other equally sick two-year-olds do not survive. Was it because of the quick diagnosis and treatment by a well-trained physician? Was it because of the constant and loving attention of many nurses? Was it because of the oxygen tent with spray mist, and potent drugs which had been designed and developed in the laboratories of concerned scientists? We believe that each of these factors was most vital, but, even beyond this, we believe Jimmy lived because of the prayers of intercession, prayers by strangers, yet filled with Christian concern and love.

As we left that small, bustling Western town, I realized, as though for the first time, that God is love and that we humans know and serve him only as we are involved in total relationships with the others he has created. This love demands a deep and abiding sense of the worth of each person with whom I come in contact — as a concerned mother, a tense coach's wife, a trained public school teacher, or simply as a searching member of the church's laity.

Joan P. Keim is a native of Idaho, a graduate of McPherson College, and a former regional director of children's work. Her present responsibilities include being a homemaker in Bridgewater, Virginia, where her husband, George, is a college faculty member and coach. The Keims have four children ranging in age from two to thirteen. Mrs. Keim is a public school teacher and is active in local church, college, and community affairs.

QUESTIONS YOU ASK
Continued

childhood. Some "comfort" and "hope" for the parent should come in the realization that God never loses his concern for any person. Like the hound of heaven, he pursues even those who have rejected him. His Spirit is still at work in ways beyond human understanding.

Many times after years of indifference to their relationship with God and his church, the early training of men and women has brought them back to active Christian faith and service. Parents of such children should certainly never cease to pray that, like the prodigal son, they will "come to themselves" and return to the Father's house.

Psalm

With every step that moves
Away from what is known
Toward what I dream,
My tradition introspects and tests
The truth of its salvation.

If waking could presolve
The day which it initiates,
The present would need no future
To work at its timeless problems.

Neither does sleep solve time
When it shakes the crumbs of tension
Off the cloth spread across the table,
Neither then does sleep allow
The past to die unquestioned.

But with every step I pace
Away from what is known
Toward what I dream,
I step one step beyond my past
To find God's will
In the space of time.

GREGORY BACHMAN

NEWS

Federal school aid -- what's at stake?

"I PROPOSE that we declare a national goal of full educational opportunity," said President Johnson upon introducing proposals on federal aid to education. "Every child must be encouraged to get as much education as he has the ability to take. . . . Nothing matters more to the future of our country."

With this goal, few Protestants have taken issue. Many have heralded its declaration. But some are troubled about the implications for church-state relationships inherent in the proposals.

Without overt reference to parochial schools, the President's plan is seen as encompassing a shared-time arrangement in which public educational facilities are utilized by nonpublic school students. Administration sources estimate up to fifteen percent of the funds – about equal to the ratio of private school students in the total school population – would be channeled to private education. Such funds would be designated largely for books and libraries – direct student help – rather than for the institutions themselves.

Dr. Arthur S. Flemming, University of Oregon president, a National Council of Churches vice-president, and a former member of President Eisenhower's cabinet, described the administration's measure as a "basically sound proposal." As National Council spokesman he testified that "our support is for a program under which the federal government helps public elementary and secondary schools to make some of their facilities and other resources available to students from private schools."

Dr. Flemming cautioned, however, that "a program of federal funds available to private schools would be opposed vigorously by many of the communions of the National Council."

Five safeguards taken from a 1961 major policy statement of the National Council General Board ought to be clearly stated in the legislation being formalized, Dr. Flemming urged:

1 That benefits for students not include grants from federal, state, or local tax funds for nonpublic elementary and secondary schools.

2 That benefits for students must be determined and administered by public authorities responsible to the electorate.

3 That the benefits should be identifiable by the students as public services.

4 That the program not be used directly or indirectly for the inculcation of religion or the teaching of sectarian doctrine.

5 That, in the distribution of benefits, there be no discrimination by reason of race, religion, class, or national origin.

Other churchmen commended the measure's preschool and kindergarten programs and its supplemental community centers for teaching special courses to public and parochial students alike.

Opponents contended that the enactment of such a measure may bring a proliferation of private and parochial schools, federal intervention on curricular matters, questions on the constitutionality of shared time, and eventual sectarian religious indoctrination at public expense.

The Christian Century labeled the President's education program as the "most adroit effort yet made to sidestep the religion issue," a longtime hurdle to federal aid to schools. The Century added that any solution to the religion aspect of federal aid to education can be "only a compromise, and the willingness to endure some dissatisfaction is of the essence of compromise."

Beauty from ashes

On ground that six months ago was blackened by burning rubble now stands a new brick church.

And if the Christian Union Baptists' new building should be bombed or burned, it will rise again, declared the churchmen who participated in its dedication.

The Negro church near Jackson, Miss., is a monument to a people's striving for a new place in society. Even more, it is a monument to interfaith cooperation, something rarer to Mississippi tradition than a Negro voter.

The congregation is one of thirteen in the state whose facilities have been bombed and burned. To these churches and to thirty-eight others hit by flames and explosions, the Mississippi Committee of Concern seeks to offer help in rebuilding. Most of the churches are Baptist.

In an unprecedented response, Methodist, Episcopal, Catholic, and Jewish leaders in the state joined in an appeal for funds to restore the charred churches. "In my forty-four years as a minister," said one Baptist committee member, "this is our first interfaith effort, I'm sorry to say. It's a shame it had to come over something like this."

In an appeal, "Beauty for Ashes," the Committee of Concern called on churches throughout the nation to assist its efforts. Quaker and Mennonite volunteers came to aid with the construction. By February $52,000 had been raised.

Among contributors to the fund campaign was the Church of the Brethren's Pacific Southwest Conference, which joined the Southern California Council of Churches' Christmas to Good Friday drive for $25,000 to restore St. Matthew's Baptist Church in Jackson. "It is our Christian responsibility to help keep the flow of human energies within the context of God's will. This project is a means of deepening our own understanding and perception of the dynamics of the race issue," commented Glenn H. Bowlby, Pacific Southwest executive secretary.

Interfaith monument: Christian Union Baptist Church

The question

With Bibles in hand, ninety Catholics, Presbyterians, Methodists, and Brethren entered the Oakton Church of the Brethren in Virginia. They came for worship and fellowship, and they came to find what this business of Christian unity is all about.

In mixed groups, they turned together to John 17 to read and discuss the meanings of the unity passage of the Bible. They heard views on the scriptures set forth by the ministers of their respective communions. They heard host pastor Edward K. Ziegler, moderator of the meeting, lead in prayers for unity. They joined in an act of dedication adapted from a similar service of the World Council of Churches at its New Delhi Assembly.

The gathering was one of twelve neighborhood meetings, involving 100 churches, in the Virginia sector of metropolitan Washington, D.C. The groups convened in commemoration of the Week of Prayer for Christian Unity. The services augmented two larger interfaith meetings held earlier in the week in conjunction with the Presidential inaugural events.

As the Catholics, Presbyterians, Methodists, and Brethren departed from the Oakton church, they asked themselves some persistent questions: "Why is this a once-a-year affair?" "Why don't we meet monthly across interfaith lines for Bible study and fellowship?" "Why don't we involve our teen-agers in some interfaith Christian activities, too?"

At Oakton as elsewhere, the question stands: Why . . . ?

Top film fare

In an effort to encourage the production of better American films, the Broadcasting and Film Commission of the National Council of Churches in March feted producers of three motion pictures released in 1964.

"Becket," which relates the struggle between King Henry II and Archbishop Thomas Becket over whether the church was to be at the personal whim of kings or to be free servants of God, was cited for merit in the category of "treatment of religious subject matter."

"Fate Is the Hunter," a story about an airline manager who probes the cause of a recent plan crash, was named winner in the category of "portraying American life and culture in the light of Christian ideals."

"Fail Safe," a fictional account of what happens when a minor breakdown in a radar system triggers the United States' bombing of Moscow, was chosen in the category of "reflecting the predicament and hope of man."

The nominations committee found no films warranting citations in two other areas — "presenting family life in keeping with Christian principles" and "showing application of Christian ideals to the growth of personality in children."

Marry a minister? A distaff view

"CLERGY ought to be celibate," the wife of an Anglican parish minister in England contended some weeks ago. According to Mrs. Brenda Wolfe, twenty-eight, "No decent right-minded man ought to have the effrontery to ask any woman to take such a lousy job! It is thoroughly unchristian."

What really bugged the writer, she said, was that to be married to a minister was to be married to a congregation — and answering to it.

Mrs. Wolfe's outspoken views appeared originally in *Prism,* an Anglican monthly. She asserted further:

"I had high-minded visions of entering with my husband into the great work of converting the world (who doesn't at twenty-one), but here I am, surrounded by four children, tied to the house, expected to turn up at every cat-hanging, and feeling like a widow as my husband is always on duty."

The writer maintained that she loves her husband, the Rev. Michael Wolfe, but did not let this stand in the way of her complaint.

In sum, her counsel was: "Never marry a cleric. It is almost like being the favored mistress of a married man."

To seek reaction of the wives of Brethren ministers to Mrs. Wolfe's stand, Messenger sought out a sampling from across the Brotherhood. By and large, the majority of Brethren respondents felt Mrs. Wolfe was way off base. But at least one knew her plight all too well.

This former lady of the manse, whose name is held in confidence, enumerated the disappointments she had come to know in her husband's charges. The grievances follow:

"First, the husband's lack of time for companionship. A pastor's wife has to take the scraps of time and energy that are left over, and the pickin's are pretty lean!

"The suffering involved. You try, you sacrifice, and people want more and more from you. The church is like a monster with an insatiable appetite. Sooner or later, some of these same people you sacrifice for are the ones who turn their backs on you. One of my biggest disappointments was to discover the pettiness of church people.

"The sickening amount of time needed in just keeping the organization going.

"The loss of my identity. People always introduced me as 'our pastor's wife.' I began to forget I had a name!

"Not being able to express beliefs (many of which differ from my husband's) without fearing it would reflect on him unfavorably.

"Not being able to participate in church work as any other woman. Not being able to serve on a commission or in some area I could really enjoy. Not having a say in council meeting.

"Not being a success as a pastor's wife."

On the positive side of the ledger, the same person welcomed the satisfactions —

— "of seeing her husband in work he enjoyed and in which he felt fulfilled,

— "of being of help to people genuinely in need,

— "of fellowshiping with other ministers and their wives."

But the list of sorepoints was not ended. "The superhuman things the pastor's wife is expected to be — an outstanding mother, wife, hostess, church worker, and community worker. How I hate that word *expected.* 'You are expected to have your living room clean at all times.' (Other folks have family rooms, but in the parsonage that would be an extravagance.) 'We expect the pastor's wife to attend all the executive meetings of United Church Women.' (Interested or not.) 'You are expected to train your child early.' (Oh, yes, Dr. Robinson, it does too still happen!) 'You are expected to entertain various groups.' (But don't get chummy with any one couple or someone will be jealous.) Laymen need to quit *expecting* and start *accepting.*

Being a pastor's wife is a "lousy job," according to Mrs. Michael Wolfe of London. In this report a number of Brethren ministers' wives react pro and con on parsonage life

"But what hurts most of all is to hear knowledgeable people make remarks like the one I heard from a leading church member the other night . . . 'I don't know what I'd do if my husband were around the house all the time as a minister is.' Nothing could be further from the truth! Her pastor, whose office incidentally is not in his home, is one of the hardest working pastors I know."

After all this, would the critic advise a young woman against marrying a minister? "No, but I would encourage her to go into it with her eyes open, thinking it over very carefully in relation to her own personality."

Against these laments stand the views of other ministers' wives, decidedly positive. After serving some fifty years in the ministry with her husband, Mrs. Galen K. Walker, La Verne, Calif., responded, "I have no major disappointments. In fact, may I say, no disappointments at all."

Similarly, Mrs. George L. Detweiler, Somerset, Pa., reflected upon thirty-five years of parsonage living and had no complaint. "My only disappointment has centered on the complacency and lack of commitment of many professing Christians in the churches." Her counsel to the aggrieved Mrs. Wolfe: "Self-pity is the death of the soul."

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Peace seekers

INTO THE OFFICE of Anastas I Mikoyan, chairman of the presidium of the Supreme Soviet of the U.S.S.R., stepped four representatives of the Christian Peace Conference of Prague, Czechoslovakia. They came to deliver an international peace appeal adopted by the second All-Christian World Peace Congress.

"Unfortunately for you," Mikoyan chided them in his greeting, "I am an atheist."

But the Russian leader listened for forty minutes as the delegation pleaded for peaceful cooperation among nations, for general disarmament, and for united efforts to combat poverty and hunger in the world. He responded gratefully, remarking that church groups "can do a lot" to promote peace.

Later the international delegation, headed by Prof. Joseph L. Hromadka, dean of the Amos Comenius Theological Faculty in Prague, was received by Patriarch Alexei of the Russian Orthodox Church, then entertained at a plush reception.

The whole affair was a milestone for the Prague peace movement, which since 1958 has sought diligently to rally Christians of all countries to work together aggressively for peace.

The movement now claims adherents in fifty-eight countries. At its congress last summer nearly 1,000 Protestant and Eastern Orthodox representatives participated, including five Brethren. Officially representing the denomination were W. Harold Row and William G. Willoughby, both of the Brethren Service staff, and three present or former Brethren Volunteer Service workers.

At the Moscow reception one member of the delegation, Herbert Mikhalski, a pastor in West Germany, shared his own view for the movement:

"We all differ in our views, but our wish to see a better world unites us. We Germans know better than anyone what war is."

Peripatologists in the making

Goodwill, U.S.A.

GERMAN YOUTH will be dispatched to the United States to engage in social work in a Negro section of St. Louis.

They will be sponsored by the "Token of Repentance Action" of the Evangelical Church in Germany and will serve one year. This will mark the first time that the organization — dedicated to goodwill projects abroad as an expression of contrition for Nazi-inflicted suffering — has commissioned youth to the U.S.A.

Since 1958, some 500 West German youth have been sent to projects in eight countries, serving on a basis similar to Brethren Volunteer Service.

To lead the blind

WHO CAN TEACH the blind? Those who know blindness, according to a theory practiced by graduate students at Boston College.

To acquire a realistic knowledge of those who must live in blindness, the students wear blinders and use canes as they make their way around the campus. The students will teach peripatology, the science of developing in blind persons their remaining senses to achieve optimum orientation and mobility.

A federal grant from the Office of Vocational Rehabilitation helps underwrite the training program.

Nurse to Ecuador

DEVELOPMENT of community clinics and education in family planning are tasks to be undertaken by Clara Rae Walters, R.N., in her new assignment commencing April 1 in Ecuador.

Miss Walters assumes the three-year appointment after three years of voluntary service at Hospital Castaner in Puerto Rico.

Her work will be supported jointly by the Church of the Brethren and by World Neighbors, an independent service agency.

Miss Walters, the daughter of Mr. and Mrs. Ward Walters, Nappanee, Ind., is a graduate of the Goshen School of Nursing and a member of the Nappanee Church of the Brethren.

Unity within

EMERGING out of this year's sweeping reorganization of the National Council of Churches is a new Division of Christian Unity.

A host of previously fragmented programs — United Church Women, United Church Men, Youth Ministry, and interfaith cooperation — are among the departments now being coordinated through the new division, under the staff leadership of Mrs. Theodore O. Wedel.

As National Council associate general secretary for Christian unity, Mrs. Wedel outlined the theological elements of Christian unity, the expression of unity at local levels, and a unified lay witness as the three prime targets for the unit's work.

Among Mrs. Wedel's staff members is Mrs. James E. Wyker, Berea, Ky., a 1960 Annual Conference speaker.

Brethren representatives to the program board of the new division include DeWitt L. Miller, Hagerstown, Md., Paul M. Robinson, Oak Brook, Ill., and S. Loren Bowman, Elgin, Ill.

And so be it

A SIGN in the lobby of the Camp Hill high school in Pennsylvania, apparently fostered by a student, set forth one of the more certain facts

on the issue of prayers in public schools.

The sign read:

"As long as there are midyear and final exams, there will be prayers in our school."

Growing edges

Weyers Cave, Va. — A detention home for juveniles has been recommended for construction here by a study committee which includes two Church of the Brethren pastors. They are Robert E. Houff, Harrisonburg, and Guy E. Wampler, Bridgewater. Communities in three counties have been invited to participate in the development of the long-sought home.

North Manchester, Ind. — A service of cleansing and commitment was conducted by the Manchester Church of the Brethren. Added to a period of reexamination of the past was the burning of slips of paper on which each participant had written the thing he most wanted to be rid of in his living. The papers were set afire from an altar candle and dropped into a fireproof container to burn.

The idea of the thought-burning approach was traced to Grace Methodist church in Atlanta, where huge crowds gather each new year "to forget the past and face the future" through the symbolic service.

Hollidaysburg, Pa. — A first in the area, a Faith to Faith panel, featured two Protestant and two Roman Catholic pastors here at the YW-YMCA. Floyd E. Bantz, pastor of the Roaring Spring Church of the Brethren, was one of the Protestant speakers.

New Windsor, Md. — Three European youth were among trainees in the winter Brethren Volunteer Service unit. They were: Jetske Bennema of Holland, a teacher who has four Brethren work camps in Europe to her credit; Gerhard Haack of West Germany, a phone repairman who after BVS anticipates entering alternative service in Germany in lieu of eighteen months of military service there; and Michael Schoenberg of Berlin, Germany, a mechanic and sports enthusiast.

For the sake of democracy

Castaner, Puerto Rico—In Latin America politicians hate to give up power. The inevitable result is dictatorships, revolts, political chaos, and provisions in constitutions forbidding reelection of presidents. But Luis Munoz Marin, ex-governor of Puerto Rico, fought his own people to give up the governorship after sixteen years, when he had been assured of reelection and the praise and plaudits of the hemisphere. At the convention of the Popular Party in Mayaguez, when he announced that he would not run again for governor, his voice was lost in a chorus of "no" until he shouted back, "You cannot make me violate my conscience!"

Munoz was Puerto Rico's first and only elected governor and the architect of its program and progress. He leaves with the program still incomplete, with decisive measures still to be taken to achieve what he has named "the purpose of Puerto Rico." His successor has to achieve the rest of his program without Munoz' help, for any reliance on the elder statesman would lead the opposition to cry out "rubber stamp," or "stooge." But Roberto Sanchez Vilella is a worthy successor to Munoz, and able to produce his own ideas and collaborators. Though his leadership is only a few days old, he has already produced surprises, such as naming Carlos J. Lastra, a Protestant lay preacher as well as brilliant and energetic economist, as his number two man, Secretary of State.

Why did Munoz step down? For the sake of democracy, which would not be served by continuing one man in power, even though it is the best man for the job. Puerto Rico has progressed to the point where it does not have to depend on one individual, where the people can stand on their own feet. And as Sanchez Vilella pointed out in his inauguration speech, "In the first act, Munoz was the star, but now it is the second act, and the people are the star of the show." — John Forbes

Elgin, Ill. — A social study and action class at the Highland Avenue Church of the Brethren has undertaken sponsorship of a tutoring program for two local high school graduates, both Negro, helping prepare them for college. On the basis of tests given the youth, it was determined they could undertake college studies with proper motivation and assistance in such areas as reading and vocabulary.

Sabetha, Kansas — Four Church of the Brethren congregations — Morrill, Sabetha, Rock Creek, and Granada — have moved to study jointly ways of strengthening one another in witness to their communities. Since 1932 the memberships of the four churches have declined by half, in direct ratio to the farm decline in that area.

Plymouth, Ind. — "What in the World?" a theme based on a recent book by Colin W. Williams, 1965 Annual Conference speaker, has been explored by the Plymouth Church of the Brethren in a series of six Sunday evening sessions in members' homes. The congregation in the past has found the small group meetings in homes to be a creative encounter within the church family.

MARRY A MINISTER?

Continued from page 17

"As I see it," said Mrs. Raymond R. Peters, Dayton, Ohio, "Mrs. Wolfe's problem is that she has not accepted her role as housewife and mother and is transferring this unhappiness to her husband's profession. With this attitude she could be just as unhappy if her husband were a doctor, athletic coach, or salesman."

Prompted by Mrs. Wolfe's tirade, some of the women interviewed concurred that there were certain hazards for the ministerial family, but these were not insurmountable. One Pacific Coast woman pointed up "a very real danger of a minister's family growing up without a closeness and solidarity because of the father's absence much of the time."

Mrs. Richard N. Miller, Aurora, Ill., doubted if demands upon the time of pastors were necessarily greater than upon many businessmen and executives. "If the husband-wife relationship is going to be good, it can be good with little or much time together. It just means working harder at making better use of the time spent together.

"My counsel to a minister's wife," Mrs. Miller continued, "is, be yourself. If you want to be 'just a housewife,' be it. If you are inclined to be active in the church, do it. If you tend to take over things, then find community or other interests to take over, so that you don't take over the church. Leave that for your husband."

Mrs. Paul E. Miller, Adel, Iowa, felt that ideally the minister and his wife should share not only in home and family but in interests outside the home and, if possible, beyond church involvements as well.

On the other hand, the mutual interest of both the minister and his wife in the church is a distinct asset, observed Mrs. Curtis W. Dubble, Westminster, Md. "Our common concern enables us to share problems with each other which brings about a deeper relationship than in those professions where the wife is completely shut off from her husband's occupation."

If there is any one time of strain for the minister's family, it comes when the children are small, said Mrs. Roy S. Forney, West Grove, Pa., mother of five children, all of whom are married. Added Mrs. Wendell Flory, Waynesboro, Va., "It is at this time we get discouraged and feel self-pity. Our sense of values is being tested; every Christian needs to evaluate her role as homebuilder. It would seem Mrs. Wolfe does not sense its importance."

While most of the ministers' wives felt their families were set apart somewhat from lay families of the parish, they did not believe they were put on a pedestal as may have been the case years ago. "I try to remember that in reality we are answering to God for our lives," said Mrs. James H. Beahm, Leola, Pa. "Whatever is right for a Christian to do is right for the parsonage family."

Mrs. I. James Eshleman, Denver, Colo., indicated that in pastoral experiences in eastern, central, and western sections of the country, and in rural, college town, and sprawling urban congregations, her family has felt free to set their own standards with little shift from place to place. Her one regret: "Our children can't know the special love that grandparents give. Distances prevent this, but, fortunately, we have always found elderly parishioners who make wonderful substitutes."

"This disappointment we have sensed most keenly," said one pastor's wife, "is that a minister with all the qualifications and more as set forth by Annual Conference fails to receive an adequate salary to permit a working edge against emergencies. For us, any unforeseen emergency could be tragic."

Still another put it, "Though we love the ministry and are most happy in it, I feel it is unjust to make a family of the pastor live on the salary of an average layman. This disregards his four years of college, three years of seminary, and often additional training. And it overlooks the eighty or more hours a week spent on the job. It seems ungodly that the minister cannot climb the economic ladder as do other men."

A unique privilege appreciated by the Philip E. Norrises, Lanham, Md., is their congregation, the University Park church, granting them the opportunity to own their home, even though it entails Mrs. Norris' teaching full time and caring for a family of five without household help. The arrangement signals a growing independence of the pastor's family in many congregations.

Just as the parish family is sensitive to too much attention, neglect also can be biting. Upon leaving a former charge, Mrs. Philip Lauver, now of Flint, Mich., recalled how her husband was lauded by a series of spokesmen from the congregation and the community. Afterwards, a member came up to her and said, "Why, no one said anything about you!"

"Up to that moment, I'd been perfectly happy. Then there quickly ran through my mind the telephone calls I had taken, the ideas and materials I had shared, the ruffled feelings I had smoothed, the family plans I had canceled to allow meetings to be held at others' convenience. Didn't anyone know — or care?

"Then in a moment I realized I didn't want them to know. Why should they care? I was part of the team. I had shared in some precious experiences. I had seen many others grow toward becoming new persons in Christ Jesus. This is what really mattered," Mrs. Lauver declared.

"What it boils down to is commitment," explained Mrs James Eshleman. "Not commitment to the church and its busyness, not even to the husband! But commitment to God's spirit. This is where I find release and freedom and what puts things into perspective for me."

Mrs. Wendell Eller, Wawaka, Ind., expressed the sentiment, "I am not sure that being a minister's wife is or should be any more rewarding than any other vocation as long as we are Christian and put our heart and soul into the vocation we choose.

"But on the matter of marriage, I would say yes, marry a minister or minister-to-be, *if you love him.* ("And if he's not already married," another respondent quipped.) But don't marry him just because he is a minister."

The final counsel for Mrs. Wolfe and those in kindred spirit with her was suggested by Mrs. Richard Miller: "If we don't expect problems and frustrations, then the question should not be 'marry a minister?' but, rather, 'marry a man?' "

Lula Miller, Brethren teacher, graduate of Bridgewater College, served for two years in Nepal with the Peace Corps. Here she guides students in a biology lab class

A TIN CAN OF ALGAE

IN LATE September 1961, while Congress was busy drawing up the Peace Corps Act, Miss Lula Miller was standing in a classroom less than two miles away. She was, at sixty, beginning her twenty-eighth year as a biology teacher at Eastern High School right in Washington, and the Peace Corps could not have been farther from her mind.

But when the next September rolled around, Lula Miller was in a classroom 11,000 miles away from her home in the American capital. She was still a biology teacher, but she was also a Peace Corps volunteer, the oldest volunteer in the small South Asian country of Nepal.

Many Americans would not recognize the name of this isolated, landlocked nation northeast of India. But almost everyone has heard of Sir Edmund Hillary and his conquest of a mountain there. That mountain, Mount Everest, and

by Peggy Anderson

"I recommend the Peace Corps to anyone, young or old," says Lula Miller. She spoke to Nepali merchants in their own language. She has visited Brethren churches in India

hundreds of others only slightly less spectacular, make Nepal one of the most beautiful countries on earth.

How did Lula get from Washington, D.C., to Katmandu, Nepal?

"I had an acquaintance in Washington who started to work with the Peace Corps just after it began," she reports. "He knew I'd been applying here and there to teach dependents of American service personnel overseas. He suggested I might think about the Peace Corps instead. I was amazed at this suggestion: I'd thought the Peace Corps was only for youth! But when my friend told me that Nepal and other countries needed biology teachers, I applied right away."

In Katmandu, the capital of Nepal, Lula was assigned to teach at Tri Chandra College. Built in 1916, Tri Chandra was the oldest college in Nepal and, until 1962, the only one. Using textbooks printed in India, Lula taught zoology to forty-five students preparing for intermediate and Bachelor of Science degrees.

Some students could not afford books; so lectures and laboratory work were particularly important. During a class one day the teacher from America discovered that her students had never seen some of the lower forms of life they were discussing. She found an old tin can, went to the pond back of the school, and returned with some fine specimens of algae. "The children were delighted," Miss Miller remembers, "to realize that the pictures in their textbooks corresponded to actual living organisms to be found right nearby."

Classroom teaching is a big job, especially in a strange country, but in the evenings and during school vacations Lula found time to work on small projects of her own choosing. She offered English to her own students. English is the language of education in Nepal, but many students are still having difficulty studying in their second language. To Miss Miller's offer of help, one boy replied:

"There are no difficulty with me to understand class lecture. But, yes, a little difficulty occurs in understanding the lecture of new fellow who has just come from foreign country newly. We Nepalis are always ready to help anyone at any time. Thanks very much for your sympathy in asking above question."

She helped run English workshops for secondary school teachers at the Nepal America Cultural Center, and she took a job teaching English to government employees who had won scholarships to study abroad. With the money she earned from the latter undertaking, Lula Miller set up a zoology reference library at Tri Chandra.

"One of my greatest satisfactions," Miss Miller recalls, "was working with Dr. Edgar Miller of the United Mission hospital in Katmandu. In this hospital, sponsored by Protestant churches in West Germany, I saw Christianity operating as a living force. Dr. Miller was working on a paper on infectious hepatitis, which had hit Nepal very hard in 1959. My job was abstracting material from hospital records to support his research. The paper was for publication in a Nepali medical journal."

Lula lived with two other volunteers in a small house about twenty minutes' walk from her school. Volunteers live on the same level as their local co-workers, and to establish themselves as part of the community, the women did their own marketing.

"It was often hard to know what was proper for women to do," Lula says. "Although there were Nepali women on our faculty, there are still rather rigid mores which dictate female behavior. Take this job of marketing, for example. I was carrying my groceries home one day, and a Nepali friend stopped me on the road. He looked in my basket and seemed surprised. When I questioned him about this, he replied, 'Oh, here women can carry fruits home from the market themselves, but a woman never carries vegetables herself!' "

Most volunteers do not find it easy to leave their country of assignment after two years, and Lula Miller is no exception. "I thought it was hard to leave the United States," she admits, "but it was much, much harder for me to leave Katmandu. My experiences there opened new lands of interest for me. I have a whole new insight into my own culture and my own religion. I suppose that some people would consider joining the Peace Corps at my age an alternative to the close of life. For me the Peace Corps offered the beginning of a new life. It is through service to mankind that man can be made free." □

Day by Day

a devotional guide for the family

DO YOU KNOW Jesus? Let a group of mistreated and undernourished prisoners of war introduce you to the Christ they knew:

"He was one of us . . . Like us, he often had no place to lay his head, no food for his belly, no friends in high places. He, too, had known bone weariness from too much toil, the suffering, rejection, and disappointments that are part of the fabric of life . . . He became flesh and blood. We saw him in the full dignity of manhood. He was a man we could understand and admire . . . a leader we could follow."

This is the way Ernest Gordon describes the feelings of himself and his fellow prisoners in his book, *Through the Valley of the Kwai.*

Men everywhere find strength and inspiration in Christ, not only because he was a good man but because he was God incarnate. He came to show mankind the nature of the love of God and to redeem us from our sins.

What a wonderful Savior and Lord he is! Do you know him?

APRIL 4-10

Mark 1:9-15. Christ's life exemplified Peter Marshall's observation: "Life is not measured by its duration but by its donation."

Mark 1:16-20; 3:13-15. Jesus calls us to follow him, and to those who obey he reveals himself. Do you walk within hearing distance?

Mark 4:35-41. In the midst of our hurried lives, Christ says to us, "Peace, be still." Our storms will be less violent if we obey.

Mark 10:13-16. "A little child shall lead them." Lord, may we be as children, simply trusting, quick to forgive, eager to learn and follow.

Mark 10:17-22. This ruler erred by thinking God would reward his doing rather than being. Big donations cannot buy salvation or love!

Mark 10:46-52. Had it not been for his blindness this man might never have seen Christ! By faith, we see life in a new and lifferent way.

Mark 9:33-37; 10:42-45. Who are today's greatest – the high salaried, famous, and educated, the good samaritans those who serve?

APRIL 11-17

s *Mark 11:1-11.* "King of my life, I crown thee now. Thine shall the glory be." Am I a committed disciple of King Jesus?

m *Mark 11:15-19.* Is your church "a house of prayer for all the nations," or is it in need of a spiritual "spring cleaning"?

t *Mark 12:41-44.* "The Lord loveth a cheerful giver"; so the little girl gave him a penny instead of a dime because she could do it more cheerfully!

w *Mark 14:17-21.* In the Lord's supper we commemorate Christ, commune with him, and consecrate ourselves anew for future service.

t *Mark 14:32-42.* "It was alone the Savior prayed in dark Gethsemane." We cannot share all of life; some situations must be faced with God.

f *Mark 14:43-46.* Before you denounce Judas, think how we betray Christ by cowardice, silence, and compromise, and yet sing, "My Jesus, I Love Thee."

s *Mark 15:22-27.* "He died that we might be forgiven; he died to set men free." "Love so amazing, so divine, demands my soul, my life, my all."

Look anew at Jesus

Our aim in worshiping together as families is to better understand God and his will for our lives. The clearest and best way to know God is through his Son, Jesus Christ. These weeks, immediately preceding Easter, are an appropriate time to concentrate together on who Jesus was and what he did. Discuss his human characteristics and his divine. Why did he come? What did he teach? Where is he now?

We have selected scriptures from the Gospel of Mark describing significant experiences and teachings of Jesus especially during his last week. With younger children you may wish to supplement these scriptures with reading of additional events from a Bible story book or the child's church school material. Older children will enjoy comparing identical events as told by the four Gospels, in the same and different translations. The resource book, *Christ and the Fine Arts,* by Maus, is rich with art, poems, and stories which could feed an eager child's increasing interest.

Try to imagine the life and times of Christ

Pictures of Christ or events from his life may be used to remind your family of the devotional theme and the Lenten season. Searching will reveal beautiful ones in every home, in church school books, religious magazines, calendars, Bibles, church bulletins, and on Christmas and Easter cards. You may wish to use a single picture, such as Sallman's "Head of Christ," the entire period or make a bulletin board arrangement, adding pictures each day depicting his birth, teaching, healing, miracles, and events of Holy Week.

Pictures of Palestine today showing the terrain Jesus knew may add to your family's appreciation of him as a person. One recent visitor there explained that she had always thought of the New Testament times as ancient history until she realized that the time from his life to ours covers approximately the lives of twenty persons and that did not seem like many at all!

Instrumental and recorded music can also add to the setting for your devotions. Such numbers as "Were You There?" "God So Loved the World," "I Walked Today Where Jesus Walked," and selections from *The Messiah,* are a few of the vast possibilities. Use what you have, but use it!

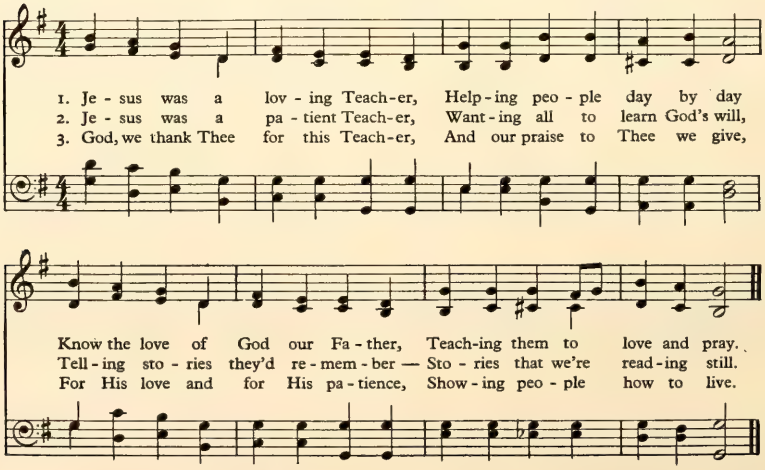
From *The Brethren Hymnal,* sing together such hymns as "Tell Me the Stories of Jesus" (No. 474), "We Would See Jesus, Lo! His Star Is Shining," (No. 146), "Jesus Calls Us," (No. 243), and "Strong, Righteous Man of Galilee" (No. 396).

Through all of this, the scriptures, discussion, music, art, poems, and stories, emphasize repeatedly the love that motivated Jesus' life, the way we reveal love by giving, and that this love was for us!

Jesus Was a Loving Teacher

BROCKLESBURY

Wilhelmina D'A. Stephens, 1945 — Charlotte A. Barnard, 1868



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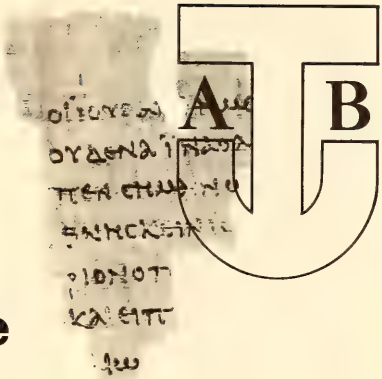


Introducing the Anchor Bible

ONE OF the major ventures of the religious press today is the publication of the Anchor Bible. Two of the thirty-eight volumes — those on Genesis and the Epistles of James, Peter, and Jude — have already appeared (Doubleday and Company: Vol. I, $6; Vol. XXXVII, $5). The others are to follow on a regular basis of six volumes a year so that completion can be expected in 1970.

The publication is aimed at "busy churchmen," "serious students," "concerned laymen," and "general readers." While the Anchor Bible in view of this wide public does not aim to be overly technical, it does attempt to deal with the basic issues raised by scholars and to include a minimum number of textual notes.

The format and organization of each volume attempt to further these aims. Each book of the Bible is provided with an introduction which places the book in its historical setting. Next, an original translation of the biblical text printed in large, easy-to-read type is interspersed at convenient intervals with "comments" in smaller type, discussing the broader significance of the context and the language and with "notes" which explain the translations.

Wide readership is assured by the international and interfaith complexion of the list of authors. Among them are seven Catholics, five Jews, and twelve Protestants. While they are largely American based, two are from the Pontifical Biblical Institute, one is from the Hebrew University in Jerusalem, and one is from the University of Basel, Switzerland.

That there will be a heavy emphasis on history and archaeology is assured by the fact that the general editors are the famous Palestinian archaeologist, W. F. Albright, and his pupil, David N. Freedman, former editor of the *Journal of Biblical Literature.* A survey of the list of authors shows a heavy sprinkling of Professor Albright's pupils and of those with a similar point of view. The Anchor Bible thus bodes to be weighted historically and archaeologically rather than theologically. In this connection it is interesting to observe that none of the names of the authors so far released are noted for "membership" in the Bultmann school.

Bo Reicke's commentary in *The Epistles of James, Peter, and Jude,* may well prove to be one of the finest commentaries in the entire series. He does an outstanding job of placing these epistles in their probable historical setting in the last decade of the first postapostolic epoch. Bo Reicke holds that 1 Peter was written from Rome just before the Neronian persecution of 64 A.D. and that James, 2 Peter, and Jude with their positive attitude towards the state and society belong in the middle years of Domitian about 90 A.D., before he began to persecute the church.

In spite of Luther's negative attitude toward James, the author presents the epistle as a genuinely Christian book with admonitions on different themes urging Christian patience in facing trials and in awaiting the coming of the Lord. He speaks with prophetic power against injustice and with personal warmth for what is right.

by David J. Wieand

THE PROPHETS ON MAIN STREET

J. Elliott Corbett focuses on such themes as communism, race, and disarmament as he paraphrases five prophets.

Says Hubert H. Humphrey: "The author is to be congratulated for a creative and imaginative interpretation of the prophetic wisdom of the Old Testament in contemporary terms." Paper, $2.00

COMMUNISM, CHRISTIANITY, DEMOCRACY

Surjit Singh points to the interrelations of three world views within the framework of history and the current world situation. In objective terms, he shows how Christianity's past social irrelevance helped communism and democracy displace it in their respective spheres of influence, and how the present failure of the Marxist vision and occurrence of the American social revolution offer the church opportunities to regain its relevance. Cloth, $3.00; Paper, $1.95

THE CHURCH AND THE EXPLODING METROPOLIS

Robert Lee, Editor. Theological, biblical, and sociological perspectives on the essence of the exploding metropolis are provided by seven distinguished scholars: Robert Lee, Robert W. Spike, James Muilenburg, William Petersen, Harold Gilliam, Joseph H. Fichter, S.J., and William R. Grace. Paper, $1.50

PIETY AND POLITICS

Alan F. Geyer views American Protestantism in the world arena. ". . . worth the while of any person seriously interested in the political sociology of religion."—American Political Science Review. Paper, $2.25

From the publisher of the LAYMAN'S BIBLE COMMENTARY

ask your bookseller or write

JOHN KNOX PRESS

8 North Sixth Street, Richmond, Virginia 23209

Professor Bo Reicke has a genuine feeling for 1 Peter, which he understands to be written by the apostle with the heavy collaboration of Paul's fellow traveler Silvanus (1 Peter 5:12), who was "steeped in Greek culture." The writer persuasively argues that 1 Peter is a baptismal sermon penned to strengthen the faith of new converts and to help them recognize the supreme worth of the gift of salvation which they have received.

2 Peter is understood as belonging to the "testament" form of literature in which the man of God, in view of his imminent death, bids farewell to his intimate friends and urges endurance in the face of impending calamities. Readers who feel this "apocalyptic fervor" of 2 Peter "cannot fail to be moved" by it. Jude is held to be of secondary origin and to be written to oppose seducers of the church.

Since Speiser's *Genesis*, which heads the list of Old Testament commentaries, is acclaimed in the promotional literature as "a masterpiece," "one of the decisive books of the Bible written in this generation," this reviewer approached the volume with great expectations. It proved to be saturated with linguistic and historical erudition. Literary analysis spilled over from the "notes" into the "comment" sections. Here is a mine of information useful both to the specialist and to the seminary student, but much of it is beyond the interest and understanding of the average reader.

In the introduction Speiser presents a magnificent synthesis of literary and tradition criticism of Genesis and argues convincingly for the authenticity both of the background and of the foreground of the biblical story. The ultimate inspiration of Moses derived from the earlier vision of Abraham, who left the polytheism of his Mesopotamian homeland "in quest of spiritual values" bound up with monotheism.

Speiser's translation is vigorous, clear, and effective, but his comments are too frequently made of dry bones rather than of theological and spiritual nourishment.

Whether the Anchor Bible will live up to the superlatives of the publisher's advance publicity only history can record. It is clear, however, that the commentaries will attempt to find that unattain-

able happy medium between being too technical and detailed on the one hand and too popular and brief on the other. The impressive list of authors guarantees that each volume will be technically competent and that it will receive careful appraisal from the scholarly world. The original translations of the biblical text may be one of the outstanding contributions of the Anchor Bible. Finally, because of its interfaith nature this series will further the ecumenical dialogue.

Students of the Bible — both lay and professional — will want to examine the individual commentaries as they come from the press, for some of them are destined to make outstanding contributions to the understanding of the Bible today.

THE HEART OF MAN, Erich Fromm. Harper & Row, 1964. 156 pages. $3.95

THIS book is one of a series entitled Religious Perspectives planned and edited by Ruth A. Anshen. Religious Perspectives is a thoughtful effort by eminent specialists to comment upon and to interpret man's spiritual and social condition in the latter half of the twentieth century.

In this book, Erich Fromm, a highly respected neo-Freudian analyst, discusses the nature of man which he regards to be a contradiction in search of a solution. His discussion of the destructive and constructive forces within man — his potential for good or evil — is presented against the background of the atomic arms race and the urgency of the threat of extinction from nuclear war. In a penetrating chapter, "Freedom, Determinism, and Alternativism," he assesses man's ability to become aware of the forces which stand back of his actions. In gaining insight into these forces, he believes that man gains a greater measure of freedom from them.

In general, Fromm is attempting to articulate and vindicate the humanist tradition as it finds expression not only in the scientific and philosophical realm but also in the religious sphere. This thought-provoking book should be read by those in search of growth, challenge, and personal and social development. — *Emmert F. Bittinger, Bridgewater, Va.*

BEYOND FUNDAMENTALISM, Daniel B. Stevick. John Knox, 1964. 239 pages, $5.00

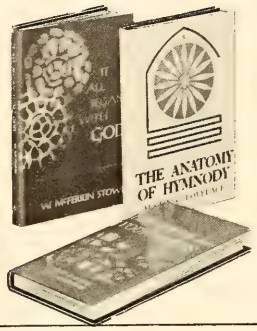
THE AUTHOR, over a period of time, has had a lively exchange of ideas concerning fundamentalism both with people who considered themselves within this movement and those outside it. Here we have collected the main ideas contained in that correspondence. The author states that the purpose of the group differed according to whether the person involved was attempting to "examine, defend, oppose, understand, or, in some cases, escape fundamentalism."

Fundamentalism is being discussed more now than it has been for some time, thus the timeliness of this book. The first section is devoted to the rise of the movement around 1900. Now we are witnessing the crisis which has arisen in the second generation. The first generation scorned academic standards, but this generation is now seeking to become attractive to youth and to find an "insignia of status."

The second section is devoted to "The Crucial Issue," which is defined as biblical inerrancy resulting in allegiance to and the practice of legalism in various forms. Other chapters are devoted to the church, grace, separation from the world, and the world.

This is a book for all who are interested in understanding movements within the church and especially for those whose minds are open toward understanding fundamentalism. *Virginia S. Fisher, Elizabethtown, Pa.*

For the well-informed reader . . .



Devotions for Young Teens

Helen F. Couch and Sam S. Barefield. These forty devotions, written especially for young teens, offer inspiration and help for daily problems. 112 pages. **$2**

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Order from your bookstore

ABINGDON PRESS

Publisher of The Interpreter's Dictionary of the Bible

by William Robert Miller

GEORGE FREDERIC HANDEL: Chandos Anthems II & III. Helen Boatwright and Charles Bressler, soloists; instrumentalists; Collegium Musicum of Rutgers University, Alfred Mann, cond. Cantate 645 202 mono and 655 202 stero, $5.95 each. Chandos Anthems IV & VI. The same; add Jerrold Held, soloist. Cantate 645 201 mono and 655 201 stero, $5.95 each

LIMITS of space prevent me from fully describing any one of these rich baroque settings of Psalms 11, 51, 42, and 96. Many listeners are familiar with Bach's motet, "Singet dem Herrn ein neues Lied," and I invite them to compare it with Handel's setting of the same text, Psalm 96. Handel had not been living in England long when he composed these cantatalike works for the Duke of Chandos, yet the music he wrote perfectly matches the cadences of the King James Version. Each of these anthems has a suppleness and vivacity not found in the later and more awesome *The Messiah*. Few works by any other composers possess such a wealth of melody or achieve so nice a balance between instrumental and vocal parts — they are almost concertos for chorus and orchestra.

Cantate, a Germany company, has here brought together some of America's best musicians, if not the most stellar names. Soprano Helen Boatwright and organist Paul Maynard, for example, are matchless in this music. The performance as a whole and in detail equal the best that one might ask of England or Europe; they are a pure delight. If medals are to be struck and distributed, conductor Alfred Mann and engineer David Hancock should receive very gleaming ones.

SONGS OF FAITH THE WORLD AROUND. Narrated by Raymond W. Van Steen. Philips 205 mono, $4.98, and 605 stero, $5.98

HERE IS a guided tour of Christian hymnody to broaden the horizons of every American or European. From Ghana, Tanganyika, Armenia, India, Papua, Burma, Sumatra, and elsewhere, many tongues praise the Lord. A neglected side of the ecumenical encounter is here brought to the fore in all its complexity. Many of the selections reveal indigenous riches; a few display the comical imprint of missions more American than Christian, as in a snatch of "Jesus Loves Me," where only the language has been changed. It sounds so funny in Chinese!

The Russian Orthodox rite, the Lord's Prayer recited and chanted in Greek (from Athens), a Swedish Salvation Army group, the 121st Psalm sung by the Protestant monks of Taize — all these and more are spliced together with a running commentary. Only Roman Catholicism seems to be absent. This remarkable and so far unique recording is of varying technical quality, but for obvious reasons it is a "must." The handsome album includes an essay by the ubiquitous Martin E. Marty, whose many credentials include a lively sensitivity to renewal in worship forms.

CONCORDIA CHOIR IN STEREO. Paul J. Christiansen, cond. Concordia S-1 (stereo only), $5.75 postpaid from Concordia College, Moorhead, Minn.

NEITHER new nor great, this disk is worth knowing about as the repository of the first published work of a major American composer — William Schuman's *Four Canonic Choruses* (1933). Oddly, only three are included, though room was found for an undistinguished piece by Jean Berger. The Schuman choruses, to texts by Millay, Cullen, and Tennyson (omitting Sandburg's *Night Stuff*), are epitaphs stressing ongoing life more than death — as one might expect from a twenty-three-year-old composer. Admittedly immature, lacking a well-defined personality, these choruses nevertheless possess enough substance to merit a place in our churches' repertory.

This recording also includes an appealing Christmas carol by Zoltan Kodaly in his rich Hungarian idiom, a brief work by the minor German composer, K. H. Graun, and J. S. Bach's Motet No. 2, "Der Geist Hilfft." All the singing is in English, and not bad for a denominational college choir.

THE POETRY OF GERARD MANLEY HOPKINS. Read by Cyril Cusack. Caedom TC 1111, mono only, $5.95

THE POETRY of the Jesuit Hopkins represents a landmark in English literature as well as in the long sequence of Christian religious expression. And there is such wealth of sheer sound, of the music of language, that he demands to be heard with the ear, even felt in the larynx, rather than only read with the eye and pondered with the mind. His longest poem, *The Wreck of the Deutschland*, is a powerful evocation of the heroism of German nuns in a disaster at sea. *God's Grandeur* and *The Windhover* call to mind the deeply felt reality of God in the sensate world. There are many more also on this disk, spoken with idiomatic fervor by a gifted actor. Here and there a narrowly Catholic piety may unsettle you, but it is worth forgetting and forgiving for the greater beauty to be found here.

WILLIAM BYRD: Mass for Four Voices and Virginal Music. Choristers of Westminster Abbey, Sir William McKie, cond.; Lady Jeans, virginals. Archive 3201 mono and 73201 stereo, $5.98 each

J. J. FROBERGER: Organ and Harpsichord Works. Gustav Leonhardt. Cambridge 509 mono, $4.98; 1509 stereo, $5.98

J. S. BACH: Preludes and Fugues. Helmut Walcha. Archive 3206 mono and 73206 stereo, $5.98 each

MOZART, BRAHMS AND LISZT: Organ Works. Karl Richter. Deutsche Grammophon 18906 mono and 138906 stereo, $5.98 each

THIS assemblage of four records is not altogether random. In addition to progressing over three centuries, the four taken together say something about the complexities of the progression. Byrd's Elizabethan manner comes forth in his secular pieces for the virginal, a lap-sized harpsichord, dating from 1591-1613. These sparkling dance tunes could well have been played on the lute; there are still echoes of them in some of our old Appalachian banjo tunes. The Mass, dating from about 1605, is of a very different sort, English to be sure, but clearly of Gregorian ancestry. The record is very engaging, though I slightly prefer the Cambridge choir's sound in the mass (London 5795); there is no competitor in the keyboard works.

With Froberger, we move to the next generation. Although a child of his time (1616-1667), he shows an individuality that is as rhapsodic and romantic as Robert Schumann. Where Byrd's keyboard was jaunty, Froberger's is expansive. His organ pieces have a meditative mystical character seldom heard again until Messiaen in the 20th century.

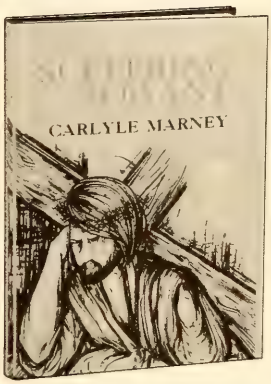
Bach's Preludes and Fugues come a century later, but the difference is not so much chonological as structural. Without denying their freedom and creativity, these are preeminently works of assiduous musical logic, engaging the mind with their architectonic brilliance of design.

Mozart's works for the organ are relatively few. His *Fantasia,* KV 608, suggests the reason. Although dating from 1791, the year of his death, it shows no real grasp of the organ as an instrument. Franz Liszt's Prelude and Fugue make a bizarre comparison with those of Bach for this creator of florid tone poems has all but attempted to use the organ as a substitute for the grand orchestra of his time — or for the grand piano.

Curiously enough, it is Brahms, whose eleven choral preludes were written in 1896, who comes closest of the three to continuing the organ tradition after Bach. There are touches of nineteenth century *schmalz,* but it is subdued by a simplicity of melody and a delicacy of counterpoint rare for Brahms' time.

The three organists featured on these recordings are well suited to their respective materials. Walcha is, to my mind, the definitive Bach organist; I have not cared greatly for Richter's Bach, but his Brahms is superb — as is, apparently, Leonhardt's Froberger, for which there is no competing edition.

INSPIRING HOLY WEEK MEDITATIONS . . .



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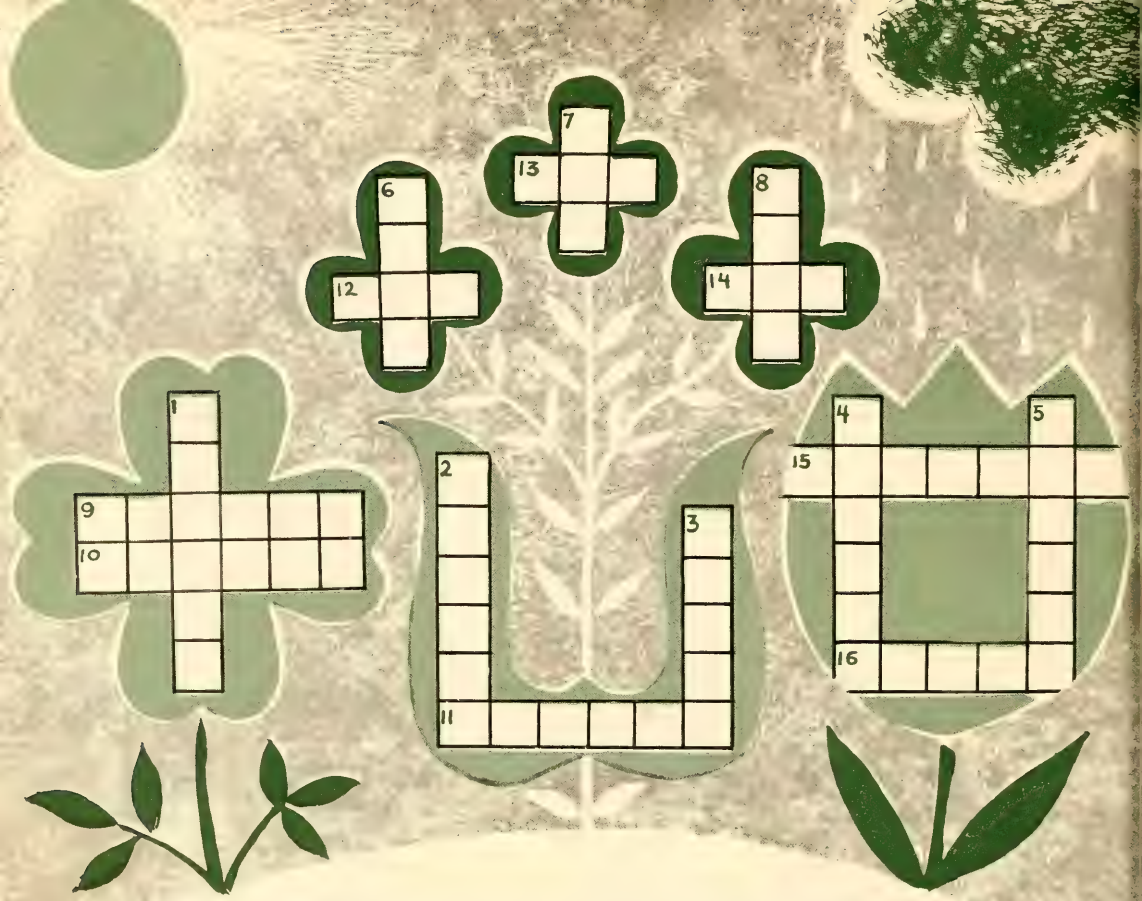
Publisher of *The Interpreter's Dictionary of the Bible*

CONTRIBUTORS: Martin E. Marty, who is a student of Bonhoeffer and editor of the book, "The Place of Bonhoeffer," is associate professor at the Divinity School of the University of Chicago and an associate editor of "The Christian Century." **Anne Albright** lives in Ft. Wayne, Ind., where her husband, David, is pastor of the Beacon Heights church. **Edith Lovejoy Pierce,** a resident of Evanston, Ill., has contributed both poetry and inspirational articles to the MESSENGER. **David J. Wieand** is professor of biblical literature and Greek at Bethany Theological Seminary, Oak Brook, Ill. **Peggy Anderson** is a staff writer for the Peace Corps. Director of the health cooperative at Castañer, **John Forbes** is also related to the Castañer Consumers Cooperative, Puerto Rico



SPRING CROSSWORD PUZZLE

By Ruth Eitzen

DOWN

1. First spring birds we look for
2. The name of this season
3. The color of grass in spring
4. Big, brightly colored spring flowers
5. Something new on trees
6. What young plants and animals do
7. Something warm that everything needs
8. Something wet the plants need

ACROSS

9. A little animal that hops
10. What the sun does
11. What people make outdoors in spring
12. Who made all that we enjoy in spring?
13. A blossom before it blooms
14. The first thing to do in a garden
15. Little pools made by the rain
16. How the robin makes music

Answers to crossword puzzle

Down: 1 robin, 2 spring, 3 green, 4 tulips, 5 leaves, 6 grow, 7 sun, 8 rain
Across: 9 rabbit, 10 shines, 11 garden, 12 God, 13 bud, 14 dig, 15 puddles, 16 sings

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A Springtime Bible Verse to Learn

For lo, the winter is past,
the rain is over and gone.
The flowers appear on the earth,
and the time of singing has come,
and the voice of the turtledove
is heard in our land.

Song of Solomon 2:11-12

In Brief

WE'RE GROWING

The circulation of the MESSENGER continues to increase as more and more churches are adding new subscriptions. The printing order for the March 18 issue was 42,000 and the prospects for steady growth are encouraging.

OPPORTUNITY KNOCKS

A **farmer** is needed for a two-hundred-acre dairy farm six miles from Washington, Pa., beginning immediately. Interested persons should write Mrs. S. W. Bail, 703 E. Oak St., Arcadia, Fla. . . . Brethren **farm families** interested in locating in northwestern Illinois and living in a Brethren community should write to R. O. Blough, chairman of the placement committee of the Polo church, at R. 3, Polo, Ill. 61064. . . . Anyone willing to sell a copy of the old **Inglenook Cookbook** in fair condition should contact Richard J. Bennett, 506 Princeton Ave., Lakewood, N. J. . . . Persons having **tape recordings** of sermons or lectures by Elder Reuel Pritchett of White Pine, Tenn., are asked to contact Dale Aukerman, R. 3, West Alexandria, Ohio.

BRIEF BUT NOTEWORTHY

During the first quarter of the present church year 140 persons were baptized in six churches in **Nigeria.** . . . A new road makes it easier for visitors and friends to stop off at the **Flat Creek** mission near Manchester, Ky. . . . The **New Hope** church in Indiana recently had a mortgage-burning ceremony for its parsonage and sponsored a project for sending comforters and layettes to the Lybrook Indian mission. Six members drove to New Mexico to deliver the contributions from churches in the Southern Indiana district. . . . Men of the **English River** congregation in Iowa started in February to dismantle their parsonage. Lumber will be salvaged for use in building a new parsonage planned for the same location.

PERSONAL MENTION

Director of circulation **Ralph Delk** of the Brotherhood staff has been appointed a member of the Curriculum Promotion Committee, Protestant Church-Owned Publishers' Association. . . . **Willard Powers,** superintendent of transportation service for Kable Printing Company, a member of the Mt. Morris church, Ill., and a former member of the General Brotherhood Board, has been named official representative of the Printing Industries of America on a fifteen-man committee formed by the Postmaster General to advise directors of the Post Office Department's operating bureaus. . . . On April 3 **Wayne F. Geisert** will be formally installed as the seventh president of Bridgewater College, Va. . . . **Kathryn Kiracofe,** India missionary, began a furlough in the States at the end of February.

Carl H. Zigler has resigned as pastor of the Polo church in Northern Illinois and Wisconsin. . . . After seven years with the Mill Creek church in Virginia, **Charles Zunkel** will terminate his work there on Aug. 31. . . . **Mildred Etter Heckert** has resigned as administrative assistant in the Christian Education Commission, where she has served since 1952. She will continue in service at the General Offices as copy editor. Filling the vacancy will be **Mrs. Ruby H. Linkous,** currently serving as district secretary in Second Virginia.

Dillon C. Gnagey of Fresno, Calif., died Feb. 28. After a memorial service in the San Francisco church, the body was flown to the South Waterloo church for burial. . . . **Elder W. O. Tannreuther,** one of the pioneer settlers in the Orange Township community in Iowa, died Jan. 21, at the age of ninety-four years. He taught school, farmed, and served in the free ministry for thirty years. One of the pioneer Iowa district leaders, he also served many years on the National Sunday School Board. . . . On Feb. 5 **W. Glenn McFadden,** pastor of the Pasadena church, Calif., died after a brief illness from a rare disease which attacked the bone marrow. A native of Ohio, he had taught school and then after graduating from Bethany Seminary had served churches in Southern Ohio, at Elgin, and at Pasadena. Memorial services were held at Pasadena and at the Paradise church, Ohio.

Fiftieth anniversaries were observed by **Mr. and Mrs. Osa Biser** of Troy, Ohio; **Mr. and Mrs. J. W. Matthews,** members of the Ninth Street church, Roanoke, Va.; **Mr. and Mrs. A. J. Lanning** of Sabetha, Kansas; **Mr. and Mrs. Ben Kimmel** of Sheldon, Iowa; **Mr. and Mrs. George Larimore** of Laotto, Ind. **Mr. and Mrs. Lawrence Ward** and **Mr. and Mrs. Adam Rudisill,** both of Troy, Ohio, marked their fifty-eighth and fifty-seventh anniversary, respectively; sixty-five years of marriage were celebrated by **Hiram and Mary Rhodes Replogle** of Martinsburg, Pa.

IN APPRECIATION

Mr. and Mrs. Fred J. Miller of Hartford City, Ind., thank the many friends who contributed to the **Miller-Zinsmeister scholarship fund** at Manchester College, set up in memory of their daughters and son-in-law, who were killed in an automobile accident in November. . . . The family of Roy Wade Grossnickel, who died in January, are gratified for the response in **contributions to Heifer Project** in his memory.

CALENDAR

April 11	**Palm Sunday**
April 16	**Good Friday**
April 18	**Easter**
April 25	**National Christian College Day**
April 25 — May 1	**Mental Health Week**
May 2-9	**Christian Family Week**
May 3-5	**District Leaders' Conference**
May 7	**May Fellowship Day**
May 9	**Festival of the Christian Home (Mother's Day)**
May 23	**Rural Life Sunday**
June 6	**Pentecost**
June 6	**Annual Conference Offering**

DEATHS

Becker, Lena G., Savanna, Ill., on Dec. 26, 1964, aged 79
Bennett, Ollie L., Bethel, Pa., on Dec. 26, 1964, aged 67
Blouch, Alice E., Palmyra, Pa., on Dec. 22, 1964, aged 70
Brumbaugh, Mary, Kremlin, Mont., on Jan. 10, 1965, aged 95
Brunner, Anna M., Neffsville, Pa., on Oct. 17, 1964, aged 86
Coffman, Ervin H., Palmyra, Pa., on Jan. 7, 1965, aged 46
Kerrick, Nora F., Martinsburg, Pa., on Dec. 21, 1964, aged 77
Ketcham, Elizabeth, Canton, Ill., on Dec. 29, 1964, aged 85
Lehman, David E., Canton, Ill., on Jan. 6, 1965, aged 19
Meisky, Mary A., New Oxford, Pa., on Nov. 5, 1964, aged 74
Morton, Martha, Hopewell, Pa., on Dec. 30, 1964, aged 88
Richwine, Violette S., Harrisburg, Pa., on Dec. 17, 1964, aged 67
Rose, Harry D., Canton, Ill., on Jan. 14, 1965, aged 73
Shank, William E., Brookville, Ohio, on Dec. 2, 1964, aged 77
Sharp, Emma N., Palmyra, Pa., on Sept. 10, 1964, aged 72
Shearer, Harry K., Palmyra, Pa., on Oct. 13, 1964, aged 88
Snider, Lydia B., Brookville, Ohio, on Jan. 24, 1964, aged 77
Snyder, Teddie G., Morrill, Kansas, on Jan. 14, 1965, aged 20
Stoneburner, Vicki, Decatur, Ind., on Nov. 6, 1964, aged 71
Tibbet, Jennie L., La Verne, Calif., on Jan. 25, 1965, aged 90
Ward, Henry E., Ottawa, Kansas, on Dec. 23, 1964, aged 89
Webber, Paul E., Manheim, Pa., on Jan. 2, 1965, aged 59
Winger, Emma, Marion, Ind., on Oct. 11, 1964, aged 87
Wolfe, Elizabeth, North Manchester, Ind., on Jan. 15, 1965, aged 84

The limitations of a vocabulary

The "fables" that cartoonist Jules Feiffer contributes to a number of newspapers contain some painfully sharp observations on human nature. In a recent one this modern-day Aesop pictures an elderly man, obviously destitute, who recounts the successive ways in which society has viewed his plight. He used to think of himself as being "poor." But he was told he was "needy." Then a better word came into use. The man was "deprived" — until at a later time he was described as being "underprivileged." And now, in current jargon, he is "disadvantaged."

Reflecting on his treatment by society, the poor man says, "I still don't have a dime. But I have a great vocabulary."

As Fieffer pictures the old man, it looks as if he seldom ventured far from his armchair. But if he should ever take a look at one of the government building projects that the planners think will solve his economic problem, he would encounter another vocabulary from the engineers on the job. Or if he should happen to run into a visiting educator who was prepared to end illiteracy in his area, he could, in the matter of a few minutes, pick up a dozen more strange words.

Or suppose that he got as far away as the village church where the young pastor, fresh from his seminary, was expounding on God's answer to man's predicament. Is there any assurance that, even in a sanctuary dedicated to the Savior of all mankind, he would receive more than some additions to his vocabulary?

It is a sober truth that far too many persons who are eager to be of help to the needy, both the culturally and the spiritually deprived, are better prepared to offer a new vocabulary than they are ready to share their hope, their faith, or their own rich experiences of a more abundant life. We are dependent upon words as a primary means of communication, but the words, especially the newest and most popular words, have frequently become a substitute for action. Faced with a thorny problem — and most situations involving people are complicated by human perversity — it is easy to work out a verbal solution, a pat answer that reads well in print or sounds well in a public speech but which, in actual application to a specific instance of need, does little more than add to a man's vocabulary.

If a man asks for bread, will you give him only a new word to describe his hunger? Jesus once quoted the ancient truth that man does not live by bread alone but by every word that comes from the mouth of the Lord. He was not, however, offering a vocabulary, even a divine vocabulary, in place of more immediate help. He was himself the Word made flesh, the Word embodied in a person who lived and dwelt among men. He regarded himself as the Word that God was now speaking to men.

SO IT is particularly unfortunate when Christians substitute a vocabulary of religious phrases for the actual experience of making Christ known — in the flesh. The word we share must not only speak of God incarnate in Christ; it must also be embodied in the life we live, else we have only a vocabulary to share.

Not by bread alone, not by words — even the best words — alone, not by programs alone, not by prayers alone but, rather as we incarnate the spirit of Christ in a personal ministry and a personal mission can we really help the needy. Otherwise, they will have to subsist on — vocabulary. — K.M.

PREFACE TO BONHOEFFER by John D. Godsey
This is four books in one: • an introduction to the life and significance of Bonhoeffer • Thy Kingdom Come, a lecture written by the young and fiery Bonhoeffer • The First Table of the Ten Commandments, an essay written while he was in prison • and a bibliography of his works which have been translated into English. $2.00
To be published in June: *No Rusty Swords*, the first volume of his collected works. $4.50
Other books: THE COST OF DISCIPLESHIP, $4.50 and $1.45
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LOOK FOR THESE FEATURES IN THIS *messenger*

PERSONS WITH A PURPOSE *is one way of describing the participants in Mission Twelve. Here is a report of interviews with three couples in one church who took part.* by Anne Albright. page 1

THE TIME OF VISITATION *went unobserved by persons who failed to recognize the meaning of Jesus' coming and the things that make for peace. A Palm Sunday meditation.* by Edith Lovejoy Pierce. page 10

DIETRICH BONHOEFFER AFTER TWENTY YEARS. *In April 1945 a German churchman died at the hands of Hitler's men. The witness of Bonhoeffer's life and thought lives on.* by Martin E. Marty. page 6

A TIN CAN OF ALGAE *became a classroom teaching aid for Lula Miller, Peace Corps volunteer in Nepal who taught at Tri Chandra College.* by Peggy Anderson. page 22

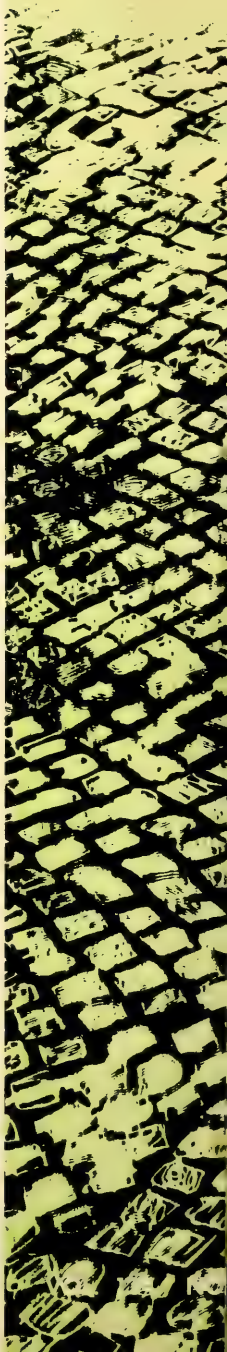
MARRY A MINISTER? *A number of Brethren ministers' wives answer by telling the hazards and happiness involved.* page 17

INTRODUCING THE ANCHOR BIBLE. *A review article examines the first two volumes in a major publishing enterprise.* by David Wieand. page 25

OTHER FEATURES: record and book reviews, daily devotions related to the life of Christ, answers to questions about training up a child, a report from Puerto Rico, Annual Conference queries, various news stories.

COMING NEXT

A portfolio of scenes related to Christ's passion, painted by Rembrandt; "The Christian Way of Death," a discussion by Daniel Flory; a feature story of a unique ministry to leprosy patients in Nigeria; a report on a recent peace convocation; and a review of *The Greatest Story Ever Told.*



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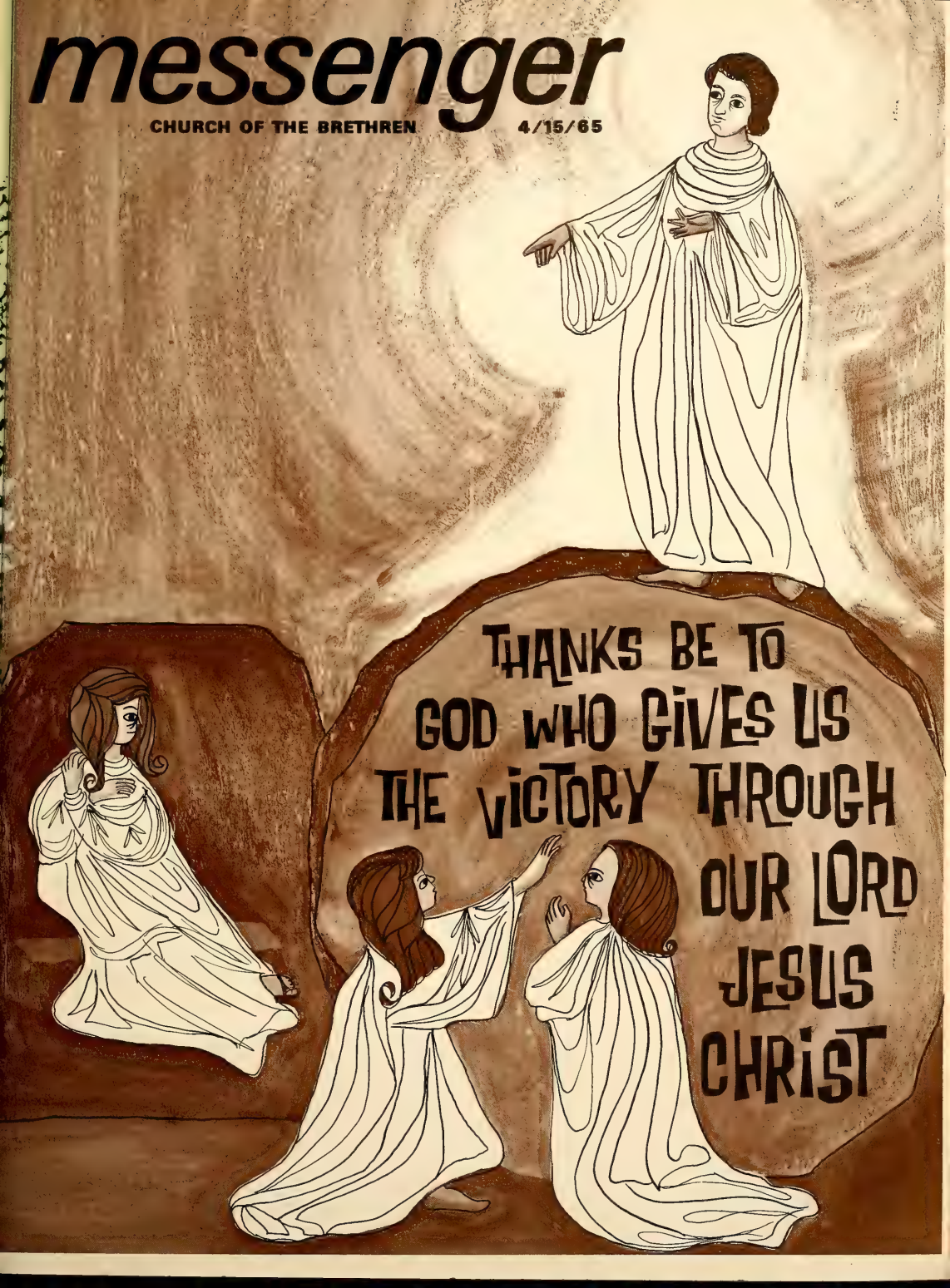

Readers Write

BOILS DOWN TO "LIE"

I would like to commend you on keeping us informed as to Sunday school material being used around the world. However, it is my prayer that the Brethren Church will never adopt such curriculum. Let us not teach our children that the Bible might contain myths. No matter how I look at the definition of myth it boils down to "lie." Even using the definition, "product of the imagination," it's still not truth. 2 Tim. 3:16 indicates that God is the author of the Bible. I cannot believe that God would inspire men to write lies.

MRS. GLENN BRANDT
Hershey, Pa.

CREATION AS WRITTEN

In reply to "Controversy Over Curriculum" (Feb. 4), I think it is dangerous when we want to teach our children that the story of the creation is not as written in Genesis.

In 2 Peter 3:4-10 Peter says that one day is with the Lord as a thousand years, and a thousand years as one day. We can teach this fact to our children. We do not know how long each day was in the creation.

MRS. H. M. FIELDS
Winter Park, Fla.

DO NOT FORBID THEM

I must disagree with Dr. Paul M. Robinson in his reply to the question, "Should Children Who Have Not Been Baptized Partake of the Lord's Supper?" Christ said, "Let the children come to me, and do not hinder them." It has been my experience of thirty some years that children who accompany their parents to the table of the love feast accept Christ at an early age and receive baptism. Until a child knows sin, is baptism necessary?

P. STEIN HOCKMAN
Romney, W. Va.

FOR A NEWSLETTER

I would like to obtain the names and addresses of those readers who have adopted (or are interested in adopting) a child or children of a race other than their own. Together with the Carl Pattersons of Milledgeville, Ill., we would like to start a newsletter. Over the years I have known several families with this objective. Therefore, we feel the need for one another.

MR. AND MRS. GERALD CARPENTER
Kent, Ill.

COMMENDATION

Goes to the writer and the article, "Holders of the Dream," in the Feb. 18 issue. Intelligent, logical minds will feed on this and will react by implementing these good ideas in their communication with others whom they influence. To do this is not only good psychology, but it is also a fulfillment of our Lord's commission, "Go ye . . ."

F. BLAKE MILLION
Ashland, Ohio

COUNTRY MOUSE AND CITY SLICKER

The ministry of E. B. Craun proved an excellent example of "laity in mission" about which we hear so much today. His creativeness in finding appropriate forms of ministry to rural youth through the Future Farmers of America has been a most positive influence on thousands of lives.

However, I must take issue with Brother Craun when he states, "People live closer to God in farming than in any other way I know." If this be true, then God is "closer" to a rapidly decreasing percentage of the American population. Besides being a bit pretentious — as if rural society somehow had a particular corner on God — farming as a common experience, a mind set, a way of life is fast losing its influence on the American scene.

We live in an urban culture. It is the influence of city-based communication centers, e.g., radio and television programs, national magazines — yes, even the city-produced Sears catalogue — that are creating the images and merchandise of today's world.

Brother Craun's statement, however, is all too reflective of the "country mouse's" lingering influence upon his city cousin. America still dislikes cities. The city is seen as a center of sin rather than a valid expression of man's creativity.

The fact that the Church of the Brethren is on the cutting edge of international mission and so seemingly ineffectual in urban mission is a further example of the country mouse's lingering influence on the needs of his urban cousin.

As a "city slicker" I resent the implication that true life can be found "down on the farm." It can. However, I would extend the invitation to Brother Craun to discover just as valid and meaningful a life — better geared to the 20th century — "up in the city."

STANLEY L. DAVIS, JR.
Chicago, Ill.

WHITHER BOUND?

When we begin to doubt God's Word and say part of it is only myth, we may as well cast it all aside, as far as any good we will get out of it. In Matt. 12:39-40 Jesus referred to the incident of Jonah and the whale, and if it had not been a fact do you think he would have related it?

MRS. C. E. BOWER
Winter Park, Fla.

POOR LOGIC

You did well, indeed, by placing a black border around the article, "Controversy Over Curriculum," as nothing will bring death to the Christian's spiritual life as well as to that of the church faster than to begin doubting the veracity of the scriptures. To compound this tragedy, the "myth" is to be taught children in Sunday schools and churches. . . .

WILLIAM J. WADSWORTH, JR.
Plainfield, N. J.

MESSENGER, Vol. 114, No. 8. April 15, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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The Last Supper, Smithsonian Institution

Head of Christ

REMBRANDT PICTURES THE EVENTS OF

THE LAST DAYS

CONTINUED

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

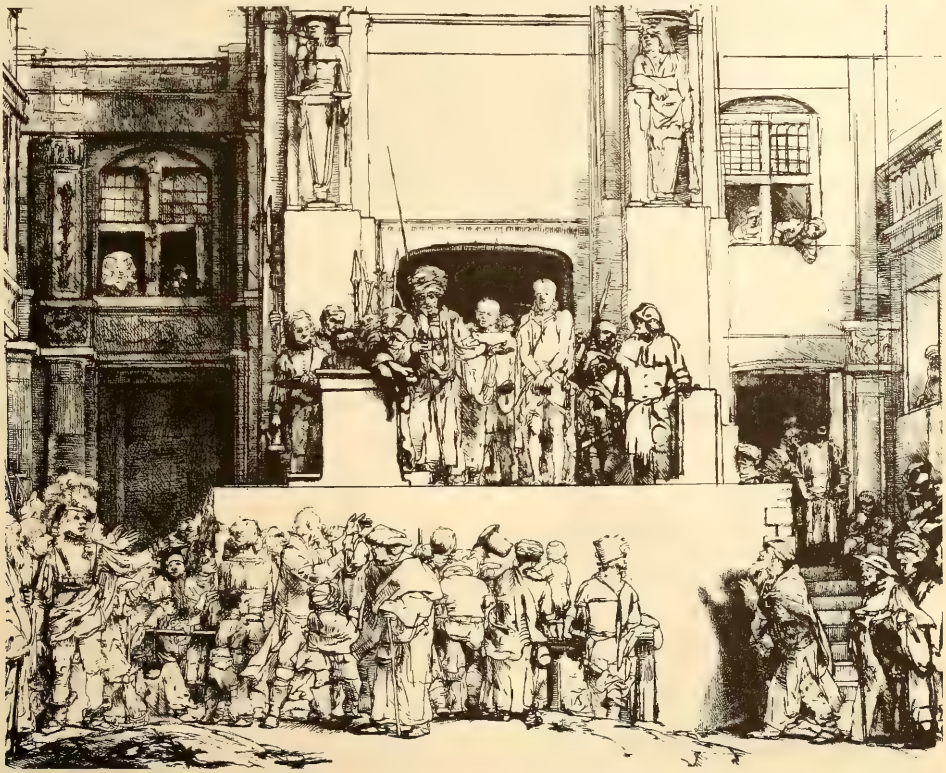
If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: The cover illustration was done by Janie Russell who designs the art for the Day by Day feature in each issue of MESSENGER.

PHOTO CREDITS: 1 Three Lions; 10 illustration by Harry Durkee; 15, 17 Don Honick; 19 Religious News Service; 20 Paul Tepley; 23 illustration by Janie Russell

IN HIS choice of a subject for his work Rembrandt always surprises us by his love of the Bible. This man who in 145 paintings, 70 etchings, and 575 drawings took biblical themes and treated all of them in an individual manner did indeed live with the Bible. In this regard (his) drawings are particularly enlightening because they are mostly not destined for the public. They are like the pages of a diary where all through his life Rembrandt noted down the discoveries he made in the Bible.

As a young man, Rembrandt looked for the dramatic. The scriptures were an excellent source of stories full of tension and movement. But from 1642 onward, in his loneliness, he discovered the meaning of the message which contains the key to human existence. From that time he no longer sought to exploit the Bible; he tried



Christ Presented to the People, Art Institute of Chicago

hrist Washing the Disciples' Feet,
rt Institute of Chicago

Peter Denying Jesus, Rijksmuseum, Amsterdam

to interpret it. In his mature years Rembrandt became the servant of the Word of God. Thus Rembrandt is the only great painter not only of the Netherlands but also of the whole world to deserve the name of a biblical painter, for he roams through the Bible from beginninng to end and gives us what he discovers.

Under the influence of baroque art, Rembrandt, too, in his youth thought it appropriate to depict Christ in a grand and dignified manner. In his later years, however, Rembrandt ceased to depict the Christ in human glory. The Bible revealed to him the mystery of the Messiah and of his unknown coming into the world. The Christ in his work no longer bears any resemblance to a figure of a heroic, epic poem or a model of touching humility. He is the Messiah of Isaiah 53, "without form or comeliness." Rembrandt is as realistic as the Gospels, and in no way relieves the events of their terror, their brutality, and their scandal.

The Three Crosses, Art Institute of Chicago

Two others also, who were criminals,
were led away to be put to death with him.
And when they came to the place which is called The Skull,
there they crucified him, and the criminals,
one on the right and one on the left.
And Jesus said,
"Father, forgive them;
for they know not what they do" (Luke 23:32-34).

Pilate Washing His Hands, Metropolitan Museum of Art

Christ at Emmaus, Art Institute of Chicago

After Jesus' burial, everything is over, and the disciples are left without any hope. Against that background of the lowest depths of humanity Rembrandt causes the miracle of Emmaus to shine out brightly.

Georg Simmel notes that at the first glance Rembrandt's Christ looks more insignificant than the people around him: "And yet, if we look just a little longer, that weak, almost faltering being becomes the only really firm one, and all the other strong and substantial figures are uncertain and almost uprooted beside him, as if he alone, not they, were standing on the ground on which man can truly stand."

Excerpted from *Rembrandt and the Gospel* by W. A. Visser 't Hooft, World Publishing Company

The Descent From the Cross,
National Gallery of Art

by JOEL K. THOMPSON

Thanks to the work of mission doctors like Roy Pfaltzgraff, there is new hope for those who have been crippled by leprosy

THAT MEN MAY WALK AGAIN

"I'M WALKING! I'm walking!"

Audu's shout announced his return home. The village responded as if it were one body. Friends and old neighbors ran toward him; their shouts and laughter surrounded Audu, who heard only fragments of what they said.

". . . Back! Where are your crutches? Hand him a hoe. Let's see your leg. How did the doctor . . ."

Audu grabbed for extended hands as he laughed and talked. "It's good to be alive!" thought Audu.

Life had not always seemed good to Audu Zobi. When he contracted leprosy, he had been a hardworking, dependable farmer who loved the soil. But then the sickness had come. At first, the small sore did not pain his foot; so he neglected it until an angry ulcer appeared and then became cancerous. The ulcerous poison was already coursing and throbbing throughout Audu's body systems when the doctor saw him at the clinic in his village of Wandali.

It was not too difficult to persuade Audu to go to the leprosarium hospital, but it was quite another thing to obtain his permission to amputate his leg. He knew he was near death, and did not want to enter the spirit world with a mutilated body. Finally, in a desperate gesture to fight off his impending death, Audu consented to the operation.

With the ulcer and its toxic poisons gone, Audu's thin, frail body began its long, hard fight to regain its health and strength. The day came when the Garkida physician felt that he should fit the remaining portion of Audu's leg with a prosthesis (an artificial leg). Then came the challenge of learning to walk again and finally return to Wandali and the task of farming Audu loves so much.

Audu's story is but one of thousands of chapters in the life of the Church of the Brethren leprosarium at Garkida in Northern Nigeria. Established in 1929, the Garkida Leprosarium, recently renamed Adamawa Provincial Leprosarium, has progressed from a traditional home for outcasts to an up-to-date, effective treatment program, centered around a modern well-equipped hospital and emphasizing outpatient

treatment for all patients who do not need special care.

Heading this outstanding leprosy program is a tall, lanky Pennsylvanian who brought his wife and son to Africa twenty years ago. From the moment Dr. Roy Pfaltzgraff saw his first leprosy patients, many of them deformed and mutilated from lack of early and effective treatment, he determined that his way of witnessing for Christ was to use all of his knowledge of medicine and surgery in giving the best possible treatment to these sufferers of Hansen's disease.

How well Dr. Pfaltzgraff has succeeded is attested to not only by the excellent medical program which has drawn high praise from the Nigerian government but also by the program of evangelism which is related to the leprosarium and which has had widespread influence in the establishment of the church in the area served by the hospital.

As government leprosy officer for two provinces, Dr. Pfaltzgraff oversees the work of almost two hundred rural clinics under local government administration. This is in addition to his main job of supervising the central institution at Garkida, which treats some 550 resident patients and more than 4,000 persons in a network of outpatient clinics.

Some eighty children between the ages of one and five attend a baby clinic at the hospital, where all health problems are cared for and nutritional supplements are given. And at an excellent accredited school, more than one hundred youngsters get an education while undergoing medical treatment.

An outstanding surgical program repairs paralyzed hands and damaged feet. In one year, Dr. Pfaltzgraff performed 740 minor operations and 25 major ones.

Several months ago, just prior to furlough Violet Pfaltzgraff, the doctor's wife, mother of five children and head nurse of the institution, wrote friends, "We were thrilled to just discharge two patients walking under their own power, who had been helpless cripples in our wards for over three years."

Amina was one of those women. When she came to the hospital, both of her feet were in a very poor condition, so poor in fact, she had given up the fight to become a healthy woman. Amina had come to believe it was God's will that she be an invalid all of her life. "Such a response is not uncommon among the Fulani people, who are Muslim," commented the Pfaltzgraffs as they recounted the story.

The days of Amina's life stretched into several years. The doctors and nurses had taken over the fight for her. Medical procedures restored her one foot to normalcy, but the other foot had to be amputated because of its helplessly crippled condition. Still Amina did not care. "It is God's will that my life be this way," she would say.

Then one day Audu smiled at Amina as he passed through her ward. Amina was amazed that Audu was happy and walking. "Why would God want anyone with just one leg walking again like a normal person?" she asked the doctor. He did not answer her question. He simply informed Amina he was making a prosthesis for her leg also. Amina laughed in unbelief, but it was only a few months later that she was able to laugh for joy as she began walking around her ward and began talking about the trek that she soon would be taking home to her village.

Leprosy control today in Nigeria is not too difficult owing to the effectiveness of the drug, Dapsone. Great strides have been made in getting the three percent to thirteen percent of the total population of Nigeria who have Hansen's disease under some kind of medical treatment. Rehabilitation of the patient, however, is a very difficult task.

In the majority of the materials on leprosy today, there is great stress laid on the rehabilitation of the hand. Dr. Paul Brand, a leprologist working in India, has pioneered in this particular work. "I would not minimize the importance of rehabilitating the hand," comments Dr. Pfaltzgraff, "but for the African at this stage of his economic development, the rehabilitation of the foot is of much more importance than the hand. When a farmer has nothing but a hoe, he can get by with almost any kind of a hand, but he must be able to walk to his patch of ground. He must be able to stand in his field."

It was nine years ago that the Pfaltzgraffs began their investigation of the possibilities of prosthetic rehabilitation of the feet. Consultations with Dr. Brand, a visit to the Hoy Ling Chou

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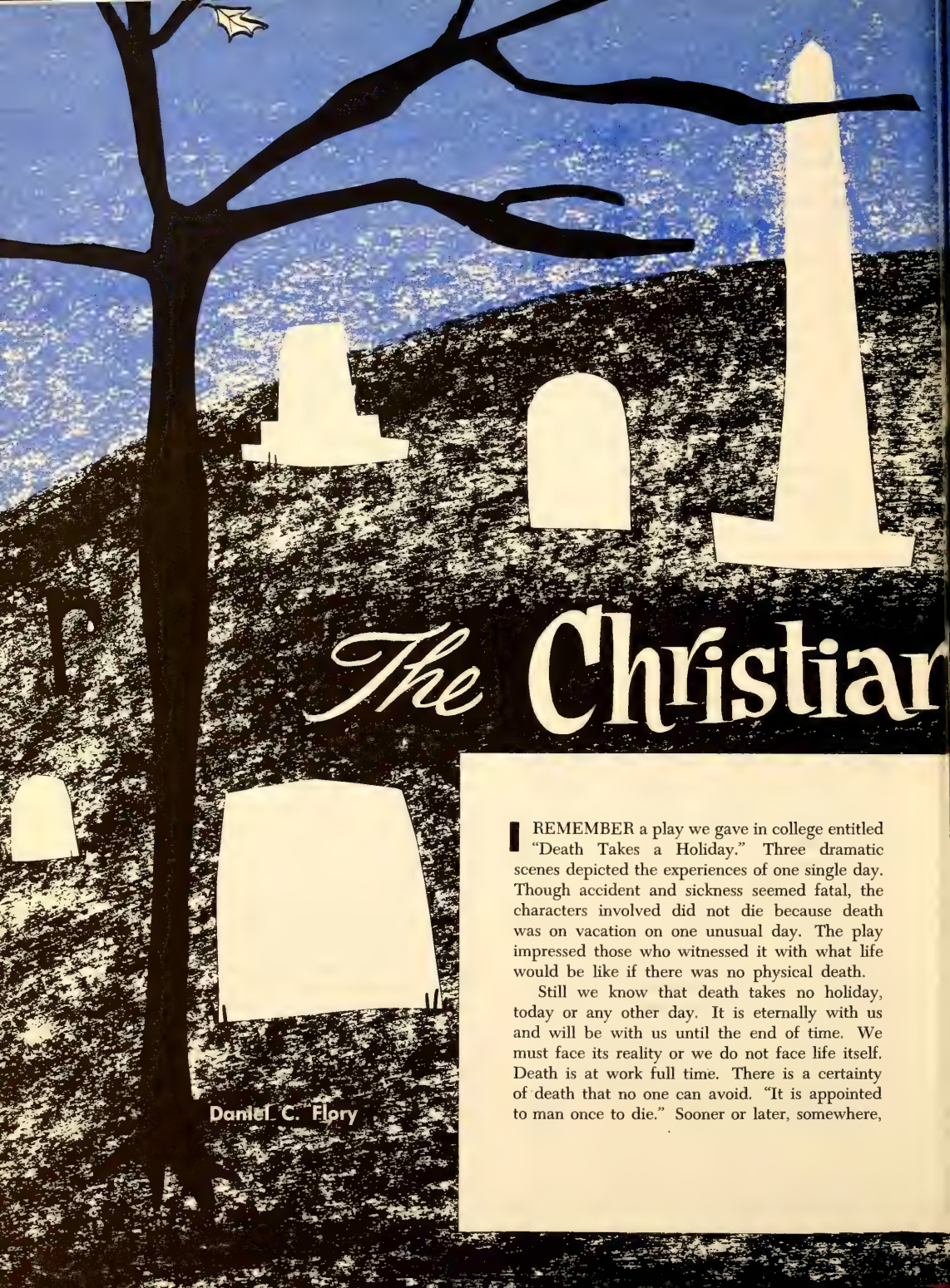
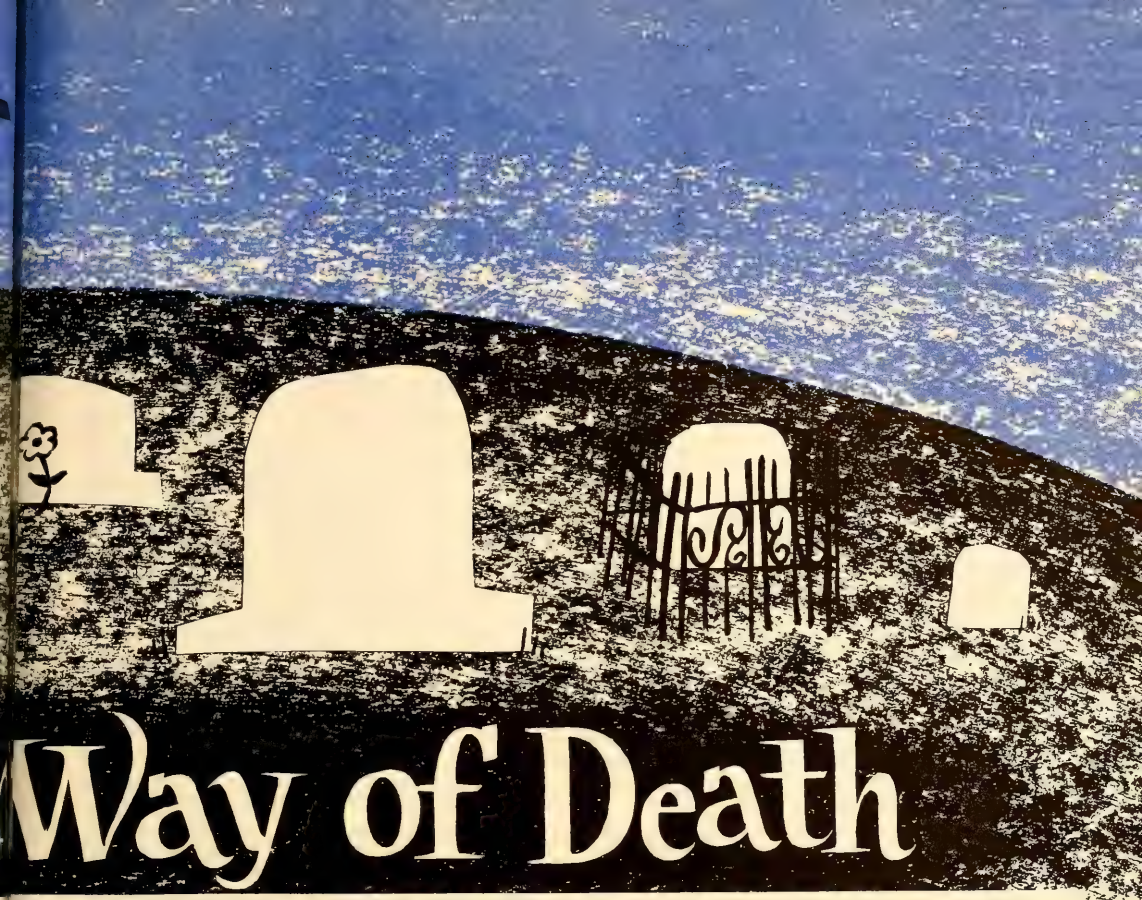


The Christian

Daniel C. Flory

I REMEMBER a play we gave in college entitled "Death Takes a Holiday." Three dramatic scenes depicted the experiences of one single day. Though accident and sickness seemed fatal, the characters involved did not die because death was on vacation on one unusual day. The play impressed those who witnessed it with what life would be like if there was no physical death.

Still we know that death takes no holiday, today or any other day. It is eternally with us and will be with us until the end of time. We must face its reality or we do not face life itself. Death is at work full time. There is a certainty of death that no one can avoid. "It is appointed to man once to die." Sooner or later, somewhere,



Way of Death

someplace, sometime, each of us must face death.

There is a finality about the prospect of death. It affects the rich, the poor, the weak, the strong, the important, the insignificant. To say when a person dies, "He passed away, was translated, is gone," does not do justice to the fact of death from the human standpoint. Why do we not say honestly, "He is dead," and face up to the situation?

We are never fully prepared for death, but before it comes – and it will come – we should have thought out our beliefs concerning death. This is for our own sake, if we must face death personally or if death takes someone close to us and we must learn to face life without that person. Both the shock and acceptance of loss are part of the reality of death.

The Christian church has not always offered a true picture of death, its meaning, its nature. In the Middle Ages death was too fatalistic. Even in the 19th century, the typical approach to death was not entirely biblically based. Several well-known hymns paint inadequate pictures of the experience of death. "Lead kindly Light, amid th' encircling gloom" is much too dismal to describe the Christian's hope after death. "My Faith Looks Up to Thee" contains the words, "death's cold, sullen stream." Death should be a warm, welcome stream for those who have lived a life completely and are prepared through

Christ to move on.

In 1 Corinthians 15, Paul spells out a more adequate concept. Paul tells us that this body will perish after death, but we shall receive a new body through the transforming power of the living God. "This perishable nature must put on the imperishable, and this mortal nature must put on immortality." Death for the Christian is a change wrought by God, not just a transition experienced through the desire of man for eternal life. The apostle declares that the resurrection of Christ has made possible our hope in resurrection, as individuals made alive eternally through belief in a living God. Thus death is not a dull end but a glad awakening. Paul puts resurrection first, immortality second. We must experience a personal resurrection before we can have hope for immortality after death.

The fatalist says, "Death is an enemy that cannot be overcome." The Christian can say, "Death is a friend that we must become acquainted with."

The fatalist says, "Death has a sting that lasts into eternity." The Christian can say, "Death has a joy that no depths can drown."

The fatalist says, "Death is a sentence which can never be revoked." The Christian can say, "Death is an opportunity to experience the future blessings of salvation."

Paul describes death as a victory. There is a victory in death, a victory over death. What is the victory over death? The experience of death for the believing Christian is not, or need not be, a defeat at the end of life. It can be a victory which climaxes the genuine thrills and adventures of life. What is the victory over death? It is an acknowledgement of God, "who gives us the victory through our Lord Jesus Christ." It is the victory over sin, the victory over law. It is the victory of the total man over the finality of death. It is centered in Christ, who was raised from death by the power of God his Father. Acts 2:24 declares: "But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it."

Paul would admonish us to live beyond death and above death. He would have us believe that there is a victory, a hope, a certainty that there is something beyond this life. Most of all, he would have us believe that there is someone who when life here offers us nothing more meets us beyond life. Life to come offers us everything we can hope for!

As a Christian I have come to approach death as an optimistic realist, not as a pessimistic fatalist. I believe that death is not easy to face, but it can be faced either in defeat or in victory. We either accept or reject the fact of death. The understanding of and approach to death affect the understanding of and approach we make to life.

Psychology would say that the fear of death is basic, human fear, more unconscious than conscious because we tend to push it into the unconscious realm since we all want to live. Yet, it is a natural, not an unnatural, fear. It is part and parcel of modern man's philosophy, "I love life; I want to live." Yet this fear of death must move over and merge into an acceptance of the stark reality of death, and beyond to the anticipation of life beyond death.

In *A Man Called Peter* Catherine Marshall tells the now familiar story of how ill prepared for death she was when Peter died suddenly at the age of forty-six back in 1949. But the amazing part of the story was that she ordered the memorial service for her departed husband to be held in the church sanctuary where Peter had preached the previous Sunday morning. There were the singing of hymns, the reading of scripture, the assistant minister in the pulpit with other minister friends. In spite of her sudden grief in the loss of Peter, she knew that he, with his strong Christian beliefs about life after death, would have wanted it that way.

Thus there is victory over death for those living as well as for those who die in the Lord. Our approach to funeral services reflects our belief about death, our concept concerning the certainty of life beyond. If our belief in the resurrection is strong, our faith will see us through every experience of death that comes our way.

If the baptism of believers, the dedication of babies and parents, the marriage of couples who are Christian, and the celebration of anniversaries are part of the regular program of the church, then certainly the Christian memorial service for the faithful should be considered no less a regular worship experience in the life of

CONTINUED ON PAGE 21

* QUESTIONS *you ask*

Question: **What should be the role of the minister's wife in the local church?**

Answer: There is probably no vocation in which a wife is so uniquely related to her husband's office as in the Christian ministry. This is recognized publicly at the time of the ordination of the minister when, if he is married, his wife is asked to take this vow, "Will you sustain your beloved companion in this ministry, uniting with him in a ministry of prayer and devotion, encouraging him by your love and prayers, sharing with him in this ministry now entrusted to him so far as God gives you grace and strength?"

When a pastor is installed into the ministry of a congregation, his wife is charged to "be a true spiritual helpmeet to your husband and to maintain a home which shall be a shining light of wholesome family living."

In general, the pastor's wife should be allowed to be what any faithful, consecrated member of the congregation should be. While the situation in each local church will vary greatly she should accept whatever service is consistent with her ability, not because she is the minister's wife but because she is a Christian. Her relationship with her husband does not give her an "ex-officio" status in the administration of the church. Like her husband, she should be dedicated to the task of helping the members of the congregation grow in their own spiritual maturity, and she will often remain in the background in the official life of the church while at the same time lending her gifts in the support of those who lead.

For the wife of the pastor to plead exemption from any service to the church because of her relationship to her husband would be as unfortunate as if she were to use her role and status to dominate the life of the congregation. It would probably be well for her to avoid membership on the church board or any other agency to which her husband would be responsible. On the other hand, many ministers' wives make outstanding contributions to the life of the congregation in the ministry of music, in various programs of Christian education, in women's work, and in countless other areas of service.

A congregation should not expect a minister's wife to accompany her husband when he makes pastoral calls. She may call with her husband if her time and family situation permit, but her presence generally tends to make the visit more social than pastoral or professional. In any case, she should not be expected to give her time to her husband's professional duties as if she were a staff member of the church.

Perhaps the greatest contribution the pastor's wife can make is to fulfill the charge given when her husband is installed into office — to be a true spiritual helpmeet to her husband and to give her Christian witness to the church and to the world as a faithful and devoted wife and mother.

Question: **Where were the first Bibles printed in America?**

Answer: The first to be printed in America was in 1663 for the Indians in Massachusetts in their own language. It was translated into the Massachusetts Indian language by John Eliot, a missionary. The first Bible in a European language was printed in German by Christopher Sower in Germantown, Pennsylvania, in 1743. The English Bible was first printed in this country in 1782 by Robert Aitken, in Philadelphia, with the approval and recommendation of Congress.

Question: **Into how many languages has some whole part of the Bible been translated and published?**

Answer: According to the American Bible Society, as of now, 1,216. It has been estimated that there may be about 1,000 languages and dialects in which some part of the scriptures should still be translated and published. The American Bible Society alone has distributed more than half a million copies of the scripture since its organization in 1816.

* If you have a question you would like to have answered on this page, send it to Questions You Ask, *Messenger*, Church of the Brethren General Offices, Elgin, Illinois
Replies to questions are written by Dr. Paul M. Robinson

SPEAK UP

Dare we forsake
a mission field
on our doorstep?

One Million People in Need

I have a great concern for the west side of the city of Chicago and also for the Brethren witness there. Could it be that we have almost forsaken one of the neediest mission fields in the world?

The west side of Chicago is a great social stage on which is played a hundred thousand tragic dramas. The actors are all sorts of men representing all forms of social estrangement and neglect, dramatizing every form of human need.

The cast includes over one million who represent every type of human deprivation; minorities seeking some sense of dignity; immigrants from every corner of the land striving, often unsuccessfully, to become urbanized; and the socially disinherited, whose needs receive only superficial attention and meager aid.

Most of these residents have been undereducated. The rate of functional illiteracy is appalling; the average education is below the average for any state in the Union. Concerns of federal and local authorities for this shocking educational blight is entirely too little and much too late; many have already reached early middle age without proper learning experiences, and no hope remains for alleviation of their deficiency.

The cast of this drama is largely economically destitute; the majority of families are living in dilapidated housing and on substandard subsistence. Twenty-five percent of all residents are recipients of public aid because of their unemployability.

The setting is covered with thousands of crowded tenements, noisy streets, dirty alleys, with few and underfunctioning social institutions and organizations. They are overcome by the immensity of their task; many flounder without adequate staff or adequate programs to begin to meet the needs.

Thousands of shadows of personal and social disorder shroud the area. Vice lords mind the "turf," threatening the safety and security of everyone with their desperate search for escape from boredom. But the cast keeps increasing, the setting becomes more disintegrated, and the disturbing gap between need and service deepens.

This was once the home of the Brethren in the Chicago area. They settled here, built homes, sent their children to the schools, built churches in which to worship and train their youth, established a hospital to serve the needy, neighbored with those who lived among them. But many of the Brethren are now gone. They have moved their homes, along with their neighbors, to the fringes of the exploding metropolis. A few of their religious and social institutions remain, seeking, but who knows how successfully, to maintain some witness.

Few hear the cries of pain from the asphalt jungle, and few choose to serve in this wilderness of ignorance, this fortress of fear, this desert of despair, this battlefront of social unrest.

Perhaps there are those who would accept the challenge if the call to service came with more clearness of program and purpose, but unless someone leads the way the prophetic mission of the church on the west side will be further lost, and the west side of Chicago will continue its road to economic deprivation and social degeneration, and Brethren genius for social service will wilt and waste away. *MERLIN CLARK*

NEWS

Pacem in Terris: Where to begin?

ALTHOUGH it was two years ago at Easter that the late Pope John XXIII issued the encyclical, *Pacem in Terris* – Peace on Earth, his voice again was heard in a persuasive entreaty to the consciences of men.

The occasion was the star-studded International Convocation to Examine the Requirements for Peace, set up by the Study of Democratic Institutions. Convened in New York Feb. 17-20, the conclave was a massive demonstration of the will for peace and with this, a realistic avowal of the inadequacies of present-day mechanisms to achieve peace.

Using the late pontiff's final encyclical as its theme, the convocation heard celebrated personalities from East and West laud the universally appealing document, then read into it their own understanding of how peace is to be achieved.

Yet, in contrast to what would have been a few years earlier, the partisanship of the speakers was moderate, weighed against the broad spectrum of ideologies and issues represented. A weakness of the program was its skirting of outright confrontation on conflicting views.

Representing the Church of the Brethren were W. Harold Row and Ralph E. Smeltzer of the Brethren Service Commission staff. Among other peace churchmen participating were Dr. Howard Schomer of Chicago Theological Seminary, Dr. A. J. Muste of the Fellowship of Reconciliation, and Dr. Paul Peachey of the Church Peace Mission.

The point at which the theologians, statesmen, and social scientists came loudest and clearest, and perhaps most in tune with the peasant pope, was in their stress upon mutual trust, tolerance, understanding, the respectability of negotiation – all these as prime requisites for peace building.

Typically yet provocatively, George F. Kennan, former U. S. ambassador to Russia and Yugoslavia, appealed "for something resembling a new act of faith in the ultimate humanity and sobriety of the people on the other side." For the West this would entail "a basic revision concerning Soviet intentions." For both East and West it would mean coming to realize that "in the predication of only the worst motives on the adversary's part there lies, today, no hope at all."

Among peace churchmen at peace conference . . . Muste, Shomer, Row

"Campus Encounter"

CHRISTIANITY, like all of life, is enmeshed in mystery. The adequate response of the Christian involves a leap of faith, not a clutching to easy, absolute answers.

Pointing this up was Elizabethtown College's "Campus Encounter," a two-day volley of theological and philosophical crossfire on the theme, "Living Without THE Answer." Zeroing in with an adroit attack was guest leader T. Wayne Rieman, Manchester College's religion and philosophy department head.

What makes man man more than anything else, he told the Etownians, is his seeking of meaning. "This is what the human venture is all about – finding out what life is and what kind of world this is."

"There are answers aplenty, but not THE answer. Our knowledge is vast, but our knowledge is not truth. All knowledge is known from a vantage point and is consequently biased, limited, distorted. Science, religion, philosophy, the arts, the practical man – all make assumptions or have presuppositions which cannot be proved. We have answers, but not adequate answers.

"But man is an exalting creature – a worshiper! Everyman raises some idea, person, thing, value, or method to the level of ultimacy. Something becomes authoritative. Everyman bets his life on something. The ultimate dependence is faith."

Why the Christian faith? These things commend it, Dr. Rieman told the Pennsylvania collegians:

- It makes more sense of more things: creation, birth, life, suffering, evil, goodness, joy, love, death. It gives the highest estimate to the worth of man.
- It boldly affirms: God is sovereign love, the ground of being. Life is good, full of opportunities for each to become what God meant him to be. Creation is good; God is at work in the world.
- It is open to learning, discovery, and growth, accepting or rejecting ideas and truths on the basis of their harmony with sovereign love (as revealed in Jesus Christ).
- It humbly admits that we see dimly. Every claim to truth must be open to reexamination.

This latter point was a major weapon in Dr. Rieman's assault. To a MESSENGER reporter he commented later, "In the academic milieu, our prevailing presuppositions about science, the social sciences, the humanities . . . our learning and our knowing . . . our sometimes presumptuous academic Tower of Babel . . . all are under scrutiny."

And so it should be, in the Tim Rieman view. For the best of good education, as he sees it, foregoes giving easy answers to gigantic issues. Rather, he looks upon a good liberal arts college as "a raiser of questions, a pointer to the classic answers, a critical evaluator of all answers, and an enabler or midwife who helps students to be born intellectually and existentially and who helps them to make decisions and to say, 'Here I stand.' "

Herein lies the crucial concern – the necessity of taking a stand, even though THE answer still eludes us.

At Elizabethtown, Tim Rieman summed up his stand in these terms:

"I choose to believe that God is good. This is it for me! If we are sure about the goodness of God, then we can be sure about most everything that matters most. God is love. I'll bet my life on this!"

Tim Rieman to Etownians: "Everyman bets his life on something"

The inescapable "R"

MODERN MAN has come to accept the fact that "the matter of religious belief ought not to be taught in the classroom. Yet he substitutes for belief in God all manner of ultimate belief about man, history, and destiny taught with religious devotion in the classroom."

Such education, said Dr. Glenn A. Olds, president of Springfield (Mass.) College, will build "technological giants and moral midgets."

Dr. Old's address was directed not to a church convention but to the American Association of School Administrators, meeting 27,000 strong in Atlantic City.

To avoid giving a special place to any one version of religion, education now offers "freedom from religion," he charged.

Yet, he added, "religion cannot be escaped. We merely substitute some idolatry for it, whether of technology, state, economic group, political party, or racial superiority."

Without the perspective, discipline, and correction that a transcending ideal bring, man embraces "half-gods, man-made gods that not only bewilder but bewitch."

The alternative, said the educator, is not to return to "an authoritarian education, religious or otherwise, which through fear, threat, or promise rob man of his reason . . ." but to "recover the perspective of our religious heritage at its best and relate it, as a fourth R to the enterprise of our total education."

Assessing the new youth curriculum

"THE NEW Church of the Brethren youth curriculum is making church school intellectually respectable," claims Ronald K. Morgan, pastor, Hutchinson, Kansas.

In the same vein, Charles M. Bieber, pastor of the Big Swatara congregation, Hummelstown, Pa., terms the new year of study, *In His Hand*, as "the best youth curriculum which I have ever seen, by the Church of the Brethren or any of several other publishers. It digs deeper into biblical meaning."

On the other side, the official board of the New Salem church, Milford, Ind., charges that "the entire book is a brazen endeavor to miscolor the teaching of God's Word."

And as reactions continue to come and go, even Annual Conference may get into the act, for a new query originating with the Myrtle Point church in Oregon requests a study of various church school publications . . . "to ascertain why so many of our churches are not using this material and, if possible, to suggest the manner in which these publications may be brought into line with Brethren thought to the end that churchwide use can be made of them."

However, in terms of distribution, the 13,600 and 12,023 copies of *In His Hand* ordered for pupils each of the last two quarters represent a high for youth curriculum use among Brethren churches.

Interestingly, the most ardent fans of the new curriculum are adults, and so are the arch-critics. In a number of churches, parents and other adults are studying the material simultaneously, though separately, with the young people. One Southern Pennsylvania congregation based its Wednesday night prayer meetings on the new youth course.

What is not readily apparent to some users is the theological position taken by Graydon F. Snyder, author of the first year's student books. Many feel that he is liberal, and a cursory look at the material might substantiate this. "It is only a careful reading in context which denies the liberal," observed Charles Bieber. "But apart from reading, when one has opportunity to hear the author interpret, he recognizes that conservatism or liberalism is not important; the author is biblical."

"His conclusions are by and large conservative but are refined by, tested by, examined by, and usually strengthened by the best of modern scholarship," observed Ronald Morgan.

To Author Snyder, associate professor of biblical studies at Bethany Theological Seminary since 1959, this means dealing head on with the miracles and mysteries of the Bible from the standpoint of scientific possibility and historical accuracy, yet not overshadowing the meaning to those who experienced the event. The primary stress is on the statement of faith by the participants.

"The Bible is conversation, God's word with man and man's reply to God as well as man's conversation with other men about God's action," Dr. Snyder asserted. "In real dialogue, inner consistency is not important When I find a conflict in biblical material, I do not ask which is right and reject the other, but I ask, What is the meaning of the conflict to Israel and to the early church? Between the knowledge of what the people saw and what actually happened, the point is, What insight does this offer into their faith and confession?"

The answer, the professor maintains, concerns us, for he sees the Bible as the story of our lives through birth, childhood, youth, maturity, and death. "We do not fully understand the Bible," he says. "We never will. My plea is to take what you can get and live on the basis of that. Read the Bible yourself and ask, 'What is God trying to say to *me*?' "

On this basis, an overt aim of *In His Hand* is so to relate the Bible to youth that they will find it appealing to read. Reports vary widely as to how youth are responding. On the favorable side, at the Mill Creek church in Virginia, Don Glick, a youth teacher, commented, "There is a new appreciation of the Old Testament and of understanding of the scriptures. It is encouraging to see youth set an example in using their Bibles in the church school class. Personally, I rate the new curriculum as one of the most significant achievements in youth emphasis in the decade and a half I have taught."

Author Snyder to pupil and teacher: "Just let the Bible say what it really does"

Mr. Glick, who also teaches in high school, noted that the curriculum was over the heads of some students. "In defense of this, let me say a curriculum which does not go over the heads of some will not challenge the more curious and capable student," he added.

The Virginia teacher further reported that parents were "lavish" in their praise of the curriculum. "Our youth are asking questions they never have asked before," he quoted parents as saying.

At Hutchinson, Kansas, one youth said after using the choral reading on Amos, prepared by Kenneth B. Byerly, writer of the teacher's guide for two quarters: "Golly, that's too real!" The class is considering using

Continued

To a Virginia layman, a youth teacher of fifteen years, the new senior high curriculum is tops. To a California pastor, it is quite irrelevant. How do others react?

the reading for congregational worship.

"The class shows more interest in this curriculum than formerly," said Duane M. Rowland, youth teacher of the West Eel River church in Indiana. "More youth study the lessons regularly and comprehend the human element in them."

But not all users agree about its speaking to youth. Jacob T. Dick, pastor, Fresno, Calif., finds *In His Hand* "too orthodox" and questions the money and time spent on a new curriculum "still not applied to life." He maintains, "It is open and honest about things that happened so long ago that no one cares if you are open and honest. We are alive in today's world, and we might try to escape it through a new curriculum, but it simply will not be ignored.

"I speak as a man of the world, interested in the world, the world that God loves," commented Pastor Dick. "I sense very little of this mood in the new curriculum."

Among some who differ with Pastor Dick are persons who feel that the first-year books are a little too worldly, particularly in the treatment accorded sex. "It seems to select lessons related to sexual behavior of people of the Old Testament a great deal of the time," objected D. H. Bucher, teacher at the South Waterloo church, Iowa. "This type of lesson is good and necessary and appeals to youth, but what of other areas of study, such as the Old Testament laws?"

On the treatment of sex Professor Snyder holds his ground. "I don't see how one can read the Bible without dealing with sex. Many of the key biblical analogies relate to sex."

What disturbs some readers is *In His Hand's* very candid assessment of biblical characters and places. "The writer belittled Canaan and said it wasn't as beautiful as the Bible said it was. That's stupid," a youth of the Big Swatara congregation asserted. Some Indiana adults were offended by the heading, My Father Was a Hobo, a paraphrase of Deut. 26:5, given to the section on Abraham.

The point, as Dr. Snyder explains it, is that the glamor and halos put upon the personalities of the Bible are not biblical, but a modern-day construction. "Life does not go like our pious picture of David, and no one would want it to," he said. "I haven't deglamorized the Bible. I am seeking only to let the Bible say what it really does."

At this point many find the author convincing. A Virginia youth, following the lesson on "One Little Ewe Lamb," explained she could no longer feel the same about David as she had as a child. Her staid concept of David as a truly great man of God was shaken, to be sure, by the discovery of David's more base side in dealing with other persons. But in the process her own search for truth was stimulated, the girl said, for she began to equate the life of the early men of God with the problems and crises in her own life.

Similarly a woman at the Fresno church in California reported from her adult class studying the course, "Many of the things I thought I knew about the Bible proved to be false when I really confronted the scripture."

This is precisely the confrontation the planners of the course had hoped for. Not that the study would center in the curriculum itself and end there, but that it would prompt classes and individuals to become absorbed in discerning the Bible's meaning for them, stated Richard N. Coffman, youth editor.

For New Testament oriented Brethren, *In His Hand,* with two parts of Old Testament to one part New Testament, may appear imbalanced. But in the following two years of senior high studies, additional coverage will be given to New Testament themes, whereas the Old Testament focus comes almost solely in the first-year course.

Graydon Snyder, who has degrees from Manchester, Bethany, and Princeton and who has taken added work at Goettingen in Germany and Oslo in Norway, sees study of the Old Testament as crucial, even though its value "is probably negative." Through the Old Testament, he explained, "we learn how it is that man is unable to live with law as his guideline of life. Likewise, in our personal lives, each of us moves from failure of the law to acceptance of the mercy of God and to development of the Christian life through the Holy Spirit rather than the law."

For young people, Old Testament study enlightens youth's understanding of their own Christian growth from the "law" of childhood to the "freedom" of adulthood, Dr. Snyder suggested.

While fundamentalists and conservatives may tend to see the first year's senior high volumes as too liberal, and liberals as too orthodox, *In His Hand* seeks to yield to neither. There is attempt neither to rationalize the miracles nor to whitewash the saints. In Dr. Snyder's view, history is not a sidelight to understanding but the setting in which God's revelation is bound up with the people he elected, a necessary context for understanding the conversation between God and man. "I believe very strongly that every verse and every paragraph of the Bible has some significance for us in the history of God's redemptive work among men."

The Bible survey approach of the first-year course seemed so valid to Kansan Ron Morgan that he questioned whether any study other than of this kind has the right to displace it.

But as future courses take form, the subsequent materials will take a different tack. Yet to classes who have studied well *In His Hand,* there is the hope that they may proceed with a grounding in biblical history not commonly achieved heretofore by Brethren youth and adults.

The expressed desire

In Geneva two of the top leaders of the ecumenical movement shared an hour of shining satisfaction over what may be a promising and epoch-marking breakthrough in Christian unity.

Specifically, this was the announcement that the Roman Catholic Church had agreed to explore the possibilities of dialogue and collaboration with the 209-member World Council of Churches.

The announcement was made by Augustin Cardinal Bea, the Vatican's eighty-four-year-old ambassador to Catholicism's "separated brethren."

Cardinal Bea's report came as a response to the World Council's Central Committee proposal to set up a joint "working group" with the Catholic Church in an effort to "clarify our positions and, if possible, arrive at mutual understanding."

Brethren Service's William G. Willoughby reported from the stirrings in Geneva that a series of doctrinal concerns will be opened for discussion, including such delicate issues as mixed marriages, religious liberty, and proselytism.

To Dr. W. A. Visser 't Hooft, the World Council's general secretary since its inauguration in 1948, the cardinal's announcement of collaboration was a crowning event.

Two years ago Dr. Visser 't Hooft warned the Central Committee against skepticism which says "there cannot be a real revolution in the attitude of the Roman Catholic Church toward other churches." At the same time he added: "We must not take the romantic line and speak and act as if the profound issues of faith and order between the Church of Rome and the other churches have been solved or almost solved."

Still keenly aware that the fundamental differences are stubborn realities, Dr. Visser 't Hooft amended his earlier view only to add that the expressed desire for unity had become a "historical fact" and "now the work can begin."

Hearing the native word

Of the translation of the Bible there is no end. For as language continues to develop even the finest work will need revision.

This is the case of the Gujarati Bible of India. In process now is a draft of the New Testament being translated principally by Indians, the first version produced by the native speakers of the language.

This fact is significant, for the finished work will avoid the stigma of being written in "missionary Gujarati." By this is meant the version will carry genuinely indigenous forms of expression, correcting the stilted style of foreign translators.

Previous versions by missionaries have been numerous. Since William Carey's pioneering translations in 1820, the New Testament in Gujarati has been revised five times, the Old Testament four. The current New Testament translation may be completed by 1970. For the proposed Old Testament revision, no date is set.

A committee of eight, working under the Bible Society of India and Ceylon, employs the modern approach to Bible translation, striving to be true to the original Greek and Hebrew but clothing meanings in constructions and idioms natural to the reader.

Of importance too is the project's sponsorship by all Protestant denominations of Gujarat, including the Church of the Brethren, which has some 8,200 Gujarati-speaking members. Even the Roman Catholics are cooperating unofficially, through a Spanish Jesuit observer who enters helpfully into the scholarly assignment.

"The prospect is that all Gujarati Christians will use the new Bible and find it to be a unifying force among us," explained missionary T. H. Lyle, the only foreigner on the eight-member revision committee.

Ban on sexsational ads

Churchmen worried about pornography need not go to the corner drugstore to launch an attack against smut. Many can begin in their own living rooms by taking a second look at the movie ads in the local paper.

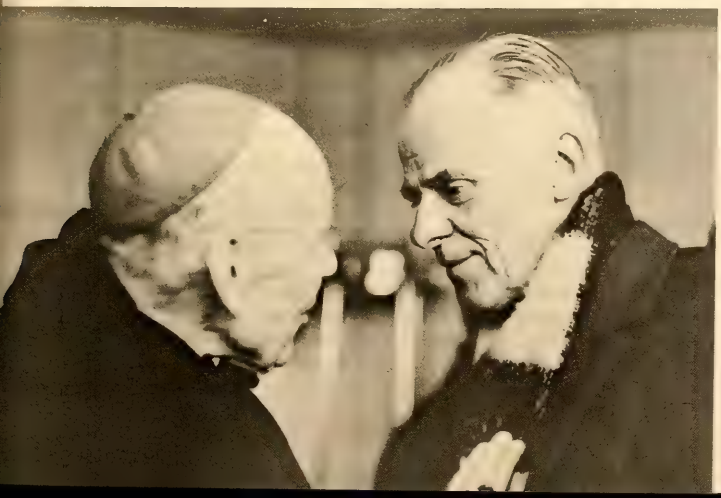
The more open treatment of sex in commercial film fare has flooded movie advertising with suggestive copy and illustrations. Often commendable films are betrayed by the teasing pitch of gutter-minded promoters.

The situation is controllable. In Los Angeles, the Times and in Philadelphia, the Inquirer and the Daily News recently banned ad pictures and copy intended for the prurient and the morbid.

The reasons? The Philadelphia publishers said they acted because of "the large number of complaints received from readers."

The Los Angeles Times also credited their action to reader complaints. "We are convinced that moral and social values have not decayed as frequently portrayed," said an advertising executive in a plea to film promoters to help find "a better standard of values in the area of 'good taste.'"

Cardinal Bea, Visser 't Hooft in their shining hour



Cleveland's teen corps

TIRED and a trifle sore, a racially mixed group of teen-agers discussed the work camp which had just ended.

"People of any race can work together and have a ball," a Presbyterian youth reacted.

"Sure, we're all friends now. But what about ten years from now?" a Baptist girl said thoughtfully. "Somewhere along the line things change."

A Covenant youth interrupted. "As far as the folks who live in those six homes we cleaned are concerned, they couldn't care less about our color. They were blind."

These youth were among the more than 200 Cleveland area teen-agers of widely varying background — white, Negro, Protestant, Jewish, Catholic, urban and suburban — who have joined in a series of weekend community-help work camps. Among them have been nine youth and two adult leaders from the First church and Brook Park Church of the Brethren.

Each camp is interfaith and interracial and is designed by the sponsoring Cleveland Area Church Federation as "Adventures in Outreach."

At the outset, it was difficult to find places to work. "Apparently all people do not rush to be helped by some eager-beaver young people regardless of their intentions," said Brook Park Pastor Mervin A. Cripe.

One of the latest projects under consideration is rejuvenation of the Cleveland school system libraries.

David Gray, a Brook Park CBYFer, worked with seven Negro girls at a home for the aged, cleaning layers of grime off woodwork. "The elderly ladies who watched us work were so filled with happiness and friendliness that they waved for five minutes as we walked away."

Linda Block of the First Church of the Brethren recruited workers for the first camp. She later reflected, "Our attempts may be small compared to the magnitude of the world's problems, but the impressions made on all of us who have been touched cannot be measured."

David Gray agreed. "We know thirty workers in a day and a half are not going to change the overall situation in Cleveland, but it definitely changes the people working and the people being helped."

Women to declare war

THE FIRST FRIDAY in May has been marked for thirty-four years as May Fellowship Day. The usual observance is for churchwomen to gather in local groups for fellowship and worship.

This year the coming together on May 7 is for action — to wage war, nonetheless. The war is on poverty, and the first campaign is the recruitment of 6,300 young women for the government's Job Corps program.

Teaming together in the recruitment drive are the respective councils of United Church Women, Negro Women, Catholic, and Jewish Women. A corporation, Women in Community Service, Inc., will deploy recruits to residential training centers in six pilot areas, New Orleans, Essex County, N. J., San Francisco, Pittsburgh, Nashville, Tenn., and Portland, Oregon.

Young women sixteen to twenty-one, out of work and out of school, will be sought for the Job Corps which will offer occupational training, basic remedial education, and training in family life responsibility.

Growing edges

La Verne, Calif. — An impressive number of persons related to the La Verne Church of the Brethren are serving in conflict areas of Asia. Among them: Ron and June Pulcini, in International Voluntary Services, Hue, Vietnam; Phil and Cathy Walker, Can Tho, Vietnam; David Kinzie, M.D., with CARE in Vietnam; Allan and Dorothy Bashor and Galen Beery, in International Voluntary Services in Laos; and David E. Blickenstaff, director of the United Nations Information Office in Malaysia.

Elkhart, Ind. — Twenty Church of the Brethren representatives from eight Central Region districts visited the program of the Oaklawn Psychiatric Center here. The Brethren of Northern Indiana have been among the sponsors of the center for some time, and the other seven districts are considering becoming related to the Mennonite-initiated endeavor. Opened in 1964, the center includes several Brethren on its staff.

Washington, D. C. — Three oil paintings by members of the Washington City Church of the Brethren grace the church's lounge.

Stephen E. Harris painted a scene depicting the church's founding in 1708 at Schwarzenau, Germany. James D. Spart painted a scene of the first baptism in America, in the Wissahickon Creek near Germantown, Pa. Mrs. Nancie M. Prather painted scenes of the local church as it appeared before the 1930 and 1961 building additions.

Independence, Kansas — The accent was put on youth by the Church of the Brethren here at their last council meeting. Four nineteen-year-old men were called to the deacon board. The men are David Godsey, Harold Groth, Charles Peterson, and Eldon Sewell. At the same meeting the Rev. Donald Delaney was called to be interim pastor.

THE CHRISTIAN WAY OF DEATH

Continued from page 12

Death is not something to be endured but explored, examined, and understood

any congregation. The members of the church should be the persons who decide and determine the approach made to funeral services, not funeral directors. A number of Christian funeral directors have told me personally that it is their duty to serve the public as the public desires to be served. I am sure that most funeral directors are open to suggestions from those to whom they minister in the span from death to interment.

I would like to see the day come when the casket is always closed for a Christian memorial service, when the service is always held in the church for the dedicated Christian, when more of a typical worship service is held, with the singing of hymns, reading of scriptures, the praying of prayers together as a congregation. I would like to see the body interred privately before the memorial service, either the day before or hours before the actual worship hour is held in the church. This puts the emphasis on the life that was lived for Christ, not upon the body left, as precious as it may yet seem.

IN 1963, Jessica Mitford published the highly controversial book, *The American Way of Death.* It has been called "a brilliant and a devastating examination of our pagan and literally anti-Christian funeral customs." And, further, it "offers healthy alternatives to the keeping-up-with-the-Joneses kind of funeral in which we find ourselves trapped by custom." But beyond an analysis of the funeral industry, Miss Mitford points toward a concept of death for Christian believers. In essence, she says that more important than what happens to the physical remains should be the spiritual understanding of death on the part of those who are left behind; that the real values gained in the passing of the loved one can be the personal confrontation on the part of the living with the seeming frailty of human existence but yet the sure triumph of the human spirit over the earthy and the seen; that the Christian way of death must be centered in the biblical view of man as total personality, being, whole man who is saved from decay in the dust of the earth through individual belief that "this mortal can indeed put on the immortal."

Dr. Edgar Jackson has approached the question of death from the standpoint of the therapeutic values found in modern funeral procedures. He believes that most attempts in memorial services can be helpful in filling a need for those who are suffering grief and have most recently undergone sorrow. He and others of similar approach have accentuated the belief, lifted up in biblical thought, that death is a very real part of life, more than the end of human duration, more than the cutting off of a life lived for God; it is an experience which can add to or detract from our faith in a God who is still good even though he permits death to come to all, whether gradually or suddenly. Death, he would say, is not something to be endured but explored, examined, and understood.

Paul said: "O death, where is thy victory? O death, where is thy sting? . . . Thanks be to God, who gives us the victory through our Lord Jesus Christ." The victory is threefold: the victory at time of death, the victory of death in itself, the victory over death through the hope in the resurrection.

What is death from the Christian standpoint? Death is relief from suffering which God permits at times. Death is reward for those who have lived well for Christ. Death is a transition from one form of existence to another through God's power to transform us completely. Death is fulfillment of life which begins at birth and ends when death completes this temporal span of years. Death is victory over life, sin, the law, a victory won by all who believe in the victory Christ won over evil on the cross, over the throes of the tomb in which he was placed since God raised him from the dead. God raised Christ from the dead; Christ did not raise himself. Our hope is that God can raise us from physical death also and this is the victory through our Lord Jesus Christ. □

MEMO FROM THE MODERATOR

THE MESSAGE OF EASTER

THE MESSAGE of Easter is basically that of immortality, or "the doctrine that the human person exists for eternity in spite of the event of physical death." This may have various immediate meanings to different groups of people.

First, the message of immortality can have great meaning to the aged, the chronically ill, the incurably ill, the deeply bereaved, the discouraged, and many others for whom this life might otherwise seem quite hopeless. For them to know that there will be a better life later on, that they can live with God, and that they can be again with their friends has great significance.

Rufus Jones was on the high seas en route to Europe when his eleven-year-old son passed away with a sudden paralysis. The boy's mother had died several years previously. In one of his writings, Jones reports that at the last moment of life the boy recovered his speech for a moment, lifted his hands in surprise, and said, "O mother." Rufus Jones wrote that it seemed that they found and recognized each other.

He wrote further: "I know now, as I look back across the years, that nothing has carried me up into the life of God or done more to open out the infinite meaning of love than the fact that love can span the break of separation, can pass beyond the visible, and hold right on across the chasm. The mystic union has not broken and knows no end." How better express this basic message of Easter!

Second, the message of immortality brings about a higher level of spiritual and moral achievement to those struggling to live the Christian life. This strengthening comes about in several ways. One lies in the fact that "eschatology determines ethics!" Put in more simple language, the quality of one's life is often determined by what he believes about the future. If men think that death ends all, they tend to say, "Let's eat, drink, and be merry, for tomorrow we die." If they believe that there is a glorious life after death, it somehow often leads them to a life of communion with God and service to others.

Dr. John Sutherland Bonnell says, "Our total outlook on life is frequently determined by whether we believe that death is a blind alley or an open road." He goes on to quote one man as saying: "If I become really convinced that humanity is headed for extinction I think I should cock my revolver and play 'Russian roulette' wth one bullet in the cylinder." While this may seem a negative and utilitarian approach, it is one way of expressing the point that the doctrine of immortality lifts the level of personal living.

The term *eternal life* not only means endless life in terms of time, or the quantitative meaning. Eternal life has a qualitative meaning as well, and this is the more important concept. As committed Christians we can have a foretaste of the glorious and perfect life to come. This partaking of eternal life here and now leads us to higher levels of spiritual and moral development, so necessary in confronting those forces which would destroy us.

Third, the message of immortality gives individuals and the church as a whole a new vigor in confronting the world. Among Christ's followers everyone was sad from the ninth hour on the first Good Friday until the resurrection on Easter Morning. When they discovered he was alive through a succession of appearances, a new hope and enthusiasm possessed them. They began to witness as never before. They preached to thousands. They fed the poor and ministered to the sick.

Sometimes people react to racial tensions, problems within the United Nations, wars in Southeast Asia, unemployment by millions, juvenile delinquency, deterioration of home life, and other depressing phenomena as if it were the Saturday just after Christ died. But, fortunately, we live in post-resurrection days. Christ is alive and can and will guide us. He will fill us with courage and vigor as we go into the world and tackle these problems.

Much has been said about the issue of "dirty hands." Some ask, "Can the Christian afford to get his hands dirty by trying to apply the gospel to complex community and world problems?" The answer seems clear. Just as no ordinary, daily work gets done without our hands becoming dirty, so it is impossible to do the Lord's work without dirtying our hands in the affairs of the world. But we need not suffer from infected hands. We can still work for Christ in the world and not be infected by the world.

The fact that Christ lives eternally and that we can enter now into a relationship of life with him gives us at Easter — and all year long — the same joyous enthusiasm and boundless energy the early apostles had for building his immortal kingdom.

A. Stauffer Curry
Annual Conference Moderator

a devotional guide for the family

HAVE YOU FOUND death hard to explain? On November 24, 1964, the world was shocked to hear of the death of Dr. Paul Carlson, a missionary in the Congo. His wife, Lois, insisted on breaking the news to her children, aged seven and nine. Let us look at how she did it.

When the three of them were alone that evening, she began by reminding them that the day before their Daddy had been alive and well, but today he was called home to Jesus. The children immediately wanted to know why he was killed or why anyone wanted to kill him. Calmly and gently Lois suggested that they should not think of that now but instead focus their thoughts on how happy he is in heaven, how much he loved them, and how much they loved him. She did not say, "God took him." She emphasized the positive. The manner of dying was minimized, and attention was drawn to his new life in heaven. How well she did this was reflected by her children, who cried a bit, declared in faith that "God is always right," and then fell asleep.

APRIL 18-24

Mark 16:1-7. "Who is the greatest living man today?" asked the teacher. "Jesus Christ," answered the small boy. He lives!

1 Cor. 15:17-23. Christianity is the only religion whose founder is alive! Because he lives, we too shall live!

Rom. 8:35-39. God is with us everywhere, at all times. In fact, Ps. 139:7-14 says we cannot escape from him even if we want to!

John 11:21-27. "Only believe and live." To obtain eternal life is as simple as that! Believe, and live what you believe!

John 5:19-29. No magician, even the great Houdini, could release death's grip. Christ conquered death because he was the Son of God.

John 14:1-6, 19. Do not be sidetracked by success, materialism, or radio preachers. The only entrance into the Father's house is through Christ.

1 John 3:1-3; 1 Cor. 13:12. No one knows what our spiritual bodies will be like, but, knowing Christ, they will be perfect in every detail.

APRIL 25 - MAY 1

s *2 Cor. 5:1-9.* Being born requires leaving the familiar warmth of the womb; only by leaving this world can we enter eternal life.

m *1 Cor. 15:35-44, 49-50.* Every creation of God is supplied with the equipment it needs – for living on land, in air, under water – or in heaven!

t *1 Cor. 15:51-57.* "Death, death thou hast conquered me:/ 'Twas by thy darts I'm slain,/ But Christ shall conquer thee,/ and I shall rise again" (C. Sower, Jr.).

w *Phil. 1:20-26.* Lord, help us to be so aware of your companionship and presence that whether we live or die will not alter this relationship.

t *Eccles. 3:1-14.* "Oh, how is the time so urgent which God gives us only once" (A. Mack, Sr.). "Time wasted is existence – used is life."

f *2 Sam. 12:16-23.* Although grief is natural, normal, and should be expressed, life marches on. You remain because you still have work to do.

s *Psalm 23.* We need not fear death for God is by our side. "I only know I cannot drift beyond his love and care" (Whittier).

by EARL and VIVIAN ZIEGLER

Teach the Christian view of death

An extra dividend resulting from worshiping together as a family is the opportunity to teach Christian principles. Children learn the scientific facts of life, creation, and death at school. Our privilege and responsibility are to enrich these facts with our Christian faith.

Without the events of Easter, death is final and foreboding. However, through the fact of a risen Savior, death can be interpreted not as the end of a life but as the beginning of a different and more glorious one.

Children ask many questions about death and it is good to discuss them before a loved one dies. What is death? What causes death? What will happen to me after death?

Added help in answering these and other questions can be found in a pamphlet entitled INTERPRETING DEATH TO CHILDREN, by Helen and Lewis Sherrill, published by The National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027, and costing only 5c. A booklet, LIFE AFTER DEATH, printed by Guideposts, Carmel, N. Y., is available for 35c.

Rejoice! he lives!

The inspiration of April with its springtime reminders, blossoming buds, new life, and Easter should make every family a singing family. Express the joy you feel with "I Know That My Redeemer Liveth (No. 448, *The Brethren Hymnal),* "O Joyous Easter Morning" (No. 187), "Joy to the World" (No. 121), "Praise God, From Whom All Blessings Flow" (No. 632), and "He Lives."

To symbolize life after death you may want to use the cross once again in your worship setting. To symbolize the beauty, purity, and vitality of resurrected life, attach several lilies to it or place it beside a blooming Easter plant. Even more effective may be an arrangement of branches of forsythia, pussywillow buds, or peach blossoms, when placed in water in your warm house will be forced into bloom during these two weeks.

Resources

"Think of stepping on shore –
And finding it heaven!
And taking hold of a hand –
And finding it God's hand!
Of breathing a new air –
And finding it celestial air!
Or feeling invigoration –
And finding it immortality!
Of passing from storm and tempest –
To perfect calm!
Of waking and knowing –
'I am at home.'" (Poet unknown)

Because Christ arose –
Men will never bury me.
I will not be placed under ground, in a box, in the cold and dark.
Oh, yes, they may put my body there –
But never me!
Because Christ arose –
I, too, will escape death.
As a cicada, my shell will remain, cold and unmoving, the voice silent,
But that will be merely an empty form,
For I will be released from that frame –
Forever free!
Because Christ arose –
I know what lies ahead.
Someday I shall move from here – not to an unknown place in space
But to a home prepared by Christ,
Where I may dwell in peace and joy with him
Eternally! (VSZ)

CONTRIBUTORS: The pastor of the Peru congregation, Middle Indiana, **Daniel C. Flory,** writes about the Christian attitude concerning death. **A. Stauffer Curry,** who discusses the message of Easter, is the director of family education for the Brotherhood and 1965 Annual Conference moderator. **Joel Thompson,** who for three years was a fraternal missionary to the Church of the Moluccas, teaching biblical studies in a theological seminary on the island of Ambon, Indonesia, is now director of missionary education and recruitment for the General Brotherhood Board. A Church of the Brethren minister and recently pastor of a Congregational church in Oak Park, Illinois, **Merlin Clark** is assistant to the dean, West Branch of Chicago Teachers College; he is also doing sociological research on Chicago's west side and is in charge of public relations for the college and also chairman of the social science department. **Ora W. Garber** is book editor on the staff of the General Brotherhood Board.

THAT MEN MAY WALK AGAIN

Continued from page 9

Leprosarium near Hong Kong, research into the work of a prosthetic branch of the United States Navy Medical Corps, and financial grants from the American Leprosy Mission have helped to keep the research program alive.

During these years of experimentation, Dr. Pfaltzgraff has used many varied materials and a number of techniques. However, he now has been able to standardize to the extent that a major article on one of his techniques was published in the journal, *Leprosy Review*. The article described the method of making and fitting a prosthesis for below-knee amputees. "This method of rehabilitation," says Dr. Pfaltzgraff, "is perhaps the most dramatic in its appeal, but it is not nearly so effective in its total value as the simple sandal or the special shoe we have developed.

"The sandal we use is made very much like the common sandal fashioned out of old tires and used by so many Africans. We have modified this sandal by the addition of an insole made of foam rubber. A local sandal maker has been able to take over the production of this sandal for us.

"The special shoe is made to fit the foot which has a severe deformity. Often this crippling has come about through an advanced or prolonged ulceration. This shoe has a foam rubber inner layer also, and a very rigid sole. The shoe is made directly on the foot of the patient and is technically very difficult to manufacture. It also involves a lot of time in fitting and construction. This shoe has been of real value to our people and has made many of them useful citizens of the community even though they formerly were total cripples."

Recognized as one of the world's leading leprologists, Dr. Pfaltzgraff is currently serving on the staff of the United States Public Health Service hospital in Carville, Louisiana, as chief of rehabilitation. His work involves him closely with the department of plastic surgery, physiotherapy, orthopedics, and occupational therapy.

Now on furlough from his mission post, Dr. Pfaltzgraff will return to Nigeria after one year of service at the only hospital in the continental United States treating Hansen's disease. While eighty-five percent of the leprosy cases of the world are found in six other countries, Dr. Pfaltzgraff indicated that "there are approximately 750 known cases of Hansen's disease in the United States today."

Roy Pfaltzgraff, missionary doctor and leprosy authority

Dr. Pfaltzgraff has not only been making an important contribution to Carville, but he has also been gaining some valuable insights he believes can be put to use in the Nigerian program. "A few years ago," he said, "after we had used the drug, Dapsone, in leprosy treatment, we began to wonder what would be the future of our leprosarium. We thought it might have to be reconverted into a tuberculosis sanitarium. But now it is quite clear that we must assume the task of becoming a rehabilitation center for victims of all kinds of crippling diseases and accidents."

How right this analysis seems! How joyful will be the response of the men and women like Audu and Amina who are yet to be served by the Garkida leprosarium staff. Certainly, there are many persons who are yet to be given new hope for a better life by Dr. and Mrs. Pfaltzgraff and their co-workers.

One can never forget what happened to Mai Sule, when he sought healing at the Garkida institution. Mai Sule came as a young Mohammedan prince. His conversion at the hospital and subsequent decision to stay as pastor-evangelist after his disease had been arrested cut him irrevocably from power, prestige, and wealth in an earthly kingdom. Pastor Mai Sule, first Nigerian to become an ordained elder in the Church of the Brethren, is an outstanding testimonial to the basic purpose of the ministry of the Adamawa Provincial Leprosarium. □

Fiction as an aid to self-examination

THE SPIRE, by William Golding. Harcourt, Brace and World, 1964. 216 pp., $3.95

THE MARTYRED, by Richard E. Kim. George Braziller, 1964. 316 pp., $4.50

HOLY MASQUERADE, by Olov Hartman, translated by Karl A. Olsson. Eerdmans, 1963. 142 pp., $3.00

Whether you observe Lent for a period of forty days or whether, following the recent advice of one churchman, you set aside only a few days for intensive soul-searching, in any case it remains the season for honest self-examination. The traditional use of Lenten readings may be a sufficient guide for the questions you put to yourself. But do not overlook the contribution of some thoughtful works of current fiction.

By way of example, by way of illustrating how recent novels may force a reader to look at himself anew, consider three books published in recent months which deliberately ask the kind of penetrating questions that no Christian dare evade.

THE SETTING for William Golding's latest novel, *The Spire,* is in medieval England. This was the age of faith, a time when monumental cathedrals gave visible form to the aspirations of believers. To Jocelin, dean of one such cathedral, came a vision instructing him to raise a spire four hundred feet in the air, a soaring pinnacle that would point toward heaven. Obsessed with his divine calling, the dean proceeded to use every means available to him to realize his dream.

Obviously, the spire could be raised to the glory of God and thereby inspire men for centuries to come. But what about the dangers to be encountered when there was no solid rock foundation to support so great a mass of timber and stone? From the time the dream was first projected it was known as "Jocelin's Folly," as builders and workers doubted the wisdom of his plan. And despite the good that such a holy symbol might promise, the evil associated with the achieving of any such dream became immediately apparent. Services of worship had to be discontinued; the work of the church almost ceased as the building project moved ahead; the singing of the faithful gave way to the profanity of the workmen. Dark and sordid things happened to the people who lived in the shadow of the slowly rising spire. And Dean Jocelin himself, in spite of his great faith, was forced to ask himself whether his cherished spire, creaking and groaning in the wind, would ever be an aid to devotion or simply stand like a threat of destruction.

In the end the spire was still standing but a man lay broken and dying, tormented by the memories as well as the dreams that judged him. He said, "There is no innocent work. God knows where God may be." The reader, depending upon his own interpretation of the ending of the novel, must decide for himself whether faith or despair prevailed and whether a less ambiguous answer might be given to the efforts of man to express his vision of God.

IT IS a vast leap across the continents and centuries to turn from England in the 14th century to Korea in the twentieth century. But the torturous questions that haunt thoughtful men are still with us and men's hearts are still assaulted by anguish and doubt. *The Martyred,* a novel by Richard Kim, presently a teacher at Long Beach State College in California, tells of the attempt on the part of some Korean officials to learn exactly what happened to twelve Christian ministers who were put to death by communists in North Korea in 1950. In the process many questions are raised, and only some of them answered. The narrator, Captain Lee, is impressed by remarkable evidences of faith

on the part of Korean Christians, although he is not a believer and he can never quite accept the objective reality to which their faith bears witness.

Fourteen ministers had been captured by the communists. Only two were spared. One of these had lost his mind. The other, Pastor Shin, is reluctant to tell all that he knows about the actual facts surrounding the death of the twelve martyrs. Were they really martyrs? Did they go nobly to their deaths? Or did some of them lose their faith, finding it impossible to pray in the face of intense suffering? Did they conclude that God was not just since he allowed his people to suffer so many hardships while the wicked went unpunished?

And suppose that the facts could never be known or that the truth was less heroic than the faithful thought? Might not a lie do more to strengthen the courage of people facing danger than for them to be disillusioned by the truth?

It is clear that the author, while eager to probe deeply into the motivations and assumptions of Christians, is not yet ready to accept the traditional answers that Christians offer. He seems to have greater respect for individual Christians, martyrs or not, than for the reality of the convictions that guide them. Therefore, his well-written novel is hard to classify. It deals honestly with important issues confronting men today. It takes religion seriously. But it leaves many of the most important questions unanswered. Reading it can be an exercise in self-examination.

PICKING up a copy of *Holy Masquerade*, a novel by Olov Hartman, a pastor in the national church of Sweden, a casual reader would see at first what might look to be a series of Lenten meditations. The chapters are headed by quotations from Latin and Swedish liturgies, and the development follows a traditional course between Ash Wednesday and Good Friday. But let the reader be warned that what begins so innocently can end most frighteningly. The story picks up momentum and moves to a shattering climax that cannot easily be forgotten.

Most of the novel appears in the form of a diary, kept week by week through Lent, by Klara Svensson, wife of the minister of a rural parish in Sweden. Though she regards herself honestly as an unbeliever, she is willing to examine frankly and fearlessly the claims of faith. But she is determined also to face the truth about her pious and somewhat superficial husband. With single-minded intensity she lays bare the double-mindedness, the hypocrisy, and the essential shallowness of the minister whom she knows so much better than his parishioners do.

Many a minister will see far more of himself in the character of Klara's Albert than he would care to admit. This can be all to the good if it leads to self-knowledge. But if he turns instead to excusing himself — as Albert does in a concluding section of the novel, he may simply speed the time of his own damnation.

It is Klara, the pagan searcher for truth, rather than her pretentious husband, who finds that removing masks, while it can lead to tragedy, can also lead to wholehearted belief in and identification with Christ. There has seldom been a more honest novel dealing with individuals closely associated with the church. And seldom will one read one that can with more justice be called Christian. — K.M.

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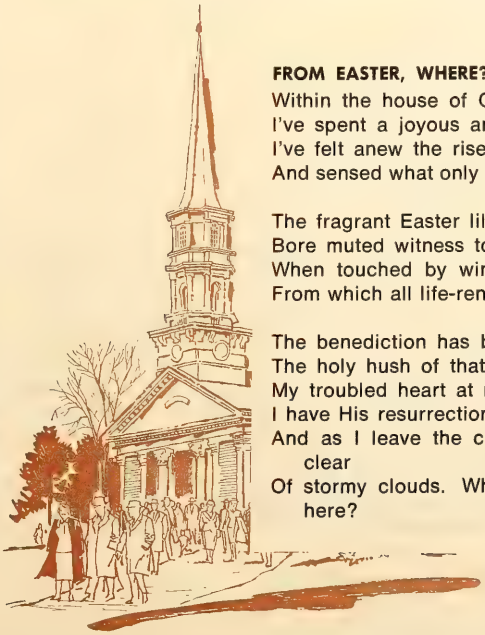

FROM EASTER, WHERE?

Within the house of God, my heart aglow,
I've spent a joyous and uplifting hour;
I've felt anew the risen Savior's power
And sensed what only trusting souls can know.

The fragrant Easter lilies, white as snow,
Bore muted witness to what life can be
When touched by winds of that eternal sea
From which all life-renewing winds must blow.

The benediction has been gravely said;
The holy hush of that glad hour has ceased.
My troubled heart at rest, my fears released,
I have His resurrection from the dead.
And as I leave the church, life's sky seems clear
Of stormy clouds. Where now, O soul, from here?

Ora W. Garber

The Greatest Story Ever Told

IT WOULD be easy — perhaps too easy — to be flippant about "The Greatest Story Ever Told" — starting out with some such comment as, "Ho, hum. Another Hollywood biblical spectacular. So what else is new?"

However, George Stevens, whose guiding hand runs throughout the film as conceiver, producer, director, and co-screenwriter, has given evidence of a seriousness of purpose in approach and publicity that calls for our serious criticism. Thus, it is with a certain amount of sadness that we must report this movie fails as either good cinematography or as propagation of the gospel.

"The Greatest Story Ever Told" almost becomes the dullest story ever told. Running a solid four hours (with intermission) evokes dangers in itself. But it is the pacing of the film that is particularly unfortunate: a slow, methodical movement of scenes and actors that militates against the vibrancy of Christian faith. The fault for this must be laid at the feet of the director. Exceptions to this pacing are the climaxes of the first part and the end of the movie (the raising of Lazarus and the resurrection of Christ), although the effectiveness of these scenes comes largely through the use of the Hallelujah Chorus. These scenes are meant to be, and are, the highlights of the film.

Another problem with the conception is that the story is told completely from a historical viewpoint rather than a theological one. That is, it is a pictorial representation of the gospel narratives with no attempt at interpretation. This approach might have worked at the end of the 19th century, but it lacks a needed sense of authority for our age of anxiety.

Moreover, the gospel narratives, as they deal with Jesus' travels and teachings, cannot sustain a dramatic approach. There are some scenes inherently dramatic — such as driving the money changers out of the temple — but the stringing together of Jesus' sayings leaves something to be desired for cinema form. Also, there are a few glaring anachronisms: as when the film has Jesus saying, "Now exist faith, hope, and love; but the greatest of these is love."

There are several good touches in the film, such as the imagery of the devil-tempter as an old hermit (Donald Pleasance) who continues to plague Jesus throughout his ministry, the earthiness of John the Baptist (Charlton Heston in one of his finer roles), and the casting of Sidney Poitier as Simon of Cyrene. But these are offset by a general lack of motivation on the part of most of the characters. Perhaps it was felt that the story is well enough known that motivation need not be explained, but if someone could come to this film without knowing the story, what the characters do cannot really be defended on dramatic grounds. This is particularly true of Judas (David McCallum), who is depicted as not wanting to betray Jesus, and we are given no indication as to why he then does betray him.

Casting Max von Sydow as Jesus has a certain irony, since Mr. von Sydow is known to us through the introspective films of Ingmar Bergman — especially as the agnostic knight of "The Seventh Seal" and the Satanic Vogler of "The Magician." His characterization of Jesus is plodding and methodical in keeping with the direction of the film. While something of the strength of the man comes across to us, there is an aloofness — a disinterestedness — which keeps us from believing that Jesus really was actively involved with and concerned for this world.

It is becoming increasingly difficult to believe that the movie spectacular, as an art form, can be used to convey the intimateness of Christian truths. For one thing, an observer can get too wrapped up in the game of identifying the star in a cameo role. Experts at this game will be able to get Shelley Winters, who appears for about fifteen seconds as the woman who touches Jesus' cloak. More obviously there were rumbles of recognition across the audience as John Wayne or Pat Boone or Ed Wynn appeared. Content and identification are lost when this game becomes a part of the viewer's purpose and the movie's function.

For another thing, the scope of a wide-screen color extravaganza leads it to a worship of its own technical accomplishments. There would seem to be no reason why this has to be so; yet it is very difficult to avoid, given the spectacular framework. Thus, the viewer becomes impressed with what he sees rather than identifying with or being challenged by it. Also, the financing of such a production along with the expected profits stand ironically over against Jesus' words about selling all you have to give to the poor and taking no thought for tomorrow. □

by Dave Pomeroy

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TEST YOUR SKILL

by Milt Hammer

1 Add the letter in the first column, subtract the letter in the second column, and rearrange the letters so as to form a new word. For example, SHOWS plus E minus W equals SHOES. Now see if you can solve the ones listed below.

(1) STATION plus N minus T equals _ _ _ _ _ _ _
(2) BLIMP plus C minus P equals _ _ _ _ _
(3) TREAT plus S minus R equals _ _ _ _ _
(4) GOWNS plus A minus S equals _ _ _ _ _
(5) TRAIL plus N minus L equals _ _ _ _ _
(6) HEARD plus B minus H equals _ _ _ _ _

2 Place TWO PLUS and TWO MINUS SIGNS in each of the four rows of figures below so that the results given are correct.

(a) 1 2 3 4 5 6 7 8 9 equals 100
(b) 1 2 3 4 5 6 7 8 9 equals 117
(c) 1 2 3 4 5 6 7 8 9 equals 571
(d) 1 2 3 4 5 6 7 8 9 equals 208

3 In place of the X's, supply the names of eight different animals, and spell out eight different words.

(1) X X X X d
(2) s c X X X c h
(3) d e X X X e
(4) X X X X e e
(5) s X X X l
(6) g r X X X
(7) l o X X X e
(8) p X X X X X y

4 See if you can swap-a-letter in the words listed below, and make up six new words. For example, the word BROWN can be changed into BROWS by swapping the letter "N" for the letter "S."

(1) Hotel
(2) Sighs
(3) Guild
(4) Spend
(5) Couch
(6) Shell

ANSWERS

1. (1) MARONS (4) WASON
(2) CLIME (5) TRAIN
(3) STATE (6) BEARD

2. (1) 123 plus 45 minus 67 plus 8 minus 9
(2) 12 minus 3 plus 45 minus 6 plus 78 minus 9
(3) 123 plus 456 minus 7 plus 8 minus 9
(4) 1 plus 234 minus 5 plus 67 minus 89

3. (1) BEARS (3) ACORN
(2) SCRATCH (4) GRAPES
(3) DRAGON (5) TACKLE
(4) GOATS (6) OTTER

4. (1) Moth (4) Sweet
(2) Sighs (5) Cause
(3) Build (6) Smell

EVERYWHERE YOU LOOK — IN APRIL — YOU FIND SOME NEW PLANT OR FLOWER CALLING OUT TO YOU, "WATCH ME GROW!"

In Brief

ON THE AIR

A "first" in religious television in California is the series of programs, "Capitol and Clergy," which began in February. Jointly sponsored by the Northern California Council of Churches, the Council of Churches in Southern California, and the Sacramento-Stockton Councils of Churches, each program is broadcast on major stations in communities throughout the state. State leaders discuss key issues with clergymen. The fourteen-week series of half-hour programs is being produced in the studios of KCRA-TV, Sacramento. Topics in the series include: "Can You Legislate Morals?" "Capital Punishment," "Divorce Reform," "Campaign Ethics," "Revolt on the Campus," "Violence in the Streets," "Censorship and Pornography," and "Religion and the Public Schools."

PERSONAL MENTION

Bert G. Richardson, executive secretary of the North and South Carolina and the Tennessee and Alabama districts, has been named to the executive board of the North Carolina Council of Churches. He is also chairman of the council's committee on ministry in the state and national parks. . . . **Charles F. Rinehart,** Campobello, S. C., pastor of the Melvin Hill Church of the Brethren, received the Distinguished Service Award from the Kiwanis Club.

Wendell C. Bohrer, pastor at Morgantown, W. Va., was invited by President Johnson's Chaplaincy Committee for the House of Representatives, through Congressman Harley Staggers (W. Va.), to represent the ministers of the state during May 1966 in having the opening remarks and the invocation before the opening sessions of the House of Representatives. . . . **William G. Willoughby,** professor of philosophy and religion at Bridgewater from 1950 to 1963, will return Sept. 1, 1966, to head the department. Dr. Willoughby was coordinator of Brethren Colleges Abroad in 1962-63. He then lived in Marburg, Germany. In 1963 he became director of the European program of the Brethren Service Commission. He will continue in this post until September 1966.

T. Wayne Rieman, head of the Manchester College department of religion and philosophy, is making a six-month tour of Europe and the Holy Land. Dr. Rieman has been granted a sabbatical leave by the college during the spring term in order to make the trip. He is accompanied by Mrs. Rieman. A special feature of the trip will be approximately six weeks of study at several schools of archaeology in the Holy Land and in the American School of Oriental Research. The Riemans plan to visit ancient cities and churches in the Near East founded by the apostle Paul.

WE'RE GROWING

The circulation of the MESSENGER continues to increase as more and more churches are adding new subscriptions. The printing order for the April 1 issue was 44,000 and the prospects for steady growth are encouraging.

On Feb. 28 **Ray E. Zook** retired as executive secretary of Southern Indiana. **Galen T. Lehman,** retired regional executive, has been named to fill the vacancy. . . . **Philip E. Trout,** assistant professor of music at Bridgewater College for the past seven years, will become head of the department upon the retirement of **Nelson E. Huffman** on May 30.

Raymond Risden's correct address is 1731 N. W. Thirty-eighth St., Oklahoma City, Okla. It was incorrectly given in the Yearbook. . . . **Mrs. Laurie Kingery** of the Olympia church, Wash., was coordinator of the Washington State Legislative Conference, held Feb. 7-8 at Olympia and sponsored by the Washington Council of Churches.

OPPORTUNITIES

Fourteen of the **Dead Sea Scrolls** will be on display in six U. S. cities this year. They have already been on exhibit in the Smithsonian Institute in Washington and will be seen later in Philadelphia, Baltimore, Berkeley and Claremont, Calif., and Omaha, Nebr.

Individuals and churches having books they might want to contribute to the **new library** in the Pontiac church, Mich., should write to Mrs. Leatha Thrasher, 1311 Mt. Clemens Road, Pontiac, Mich. . . . Lois Cooprider, 1522 N. W. 17, Oklahoma City, Okla. 73106, is trying to locate someone who could give her information about the **Browand or Provont family.** She is especially interested in knowing when they came to this country and where they first settled. She will be glad to exchange information about the family.

THINGS TO COME

The **Middle River church** in Virginia will dedicate its new sanctuary on April 25. D. Howard Keiper, a former pastor, will speak in the morning and Robert Sherfy in the afternoon.

CALENDAR

April 18	**Easter**
April 25	**National Christian College Day**
April 25 — May 1	**Mental Health Week**
May 2-9	**Christian Family Week**
May 3-5	**District Leaders' Conference**
May 7	**May Fellowship Day**
May 9	**Festival of the Christian Home (Mother's Day)**
May 23	**Rural Life Sunday**
June 6	**Pentecost**
June 6	**Annual Conference Offering**
June 13	**Children's Day**
June 20	**Father's Day**

DEATHS

Curry, Annie S., Palmyra, Pa., on Jan. 3, 1965, aged 76

Evans, Lizzie, Sheldon, Iowa, on Jan. 3, 1965, aged 81

Fausnacht, Mary B., Palmyra, Pa., on June 10, 1964, aged 73

Forry, Gertrude E., Palmyra, Pa., on Sept. 6, 1964, aged 47

Kauer, Herma, Kansas City, Mo., on Jan. 7, 1965, aged 67

Kessler, Mary, Astoria, Ill., on Dec. 26, 1964, aged 58

Liepke, Arnold, Cando, N. Dak., on Dec. 20, 1964, aged 46

Locke, Effie A., New Castle, Ind., on Oct. 29, 1964, aged 80

McCoy, LeRoy P., Albia, Iowa, on Aug. 14, 1964, aged 62

Marberger, Charles F., Palmyra, Pa., on July 21, 1964, aged 90

Martin, Lizzie V., Palmyra, Pa., on Aug. 5, 1964, aged 92

Matile, Mary Buck, McPherson, Kansas, on Oct. 9, 1964

Maxcy, Delilah, Chico, Calif., on Dec. 18, 1964, aged 100

Meashey, Velma M., Hershey, Pa., on July 17, 1964, aged 54

Miller, Frank, Longmont, Colo., on Jan. 6, 1965, aged 92

Moist, Naomi B., Lebanon, Pa., on Jan. 13, 1965, aged 72

Mummert, Elias, York, Pa., on Oct. 4, 1964, aged 68

Peffley, Jesse D., Clayton, Ohio, on Dec. 23, 1964, aged 76

Rairigh, Blair W., Baltimore, Md., on Aug. 22, 1964, aged 67

Riggleman, George E., New Market, Va., on Jan. 3, 1965, aged 82

Sayre, Rose C., Empire, Calif., on Sept. 26, 1964, aged 77

Schmenner, Charles H., Baltimore, Md., on Oct. 19, 1963, aged 80

Showalter, Lerty I., Martinsburg, Pa., on Dec. 29, 1964, aged 66

Sipherd, Hugh, Empire, Calif., on Sept. 18, 1964, aged 87

Stultz, Minnie A., Baltimore, Md., on April 25, 1964, aged 91

Yancy, Emma J., Braymer, Mo., on Dec. 25, 1964, aged 94

Throw open the doors!

"Unbar the doors! Throw open the doors!"

These are the words T. S. Eliot gives to Thomas a Becket in his play about the martyrdom of that 12th century archbishop. Near the end of the drama, when the king's henchmen have come up to the doors of Canterbury Cathedral, prepared to take Becket's life, his priests run to bar the door of the church, so that their archbishop can be safe while he remains in the sanctuary.

But their leader gives them different instructions. The doors of the church should remain open. He says, "I will not have the house of prayer, the church of Christ, the sanctuary, turned into a fortress . . . The church shall be open, even to our enemies. Open the door!"

Would that the archbishop's cry might still be heeded. In far too many instances the doors of the church are barred, not only against its possible enemies, but even to some of its would-be friends.

Some churches are afraid really to open their doors because the men and women inside want only a sanctuary for their own safety. So they take action in council which says, in effect, "Bar the door. Keep out the unwanted. Protect us from the strange, the undesirable, the unknown."

Some doors are closed because the church misunderstands its mission — which is not to flee from the world but to be open to the world, not to wall itself off from the world but to serve the world.

Some church doors are barred because men and women have patterned it after themselves and not after Jesus Christ. They insist that it is their church, for persons of their color, their language, their nation, their cultural level, their economic status, or their understanding of religion.

Some churches have closed their doors because they disregard the swirling waves of humanity around them, holding on to forms and phrases that are no longer meaningful. They are sincere but aloof and, therefore, irrelevant.

Why are so many doors barred? The traits we mention are symptoms of a serious sickness in the church. They reflect a failure of nerve, a lack of faith. Christians have apparently forgotten the central fact about which all their beliefs center: that Christ has already won a victory over fear and death. Not only the stone before his tomb, but every door has been shaken loose. If Christ's resurrection means anything to the church, it should insist that the church has nothing to fear and its doors, therefore, should be unbarred and open, "even to our enemies." — K.M.

Whatever the weather

Every day since last October there has been a daily conversation between Washington and Moscow. This is not the famous "hot-line" kept in readiness for direct contact in case of emergencies, but a routine exchange of information about the weather. So far the operators on each side have not seen each other but they recognize each other's voices. They converse in English.

Surely there is need for more frequent conversation between the U.S.A. and the U.S.S.R. No doubt a good way to begin is with the weather. That is how many conversations start. But only the most casual end there.

Why not a regular daily discussion in more depth — but still friendly, of course — about some of the issues that divide East and West? Why not go on from the weather to explore ways of negotiating a settlement in Vietnam, for instance? If we hurl insults and threats at each other, if we resort to attacks and counterattacks, retaliation and recrimination, we can so quickly escalate our disputes into a disaster no one can survive — whatever the weather. — K.M.

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This is the kind of Bible reference book teachers and parents have been hoping to find — a Bible reference book youngsters themselves can use. Even the youngest Bible student will love looking at the hundreds of colorful pictures. Children 7 to 12 will be fascinated with the Bible facts and stories because they are written in their own language. Size 8 x 10 inches. $3.95

WHO WANTS WILLY WELLS? *Gina Bell*
When Willy Wells learns a new baby brother has been added to his family, he begins to feel alone and rejected. Searching for a place to feel wanted he goes to grandma's and then to Uncle John's. Then, deciding to go home, Willy finds that this is where he is really wanted, and moreover, that he honestly likes his new brother. Ages 4-8. $2.00

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LOOK FOR THESE FEATURES IN THIS *messenger*

THE LAST DAYS *of Jesus' ministry have been variously represented in the world of master artists, including Rembrandt. A selection of his paintings and drawings is featured on pages 1-7.*

THAT MEN MAY WALK AGAIN. *There is new hope for persons crippled by leprosy, thanks to the work of mission doctors like Roy Pfaltzgraff.* by Joel Thompson. page 8

THE CHRISTIAN WAY OF DEATH. *Death comes to everyone, but Christians can learn to live beyond death and above death.* by Daniel C. Flory. page 10

ONE MILLION PEOPLE IN NEED *constitute an obvious mission field, in danger of being neglected by those near at hand, according to one observer. Merlin Clark "speaks up."* page 14

THE MESSAGE OF EASTER, *a meditation on the meaning of eternal life.* by A. Stauffer Curry. page 22

OTHER FEATURES include a special report on responses — pro and con — to the new youth curriculum (page 17), reviews of three recent novels (page 26), and a critical look at Hollywood's treatment of "The Greatest Story Ever Told" (page 28).

COMING NEXT

Pictures and text describe a seminary program of clinical training for future pastors. . . . The deeper meaning of motherhood is explored in a meditation for Mother's Day by *Sherwood Eliot Wirt. . . . Grant Stoltzfus* maintains that sex is a gift to be guarded. . . . *Rufus King* explains why he thinks a will is necessary. . . . *Lucile Long Strayer,* in a review article, describes the world of C. S. Lewis. . . . Recent efforts to abolish the death penalty are the subject of a special news report.

VOL. 114 NO.

Sex is a gift to be guarded

messenger

CHURCH OF THE BRETHREN 4/29/65

The Real Mother's Day

page 3

Readers Write

WHY WASTE PRECIOUS TIME?

In answer to a recent article by Wilbur Dunbar (Feb. 18) let me simply say, "Wilbur, you and I served shoulder to shoulder in CPS for the better part of four years. I don't feel that any minister needs ask forgiveness for foregoing that rare experience or a similar amount of time in any branch of service."

In view of the shortage of clergy nationwide and worldwide, why waste precious time of young men who are training to correct this deficit? The rest of us can try to please Caesar, if he insists, and bless him for allowing my minister to serve God.

HENRY A. CAMPBELL

Kokomo, Ind.

DISCONTINUE THE DRAFT

I do not feel that a minister is any less of a Christian because he has not served "twenty-four consecutive months in the national interest." More humbleness would not hurt any of us, but I see no reason for all present ministers to repent and all future ministers to be forced to do two years of voluntary service.

Instead, I feel that the approach should be that we would exert our efforts to discontinue the draft. Then there would be no draft dodgers as Mr. Dunbar worries that our ministers are. Those who choose to serve the country could do so, and those who choose to serve humanity could do so, whether it would be as a teacher, minister, doctor, or social worker and whether it would be as a profession or only two years of voluntary service.

KEITH H. WORKMAN

Orrville, Ohio

REFUSE SPECIAL EXEMPTION

We ministers who have objected to being treated as different from the people of our churches ought to from a clear conscience seek the ending of special treatment. . . .

Why have we accepted exemptions when we could have served along with others of the church as our own consciences directed? I am not suggesting that accepting an exemption was cowardly, but I realize that it was a way out, a way of implying that I was different and somehow deserved this special recognition.

We can at least encourage those who plan to enter the ministry to engage in two years of BVS or alternative service as a part of their preparation for their work. We can also urge the government to stop granting ministerial deferments for those who plan to enter the ministry or are in the ministry and are eligible for drafting. Conscription demands two years of a young man's life regardless of what type of work he plans to enter. I feel that it may be as important for those young men who plan to enter the ministry to engage in BVS or alternative service, as it is for other young men of the church.

DEAN KINDY

Creston, Ohio

THE MINISTRY A POSITIVE WITNESS

In facing the challenge of the draft one is faced with the opportunity of giving more than a negative response to the call to arms. One is also challenged to ask, "How can I present a positive, lifelong witness to the way of the cross in every circumstance of human conflict?" Obviously the ministry provides such an opportunity. . . .

According to the Selective Service Law one is to apply for the lowest classification to which he is entitled. In my case this meant IV-D, or a ministerial exemption. However, I felt I had to come to grips with the issue conscientiously. I was personally convinced that the ministry offered an excellent form of alternative service on a lifetime basis, but I felt this must be clarified before my draft board. So I informed my draft board that I would apply for a I-O classification should my ministerial status change, because I was conscientiously opposed to war as a method of solving human conflict and would be using the ministry to advance this conviction.

The result was disastrous. The board refused to grant any CO classifications and this statement made the granting of a IV-D classification equal to a I-O. I struggled with the draft board over this issue until I was well into seminary training.

I mention this experience because I sense in Brother Dunbar's remarks the feeling that "exempted pastors" have not given their "pound of flesh" to the public as he seems to feel they should. However, the conscientious pastor gives his "pound of flesh" again and again throughout his ministry as he courageously witnesses to Christ's way in the face of prevailing attitudes and patterns of behavior in society. Surely, there is more than one way in which we "share the common burdens of the day" in this matter of peace and war. No pastor can honestly deal with the demands of the gospel and remain aloof.

If the ministry is just another professional career and is not an adequate form of "alternative service," then the exemption of pastors should be reconsidered. This matter should be reviewed if for no other reason than to clarify its purpose within the whole frame of the Selective Service system. Personally, I believe that the ministry is as valid as many I-W projects for alternative service and it doesn't end in two years but lasts for life.

If Brother Dunbar feels a barrier between himself and a pastor who has been exempted on these grounds, I suggest he "take a hard look" at his own presumptions which may be causing the trouble more than some imaginary ministerial privilege.

E. STANLEY SMITH

Akron, Ohio

MESSENGER, Vol. 114, No. 9. April 29, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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BY RULE OF GREEN THUMB

She put it simply: "Keep the weeds away,"
to have a flower garden. Grandma knew
how faithfully perennials will stay,
how seed will sprout where last year's flowers grew.
This came with years of garden care, with sod
swapped in a clump from neighbors for its start
of purple blossom, with late rains when God
let Grandma's plants have water. She took heart
and kept the weeds away, let roots have room
for growth of choice selections springtimes past
contributed to make this autumn's bloom
old-fashioned with quaint promises to last:
"The root you want will sprout and bloom and seed,
Tending to flower because you pulled the weed."

— Myrtle Chance Allen

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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PHOTO CREDITS: 2 "The Bath" by Mary Cassatt, courtesy of The Art Institute of Chicago; 5 Religious News Service photo; 6 Max Tharpe; 11 Philip Gendreau; 16 Don Honick; 19 illustration by Janie Russell; 21, 22 Bruce Bennett

ABOUT THE COVER: The drawing was done by Mary Cassatt (1844-1926), often called America's greatest woman painter. The background was photographed from a towel homemade nearly two hundred years ago. It was shredded from flax, spun into thread, and woven into cloth — all by hand.

the real mother's day

by SHERWOOD ELIOT WIRT

If I were hanged on the highest hill,
I know whose love would follow me still.

When Rudyard Kipling wrote these words, he was not simply being sentimental about his mother. He was touching upon reality. Whether we admit it or not, the one stable element in human society, the one great civilizing force of history, the one fountainhead of morality, has been neither school nor church nor hall of justice but the concern of a mother for her young. The picture of Hannah kneeling in the primitive temple of Shiloh, her lips moving in silent prayer for the child yet to be born, is the classic stance of motherhood.

Since that early day the church of God which mothers helped to build has remained a sanctuary where their hopes and longings have been planted and watered and where they have born fruit. That is another way of saying that the Christian faith has developed and encouraged the finest in human motherhood through the centuries.

Converts to Christianity from other faiths, such as Sundar Singh of India and Masahisa Uemura of Japan, have paid tribute to their non-Christian mothers, telling of the devotion they showed in fulfilling their vows to the idols and deities of their respective cults. Women of great character, they obviously were, greater, by any measure, than the images they worshiped.

Jesus of Nazareth, by contrast, added a whole new dimension to motherhood. He taught mothers the meaning of their vocation. More than one historian has described him as the emancipator of the sex. I once heard the evangelist Billy Graham remark, "If I were a woman, I would run to Christ. He is the best friend womankind ever had." The mothers of ancient civilizations, as they appear in the records, displayed many virtues, including heroism and self-sacrifice; yet so often something seems to be missing from their makeup.

The concept of motherhood that we draw from the history of the church is of a different cast. The Christian mother is seen to be tender without forsaking firmness, gentle without becoming flabby, loving without yielding an inch to unrighteousness. She does not think of herself as a heroine, nor does she coddle her young as a "doting" parent. She thinks of herself, like Mary, as the handmaiden of the Lord, as a steward, responsible to God for the upbringing of children who will honor and glorify him with their lives.

Monica, the mother of Aurelius Augustinus, was a Christian woman who (like many in our own day) went through some heartbreaking experiences in child rearing. She was one of those of whom Joaquin Miller wrote, "The greatest battle ever fought . . . was fought by the mothers of men." Her husband was a pagan with no interest whatever in Christ or the church, and her teen-age son drifted into an immoral life. Yet Monica was a woman who believed in Jesus Christ, and she prayed for ten years. So far as we know, her husband was never reached, but her son became St. Augustine, and the world is her debtor.

Susannah Wesley, the mother of John and Charles Wesley; Mary Edwards Dwight, the mother of Timothy Dwight; Nancy Hanks, the mother of Abraham Lincoln: these and many others have made motherhood a sacred vocation that has blessed all humanity.

Now, it is clear that many questions facing mothers in the year 1965 differ from those with which their grandmothers and great-grandmothers dealt. Ours is a day in which the individual is losing his significance; where the demographic explosion is making masses out of persons; where the psychiatric social worker is forcing us to speak sociologically, to think of sibling relationships instead of children and of units and groups rather than persons.

A mother is no longer worshiped on a pedestal as the noblest work of creation; she is catalogued as a unit of society who is (until she is proved incompetent) entrusted with the responsibility for other social units, namely, her own offspring.

What are the problems that are being raised for mothers today that our own mothers did not have to contend with? Consider the increased availability and hazard of motor transportation; the new leisure; television; racial adjustments; limited floor space; hazardous traffic problems; the free flow of money in an affluent society; the stepped-up advertising programs of the tobacco and liquor industries; the enormous expansion of the drug market; social misfits loose on the streets in alarming numbers; the invention of new and synthetic ways of seeking thrills; the rush for status symbols; automation; urban blight; the lack of adequate city recreational facilities; oral contraceptives; the disappearance of the countryside — and these are only a few!

To be sure, the mothers have not been idle. They have organized to meet emergencies; they have helped to provide, particularly in the areas of health and education, the greatest benefits of any society in history. Yet even as they have labored, other social forces in North America have been at work; juvenile problems have soared to an all-time high; crime has jumped ten percent each year; sexual laxity has thrown Western society into a moral crisis. And everywhere there are new questions!

Now, in all fairness, it ought to be reported that in some quarters the mothers themselves are being blamed for some of these ills. Do you remember the things Philip Wylie wrote about "momism" in *A Generation of Vipers?* The church has had its say about working mothers and with some reason, perhaps. Yet let me ask, Where would the labor force of our century be without the working mothers? What would happen to commerce and industry? Be realistic. To order them back to their homes and to return to the economy of 100 years ago, to the black stockings and knickerbockers for schoolchildren, and the daily tasks of homemade bread and jam (to say nothing of ice cream) are just not feasible.

The first step in motherhood, as every mother knows, is to face reality with the family she has, not with some ideal color advertisement of what family life used to be like or ought to be. And she will very soon find that, while the questions are all different in our century, most of the answers are the same that they have always been.

Successful motherhood in 1965 is built upon the same spiritual foundation that it had in the beginning. The opportunity to inculcate ideas of truth, love, courage, justice, equality, and faith are as present as they ever were. The standards of value that existed in the time of Christ are the same standards of value that exist today, despite all the prurient writers, the sex merchants, and the "new morality" theologians.

Right is still right and wrong is still wrong; the Ten Commandments have not been abrogated. The slaughter of the children in Bethlehem was no different in God's sight from the slaughter of the missionaries and African Christians in the Congo. A hit-run crime at First and Main Streets is no different from the crime of Macbeth or of Joab. An act of mercy in a Judean cave is no different from an act of mercy in a ten-story modern hospital. Nor has the responsible relationship of the mother to the child changed in an age of psychological "mother-figures" and artificial insemination.

Yes, the questions are all different, but the answers are the same. If this fact could be driven home to the millions of young mothers who are starting the long haul, it could turn Mother's Day into something more than a floral fiesta.

God, and only God, can give to motherhood the depth and breadth of character needed for an age which talks about the "Great Society." A He-

brew chaplain once pointed out that, under the English code, all statutory law is based on common law, all common law is based on moral law, and all moral law is based on divine law. Giant social experiments behind the iron curtain aim to prove this thesis false. But who would relish the prospect of learning his morals and his jurisprudence from a tyrant?

Our highly industrialized society does bring to the surface some problems that baffle the experts, let alone the preachers. How, for example, does the gospel of Christ bear on the question of railroad featherbedding or the arrangement of shifts in a factory? How does a church pronouncement help in these issues?

But in the matter of a mother's relation to her child, the Christian approach is still limpid and clear:

> "Train up a child in the way he should go, and when he is old he will not depart from it."

What is the way he should go? Robert Browning put it:

> "I say the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the world and out of it."

And Whittier added this observation:

> "We search the world for truth, we cull
> The good, the true, the beautiful,
> From graven stone and written scroll,
> And all old flower-fields of the soul;
> And, weary seekers of the best,
> We come back laden from our quest,
> To find that all the sages said
> Is in the Book our mothers read."

A few years ago child psychologists and religious educators were claiming that theological concepts should not be taught the young child, that youngsters could not possibly grasp these issues until they reached high school. Such claims have since been exposed as anachronistic. The whole history of the church is, in fact, against it. It is true that the mother needs all the wisdom she can get, all the spiritual discernment that she can receive, to drop the seed of faith in the heart of her child. But, if she neglects to do just that, she is depriving her child of the most useful, and most glorious, asset of his future life.

What the child needs is Jesus Christ as a friend and a guide in his emerging life, not a Christ who is a mere "good fairy" of pretty tales, nor yet a Christ who is forever shaking his finger at us, but a Christ "in us" with the whole Bible behind him, the whole church behind him, and the whole home behind him.

As the years of motherhood pass, the mother's influence is cumulative. Her steadfastness of faith becomes the standard of reference by which the child builds his concepts of reality. He matures but he does not forget. He drifts, even, for this is the world, but not without the inner feeling that one day he will return. And the rock-bottom convictions that make up the difference between a good life and a bad life are still the same. A good mother is still a blessing to all mankind and a bad woman is still a reproach to her sex.

The joys of motherhood are many, but surely there is no greater joy than this, to see the fruit of one's womb stand before his or her Maker and acknowledge the Lordship of Jesus Christ. This is the real Mother's Day, the day for which she was born, the day for which she entered into marriage and bore her child. This, too, is the hope of the future, for in all the marvels and risks and terrors of the space age, the place of motherhood is secure, and where there is life, there is hope. □

Civilization

by Grant Stoltzfus

SEX IS A GIFT TO BE GUARDED

SOMETIMES we feel like the woman who lifted her eyes from the evening paper, looked with confused face across the living room at her husband, and said, "It seems to me as though this is one of those centuries when everything went wrong."

Now of all the things that go wrong in our confused and confusing world, none, it would seem, is more pervasive than sex. What is right and wrong here? Who says so and why?

There are many signs that all is not well with our sex mores. There is, for example, the increase in illegitimate births among teen-age girls from 8.4 per thousand in 1940 to 16 per thousand in 1961. Social scientists report a marked increase in venereal diseases among teen-agers.

There is the fairly widespread notion that sex is a purely private affair, that nothing is inviolable or sacred, nothing absolutely forbidden. We are told — and by people with academic degrees — that a new morality is needed to fit the times of new freedom.

The count on campus

Colleges from time to time find that they must stand up to be counted. This happened when the president of Vassar College, Miss Sarah Gibson Blanding, addressed her assembled students in April of 1962. She had been asked to interpret the college catalog's statement which said, "The college expects every student to uphold the highest standards." As a part of the interpretation of this statement, she said that premarital sexual relations are immoral and that any student who could not live up to the college standards in these matters had better withdraw voluntarily.

The commotion which this statement caused in the press and on college campuses elsewhere would make a long story. While strongly supported in her position by parents and large segments of the public, she was also challenged. One counterthrust was the assertion that since sex and sex conduct on a college campus are purely private affairs, the only real scandal is the attempt made to restrict privileges — even those privileges which turn out to be wide-open invitations to immorality.

Of course, the skirmish on campuses is only one phase of the sex controversy being waged on a wider front. The legions arrayed against society's sex mores include, writes William Graham Cole in *Sex and Love in the Bible,* the band of "so-called beatniks . . . who divide their time between drinking at bars and being 'on the road.' . . . They seek to drain the last drop of sensation from each cup that life proffers to them."* The opposing forces also include writers and essayists who say the time has come to change all moral standards. Sometimes these would-be innovators are reinforced by experimental psychologists who compile data on the sex life of mammals in general and apply it to humans in particular. And there are psychiatrists and psychotherapists who tell us that the sooner we get rid of inhibitions the sooner we will get rid of guilt. And they tell us we must get rid of guilt for our mental health's sake.

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* *Sex and Love in the Bible* by William Graham Cole, Association Press. Used by permission.

In a word, we are told: "We have grown up. Let us, therefore, discard religion and ethics, which are valid for the childhood of the race but can now be replaced by the responsible pursuit of scientific truth."

Any word from the Lord?

In all this confusion, debate, and battle over the centuries-old question of sex, what does the Christian faith have to say? Is there any word from the Lord? I believe there is. I believe there always has been a word from the Lord on this topic, even though the word has not always been clearly understood and not always very well communicated by its chief guardian, the church.

The Bible is our source book for the unique view in all human history which tells us that sex is a part of the grand creation by a loving Creator. This record begins "in the beginning" and sees the creation of male and female not as a punishment, as the Greeks held it to be, but as a positive good. Man is created in the image of God. According to the scripture, sex is a gift and sex in the divine plan is good; it affords companionship or community and provides for the ongoing of the race. Marriage provides a setting for sex, although the Bible does recognize a high place for the unmarried.

Sex is not only a gift that is good; it is also clear from the Bible that sex is a gift to be guarded. There are good and bad uses of it. There is a right and wrong way to use this most creative, this most beautiful of human endowments. Premarital and extramarital sex relations are contrary to the will of God. Such acts are not only unsatisfactory. They are wrong. Much of our society today has not learned this. Every time a person indulges in this wrong use he makes himself less able to do right. He mars the image of God; the consequences are eternal.

Freedom that does not free

We live in a sex-saturated age (witness the advertisements, songs, fashions, and art), but we also live – and here is the paradox – in a sex-starved age (witness the fracture of homes, the spread of homosexuality, the loneliness of men and women).

In desperation modern man strikes out for freedom. But *Time's* lead article on sex (January 24, 1964) states, "The new sex freedom in the United States does not necessarily set people free." An article, which appeared the same week in *Christian Century,* sizes up the situation like this: "Young people today are losing control of their lives. They are having babies when they don't want them. They are getting married before they really want to. They are taking jobs before they are adequately prepared for them. And this is the new freedom! But freedom is precisely what is being lost."

We can only conclude that if sex is a gift to be guarded, the laws of God which govern it must be obeyed. Along with the gift comes the obligation to use it wisely. For this God promises his grace and his blessing when we cooperate. We have the assurance of God that he sanctifies man and woman in a permanent marriage bond.

We live in an age of knowledge and the diffusion of knowledge. We must affirm that character is more important for success in marriage than, if you please, detailed knowledge of the human anatomy. (It ought to be said that character and knowledge can and should be found together. There is, however, a priority of character that should never be overlooked.)

Persons who want pat answers on petting and lovemaking might be able to supply these answers themselves after they have seen the true nature and purpose of sex in the plan of God. We live in a society where men sacrifice the future for the sake of the present. Successful marriages are made by persons who sacrifice the present for the sake of the future.

If a car is to reach its destination safely over the hills and around the curves of today's highways, brakes are as essential as a motor. Automobile engineers, it is said, build brakes three times more powerful than the motor. Christians should show as much wisdom in their discipline of sex.

We live in an age when people will have what they want, and they will have it right away. For youth, it is a part of wisdom to know that true love says wait. For in waiting we are tested, and in meeting the test we become stronger and more mature. We are making ourselves ready for a great venture that is worthy of us as children of a loving God. We are taking the long view – even into eternity itself – when we guard this high gift of sex so well that we can give as much as we get on our wedding day. □

by Rufus B. King

IS A WILL NECESSARY?

SEVERAL years ago a rather well-to-do church member said to me: "I don't have a will and I don't intend to have one drawn! I have planned for the disposal of my estate without a will. A will isn't necessary!"

The person who made this remark was in his early sixties and had a sizable estate to dispose of. He was a family man with a wife and four grown children and several grandchildren. He had been a farmer and businessman and through the years had developed from his surplus funds a private lending business with mortgages, short-term notes, and other holdings. His home was equipped with an office where these transactions took place with a fairly consistent flow of customers. He was a man of intelligence, reasonably knowledgeable in the field of finance and he gave evidence of concern for his family's welfare.

The statement of this man has stayed with me. Similar statements have been made by others during the fifteen years that I have been related to some phase of estate planning and fund-raising.

Does a person need to have a will? Is it desirable to have a will? The first question especially has tantalized me as I have thought about the farmer-businessman referred to.

I have put the question to estate counselors, attorneys, trust officers of banks, and tax advisers. In group meetings with people of my profession I have raised these questions and listened to the answers.

Regardless of what alternate techniques a person may use to settle his estate, the overwhelming evidence of these advisers and of the literature on the subject points to the desirability of having a will as the final capsheaf in estate planning. It is the final instrument to carry out one's estate plans. It should take into account any actions, prior plans, or situation that would

make for consistency within this final instrument, the will, and eliminate legal conflict.

Joint ownership with right of survivorship has been assumed by some to eliminate the necessity for a will. This may be partially true. If one's estate, however, is large enough to be subject to federal estate taxes ($60,000 exemption), joint ownership as such may result in taxes and additional settlement costs on the estate of the survivor which might be avoided by use of a will. Taxwise, joint ownership may become very complex when the estate is large.

Likewise, the establishment of a trust as a means of arranging one's estate may be good and appear adequate in a given situation. Seasoned advice and experience, however, suggest that a will is still desirable. It should be a part of a comprehensive estate plan as the final word. It should recognize what property and rights have passed or will pass outside of the will. Trusts, life insurance options, and gifts of consequence should be taken into consideration; the laws of the state in relation to various items held in joint names should be considered.

The advantages of having a will are obvious, then, for anyone of full age, sound mind and memory, who owns property. Within the laws of the state a person through a will determines who is to receive his property in the event of his death. He is able to choose who is to manage his affairs after death, and as a rule the administration will be simpler and more economical than if a state-appointed administrator has charge of the estate. In addition, he is able to take advantage of tax-saving devices, especially if the estate is substantial.

Without a will his estate is distributed according to the laws of the state. This distribution is designed to be logical but it is inflexible. Certainly it is without regard to the wishes of the deceased.

For a Christian it would seem especially desirable to have a will. It, in effect, becomes a final statement and summation of his Christian concerns.

It is generally accepted that in case of death one has an obligation to his family and their future needs as a basic consideration. A will is an important instrument in making such provision just and equitable.

But there is also the element of Christian stewardship of possessions in estate planning beyond the needs of the family. Annual Conference in 1954 spoke to this in a statement adopted as policy for its members: "We now call upon our members as they make their wills or otherwise plan for the distribution of their accumulated possessions to express their Christian faith by providing resources for the work of Christ's kingdom." State and federal tax laws generally tend to support and encourage the carrying out of such plans.

The privilege of disposing of one's property by will is an option granted by the state. To exercise this option would seem to be desirable from a practical point of view. Perhaps of equal importance for a Christian is the opportunity that a well-written will provides as a channel of Christian witness. □

A MOTHER PRAYS

by Emily Sargent Councilman

Father, teach them how to grow
Through every loss and pain.
Let your comfort give them strength
To make all sorrow gain.

And with each small or great reward
When they have earned success,
Give them humility of heart
And growth in graciousness.

Let them know your joy and peace
Wherever life may lead;
And through them bring your healing love
To meet our hurt world's need.

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bare hands

by Helen [illegible]

Throw off your canvas gloves
And thrust bare hands
Into the ground,
Loosening brown earth.
Feel closely
Summer's crustiness,
The sogginess of too wet earth,
Or rocklike toughness
Of land long without rain.

If stray thorns
Decaying into dust
Still scratch —
Well, let them scratch.
Cry not with pain
But pleasure.
To feel is life!
Feel well, and feel again.
You are of earth.
Earth is of you.

Throw off your rubber gloves
And feel the joy of work.
Hot slippery dish water,
Hot stinging scrub water,
Bright mirrored porcelain.

In spring
Hang up damp clothing
Pulling in the wind.
In summer
Limp clothes
Baking in the sun.
Shake out frosted autumn clothes
Crackling in crisp air.
Winter is dark basements
And memories
Of wind, sun, frost.

Take off your white dress gloves.
Extend bare hand
To clasp bare hand.
Alone we came.
Alone we will go.
The time between reach out.
Touch. Feel.

Give warmth.
Nor be afraid
Another's warmth to share.
Hand to hand.
Face to face.
Heart unto heart.
Touch tenderly
For touch is love.

On some small altar
Build white fire.
There throw your canvas gloves,
Your rubber gloves,
Your white dress gloves.
Feel earth.
Feel joy.
Feel love.
Ungloved. Uncovered. Unafraid.

* QUESTIONS *you ask*

Question: **Preachers speak eloquently about sacrificial giving. Wages are generally higher than before, yet the churches constantly face deficits. What *is* sacrificial giving?**

Answer: This is a question which can be answered only in general. What is real sacrificial giving for each Christian must be determined by him personally out of his own relationship to God through Jesus Christ.

However, it is rather obvious that sacrificial giving must involve some real denial to oneself of something he wants or needs in order to make the gift. Most of our giving does not involve any real sacrifice. We give out of our abundance and without any serious inconvenience to ourselves or our way of life. Only when we actually give up something of value to us in order to make the gift will it become, in some measure, sacrificial. For example, a family decides to forego their summer vacation trip and send the money they would have spent to aid the work of the church abroad. They are sacrificing an enjoyable experience for themselves to give a witness through their contribution to those who are still waiting to hear the gospel.

Many Christians accept the practice of tithing their income as a minimum standard of Christian stewardship. This is certainly most commendable, and every member of our churches should be encouraged to reach at least this level of giving. Yet even tithing for many people may not be real sacrificial giving. Most of us can tithe without giving up anything that we very much want or need. We can begin, therefore, to see what resources could be available to the church for spiritually adventurous service if Christian people would really begin to give sacrificially.

The Annual Conference statement on Christian stewardship, adopted in 1963, states: "One should not so regard the giving of a tenth as to obscure the fact that ten tenths belong to the Lord. Tithing should not be imposed on the church in a legalistic way so as to imply that the practice is in itself meritorious or that a person has discharged his obligation to the Lord by the payment of a tenth of his income. The question for which each must find an answer is, In the stewardship context what part of the total of that which the Lord has committed to me in trust should I set aside for the support of the church and its mission, recognizing that stewardship requires that I serve God just as truly with the part of my possessions which I have not thus set aside? From a practical standpoint, many Christians many find, as they decide upon a proportionate basis for giving, that the tithe represents the right proportion. Others will find, if they are honest with themselves and with their God, that one tenth is far too small a part of their income to share if they would be good stewards."

Whether or not our giving will become courageously sacrificial will depend upon the quality of our spiritual life and discipline.

Question: **Why are the wives of deacons in the Church of the Brethren increasingly referred to as deaconesses? When I was in my teens, my pastor explained to me that in our church we do not have deaconesses and the wives of deacons should not be referred to as deaconesses.**

Answer: In 1956, Annual Conference of the Church of the Brethren adopted the report of a special committee appointed by the 1955 Conference to study the deacon's office. The report established and clarified current church polity regarding the tenure of deacons and the function of the deacon board. It also helped to define the role of women in this office.

This action provides that (1) a deacon's wife shall be considered a deaconess and her term of service shall coincide with that of her husband, provided she is a member of the church in a position to serve. If a deacon has been elected for life term, his wife may continue to serve as a deaconess in her own right after his death, provided the church asks her to continue in the office. (2) Qualified women may be called to the office of deaconess in their own right. (3) The functions of a deaconess shall be the same as those of deacons.

Thus it is clearly evident that whatever the position of the church in the past has been about wives of deacons and women in the deacon's office, it is quite proper to refer to them as deaconesses.

* *If you have a question you would like to have answered on this page, send it to Questions You Ask,* MESSENGER, *Church of the Brethren General Offices, Elgin, Illinois. Replies to questions are written by Dr. Paul M. Robinson*

Brethren to sponsor work camp in Mississippi Delta

Church of the Brethren work campers will join this summer in a mission of rehabilitation and education in Mississippi's fifteen-county Delta area.

As a race relations project under the Brethren Service Commission, the work camp will deploy twelve to fifteen volunteers to engage for nine weeks in such operations as freedom schools, construction, material aid distribution, and community centers.

Youth in their twenties are sought for the work camp. Preference is to be given to persons with at least two years of college training.

The racially tense Delta is the scene of crippling poverty. Some sharecroppers work for thirty cents an hour, live in drafty shacks, and are perpetually in debt to landowners for loans for basic essentials.

To those audacious enough to seek to register as voters or to rally behind other civil rights action, reprisal measures commonly are taken against them, driving them into further economic chaos.

To the victims of such reprisals, members of the Church of the Brethren in several states, joined by the Disciples of Christ, have sent a series of shipments of food, clothing, seeds, books, and other supplies over the past two years. The items were distributed largely from the Disciples' Mt. Beulah Christian Center at Edwards.

Both the material aid distributions and the forthcoming work camp are part of a long-term ecumenical venture, the Delta Ministry, directed by a seven-man interdenominational, interracial staff of the National Council of Churches. The Delta Ministry is supported internationally through the World Council of Churches. Headquartered at Greenville but with work also in the Hattiesburg and McComb areas, the Delta Ministry staff maintains programs of relief, health, citizenship, rehabilitation, and community centers.

The staff is to be augmented in these programs by a volunteer Freedom Corps of Mississippian young people and college graduates and others trained to work at specific program tasks.

Brethren, Disciples response to victims of reprisal

One for the agenda

"AFRICA is on the agenda of the world – insistently, hourly, inescapably."

These were the words with which Dr. R. H. Edwin Espy summed up a seven-week visit to Africa, leading him to urge the General Board of the National Council of Churches to keep Africa as "a very high priority in the grand strategy of the church."

"If the United States is a melting pot," said the NCC general secretary, "the continent of Africa is a seething cauldron of hopes and frustrations, progress and danger – an explosive compound that even now is in sporadic eruptions at the same time . . . it is building, consolidating, and restraining."

One of the serious eruptions in Africa is the dislocation of whole tribes of persons, producing new refugees totaling more than half a million. They come from Angola, Rwanda, Mozambique, southern Sudan, Portuguese Guinea, South Africa, and South West Africa.

Their uprooting stems from many factors. Among them was the Berlin Conference of 1884, in which five European countries carved up the African continent without regard for ethnic and geographic boundaries. Today the boundaries of new nations tend to follow old colonial lines, making tribal conflicts inevitable.

Almost wholesale slaughter of blacks by blacks has occurred in remote Rwanda, where in recent months thousands of tall, Watusi warriors and their families have been ruthlessly maimed and murdered by the ruling Bahutu tribesmen. Until 1959, the Watusis exploited the six-times-more-numerous Bahutus in a rigid feudal system. Now more than 150,000 of the handsome, oversize Watusis, some even taking with them their loyal Bahutu serfs, have fled to the bordering countries of Uganda, Tanganyika, Burundi, and the Congo.

To help these and similar new refugees in encampments and to facilitate their relocation, the National Council of Churches responded by pledging its support to a five-year, $10 million program of emergency assistance launched by the World Council of Churches. The Church of the Brethren has contributed an initial $5,000 to this fund.

In a plea for support by American churches, the WCC's Leslie E. Cooke said that Africa represents a "glorious chapter in the story of missionary enterprise," but added that efforts of 150 years are in danger of collapsing unless emergency needs are met.

For the Watusis, wholesale slaughter at home

Updating of doctrine

NEXT MONTH American Presbyterianism will consider reshaping its theological foundations.

In the most major revision since the church was established in 1706, the proposal seeks to modify the church's three-centuries-old teachings on predestination and a literal interpretation of the Bible.

The revised confession of faith will be presented to the 177th General Assembly of the United Presbyterian Church in the U.S.A. (Northern), the nation's largest Presbyterian body, meeting May 20 at Columbus, Ohio.

The new creed, termed the Brief Statement of 1967 – the earliest that final adoption can occur – is the result of a seven-year study by a fourteen-member committee. In essence, the recommendation would supplement, not abolish the basic Westminster Creed, the standard statement of Calvinistic doctrine, by adding the new statement and six other confessional statements to the church constitution.

The 1647 Westminster Confession regards the Bible as free from all error and the fall of Adam as the source of all sin. To this confession a Presbyterian minister and even elder must subscribe, though growing numbers do so with declared reservation.

The new statement will challenge the "inerracy" of the literal Bible by asserting that while scripture is the authoritative witness to God's Word, it is to be reinterpreted in each age, lifting out spiritual truths from the temporal context in which they were recorded. It will focus on salvation as the reconciliation of the world to God through Jesus.

Thus a "Christocentric" rather than a "biblical" view of theology will be reflected, meaning that it will regard the Word of God as revealed in Jesus, and that it will view the Bible as the primary witness to him, not as the Word itself.

Also, for the first time in the Reformed, or Calvinistic, branch of Protestantism, the theological statement gives the church a specific social mission, singling out war, racial injustice, and global poverty as problems for which divine guidance must be sought.

Is the death penalty on the way out?

THE DEATH PENALTY — modern society's retention of an eye-for-an-eye morality — may be on the way out across the nation. At least current trends indicate that, where the penalty is not being abolished by law, it is steadily being eliminated by practice.

As to the legality of the death sentence, Iowa a few weeks ago became the tenth and West Virginia the eleventh states to abolish capital punishment. All told, twenty state legislatures are expected to weigh the question in current sessions.

Some have responded negatively to reform measures, as in Missouri, Massachusetts, and Tennessee, where abolition bills were killed by legislatures; in New Jersey, where last fall seven members of a nine-man state study commission recommended retention of capital punishment, and in Indiana, where Gov. Roger Branigan vetoed the abolition bill four days after a state trooper was shot to death while pleading for his life.

Behind the legislative push to end the death penalty is a changing attitude of Americans. The Gallup Poll reported that since 1953, opposition to the death penalty has risen from twenty-five to forty-three percent, while sentiment in favor has declined from sixty-eight to forty-five percent.

As of mid-March, the developments in some other states were as follows:

California. Despite the failure of two previous bills, the state again was to consider similar proposals. Governor Edmund G. Brown was expected to support the new effort.

Illinois. The house judiciary committee approved a bill outlawing the death penalty. "We have no moral right to kill any man — and that's exactly what we do when officials execute a criminal," said the bill's sponsor, Rep. Robert Canfield.

New York. A bipartisan commission was expected by its chairman, Assemblyman Richard J. Bartlett, to recommend abolition of the death penalty. Seven bills were introduced in the legislature to outlaw the penalty.

New Mexico. The state council of churches, in supporting pending legislation to end the death sentence, termed executions "a barbaric rite which Christians can no longer justify." It added further, "The certainty of apprehension and conviction rather than the severity of punishment is the real deterrent to crime."

States which now have no death penalty are Michigan, Rhode Island, Wisconsin, Maine, North Dakota, Minnesota, Alaska, Hawaii, Oregon, Iowa and West Virginia.

Presently in New York's Sing Sing prison twenty-one men await execution. Since 1891, 614 lives thus have been taken there. In the last four years, however, only four men have been electrocuted, none since August 1963.

The trend in executions at Sing Sing parallels the national picture. In 1963, the most recent year for which the Federal Bureau of Prisons has leased figures, there were twenty-one executions — exactly half as many as in the previous low year of 1961. The peak year for executions was 1935, with 199.

At the same time the number of offenses for which the death sentence is the penalty has dropped. Two centuries ago in Britain there were 175 such crimes. Today the most common basis for execution is murder.

One of the arguments advanced against the death penalty is its inequity — that is, which convicts are put to death. The two dissenting members of the New Jersey study commission, one a Catholic editor and the other the dean of Rutgers Law School, pointed up that in the last fifty years only one of every thirty convicted murderers has been executed and that the bulk of these have been "ignorant and uneducated, of average or inferior mentality, emotionally unstable, poor, and unskilled." Many were immigrants; one of every three was Negro; none was a woman.

Opponents of capital punishment further assert that the death penalty is a crime against the intrinsic dignity of human life, that it is brutalizing to the society that inflicts it, that it ever stands in risk of executing the innocent out of judicial error, and that the issue of punishment tends to overshadow the question of guilt at the time of trial.

Supporters of capital punishment see it chiefly as a deterrent to potential murderers. However, as the New York Times' John Pomfret noted, since 1930 the homicide rates and the number of executions both have declined, though in the last ten years, homicides have roughly held even while the number of executions has dropped.

Because the Church of the Brethren holds that the sanctity of human life and personality is a basic Christian principle which the state is also committed to uphold; and because we believe that capital punishment does not really serve the ends of justice, often resulting in tragic and irrevocable miscarriages of justice, we commend current efforts to abolish capital punishment and call upon Brethren everywhere to use their influence and their witness against it. — Annual Conference's most recent pronouncement on capital punishment, 1959.

Basis for exemption

PERSONS with widely divergent religious views — including their concepts of God — can qualify as conscientious objectors, the United States Supreme Court ruled last month in an unanimous decision.

The court interpreted the language of the Universal Military Training Act to say that belief in a Supreme Being, in the traditional sense, is not the sole criterion for permitting draft exemption on the basis of conscience.

Rather, according to the court, the test now is that belief must be "sincere and meaningful" and "occupy a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption." The claim to conscience thus is extended to include individual reflection as well as divine command.

In lauding the Supreme Court's action, an interreligious group, among them former National Council of Churches president Edwin T. Dahlberg, said the "ultimate solution" of the problem of conscientious objection would be "for Congress to bring to an end . . . peacetime military conscription."

Peace churches' steering committee . . . props or pioneers*

Let the shuttle begin

THREE long-time advocates of nonviolence assessed their role in the civil rights movement and found only meager cause for rejoicing.

These were the Church of the Brethren, the Friends, and the Mennonites, represented by thirty of their service-related staff workers in a parley on civil rights, convened at the Elgin General Offices.

Though theirs were the peace churches, they, like most of the nation's religious community in general, acknowledged that they were Johnnys-come-lately in the drive for racial justice. "Especially in local communities our congregations and fellow members have been more inclined to prop up other forces than to become pioneers themselves in civil rights," said one observer.

On the other hand, the strength of the civil rights movement outside the church may well be "a sign of God's work erupting beyond ecclesiastical structures," said Bethany Seminary's Dean Warren Groff.

Even so, the mood of confession prevailed. "Our involvement is a curious thing," said Mennonite Virgil Vogt of the Reba Place Fellowship, Evanston, Ill. "We go to the state capital to urge welfare support for the inner city, but what support have we ourselves given to these people? We see involvement as sending a petition to Mayor Daley but not as moving a seminary from the inner city to the suburbs."

The participants heard guest leaders and some of their own number discuss firsthand the civil rights issues at stake in the "triple revolution" — jobs, housing, and education.

On the latter, Meyer Weinberg, editor of *Integrated Education* magazine, charged that in the eleven years since the Supreme Court ruling on school integration the quality of education for Negro children has not improved and in some cases has de-

* From l. to r., seated: Kale Williams, Friends; Ralph E. Smeltzer, Brethren; Stephen G. Cary, Friends. Standing: Edgar Metzler and William T. Snyder, Mennonite; W. Harold Row, Brethren.

Why was I in Mississippi?

"WHAT WAS MY BUSINESS in Mississippi? Often I explained to people there as I visited them that most of the members of our congregation come from Mississippi. Many of them had kinfolks in Chicago. To myself, I added that three of our members can't read or write, and now I understand more fully why. Many times I have been to Springfield or the Chicago City Hall trying to get to the root causes of problems our folks face. Is it any less important to go to Mississippi to try to understand and work on things that are wrong?

I also have a great concern for finding ways to bring healing to some of our society's wounds. Our Lord's teaching, to do good to those who abuse us, I want to take seriously and find what this means in our day and encourage our brothers in the South who are investing their lives in this way. — Rev. Julius Belser, West Side Christian Parish, Chicago, Ill.

teriorated. The reading level of sixth grade Negro children North and South, he said, is still two to three years behind that of the American average.

The persistent tendency of the church, Chicago Theological Seminary's President Howard Schomer told the group, has been to interiorize its life within its own walls, apart from cultic or civic life.

"To be a peacemaker amid revolution today," Dr. Schomer said, "means moving back and forth 365 days a year between the spiritual community and the civic community."

The Elgin consultation was intended to get this shuttle movement into operation. For it to really happen, though, peace church members must come to realize a point Dr. Groff set forth, that "the Christian faith has its deepest reality at the point of solidarity with the world for which Christ died."

That calls for pioneers, not props.

To study Soviet trade

President Johnson has appointed businessman J. Irwin Miller, Indiana layman who headed the National Council of Churches 1960-63, to chair a committee that will study trade relations with Russia and eastern European countries.

According to Press Secretary George E. Reedy, the Miller committee will survey trade conditions and make recommendations to the President.

Mr. Johnson, in his State of the Union message, had announced his intention to explore ways of increasing peaceful trade with Soviet bloc nations.

Shift to Louisville

Louisville, along the Ohio River, will be the scene of the 1966 Annual Conference, the Central Committee has announced.

The downtown facilities of the Kentucky city were rated preferable to those at the University of Illinois, Champaign-Urbana, where the 1960 and 1963 conferences were held. The air-conditioned Louisville convention center has seating for 7,000 and hotel accommodations for 3,000 within walking distances.

University students volunteer for service

QUITO — Can anything good come from university students? With the tradition of hotheaded rebellion and violent iconoclasm that has plagued the student life of Latin American universities, this is an appropriate question to ask in South America. Political riots and subversive organizations are often fathered and organized within the universities, and in modern times little is heard of constructive, practical deeds and movements being instituted by Latin students.

However, from Peru comes a breath of fresh air. A change in the nature of student concern for social change is becoming evident through a new program with enthusiastic support in that country's university centers. *Cooperacion Popular Universitaria* is a student volunteer movement which for the past two years has been at work in the Indian communities of the Andes. The Popular Cooperative Movement of University Students, as it might be called in English, is closely akin to work camping and grew out of a work camp situation that was sponsored by World Neighbors, Inc., several years ago.

Under the plan, university students go as volunteers during their three-month vacation to assignments in rural villages, where they work with the people in health, education, road construction, extension work, etc. The Peruvian government has integrated the movement into a larger federal public works program and is responsible for selecting, training, and assigning the volunteers. Travel and living expenses are paid by the government which attempts to place the students according to their training and vocational objectives.

Last year 542 university students worked in more than 100 communities. This year the program will be doubled and will take on something of an international flavor. Peru is offering scholarships to students from neighboring countries, to participate in the movement. A veterinary student was chosen by the Brethren Rural Foundation, which is one of the agencies through which the Church of the Brethren works, and is representing Ecuador in the Popular Cooperation Movement of University Students this year.

The results of the movement in Peru have been impressive in terms of work done in backward communities and perhaps even more for the students who have found a wholesome outlet for their idealism and revolutionary spirit. University life had gradually moved away from realistic and relevant contact with the needs of the people. The student in his studies and concerns has been as far from the unbelievable needs of his Indian countrymen as Mars is from earth. *Cooperacion Popular Universitaria* is developing into a bridge joining these two important groups in Peruvian society.

Through *Cooperacion Popular*, the student community that has been so famous for slogans like: "Down with the American imperialists!" and "Long live Castro!" has come forth with statements like these: "These too are our brethren," "Learn to know them better, in order to serve them better," "Think together so as to achieve together," and "Something material has been changed, but, also, something has changed inside men." — Merle Crouse

Reconciliation, U.S.A. . . .

THE PERSISTENT PRACTICE of reconciling love amid racial tensions is one of the continuing tasks of Brethren in the months ahead.

So declared a resolution on race relations voted by the General Brotherhood Board in its March 16-19 meeting. Cited as the target for such action were such areas of life as public accommodations, education, voting rights, employment, and housing.

The board also urged full support of the President's legislative program to assure voting rights to Negroes.

In commending the Federal government for its leadership in civil rights, the board added that at times this leadership was "tardy and timid." According to one spokesman, the charge referred to delays in passing civil rights legislation and in facilitating Negro voter registration.

The resolution further appealed to Brethren to work for the creation of a moral climate in which the dignity and rights of all men are realized.

Reconciliation, Vietnam . . .

"ULTIMATELY we must resort to the conference table rather than the battlefield for the solution of the problems of Vietnam," the General Brotherhood Board asserted in a second resolution in March.

The board urged the government of the United States:

(1) To seek an immediate cease-fire and do everything possible to negotiate a settlement which will achieve the independence, freedom, and self-determination of the people of South Vietnam;

(2) To accept and utilize the assistance of the United Nations in achieving the above goals; and

(3) To support the Mekong River basin project begun by Cambodia, Laos, Thailand, and South Vietnam, and to continue economic and technical assistance.

In spite of age-old rivalries, the four Indochina neighbors have participated in plans for the development of the lower basin of the Mekong River for land and water projects beneficial to the entire area.

Education outdoors

A WALK IN THE WOODS, Thomas Huxley said, is to many people like a tour in an art museum with all the pictures turned toward the wall.

But it does not need to be. The right resource at the right time can do much to open the eyes of novice and old-timer alike to the crisp, fresh wonders of the out of doors.

One new resource for this season's crop of outdoorsmen is *A Leader's Guide to Nature-Oriented Activities* (210 pages, Iowa State University Press, $2.95), coauthored by Oswald H. Goering, member of the Mount Morris Church of the Brethren, Illinois. Though he and Betty van der Smissen of the University of Iowa prepared the volume as a handbook for recreation leaders, it is equally useful for families and campers of widely varying ages.

Dr. Goering works year round at utilizing nature's setting for learning, teaching in Northern Illinois University's outdoor teacher education program at the Lorado Taft Field Campus, Oregon, Ill. He also is district chairman of Christian education, a former director of Mennonite service projects in Puerto Rico and Paraguay, and director of a 1963 Brethren Service peace seminar in Berlin.

Down the road he and Dr. van der Smissen have a sequel volume planned, unfolding new possibilities for Christian education in the out of doors.

Growing edges

Columbus, Ohio — Ohio's first Brethren youth state seminar was held here with forty youth and counselors participating.

Addresses from State Treasurer John Herbert, Attorney General John Brown, Speaker of the House Roger Cloud, and Supreme Court Judge Oneil, and breakfasts with state representatives were highlights of the seminar.

Dean was Gerald Studebaker, a former regional youth director. Virgil A. Royer, former state representative for two terms and member of the Painter Creek Church of the Brethren, was guide.

The group also was guest of Ohio State University, where the Rev. Kenneth Byerly, campus minister, spoke.

Huntingdon, Pa. — The district board of Middle Pennsylvania voiced its concern regarding a new $6,000,000 sports complex proposed for the Bedford area, particularly the plan for pari-mutuel betting on races.

"We encourage the Brethren of Middle Pennsylvania to reaffirm their position against gambling," a resolution of the board stated, "and we encourage the Brethren of Bedford County to express their Christian conviction in the May 1965 primaries."

Detroit, Mich. — A "Service of Exodus and Entry" marked the shift from the old sanctuary to the newly completed one at Trinity Church of the Brethren.

The procession on March 21 inaugurated the use of the new worship facilities. It also marked the beginning of the "do-it-yourselves" portion of the remodeling program, in which "work corps" of members set out to renovate the old sanctuary and other facilities for classroom needs. Target for completion is May 30.

North Manchester, Ind. — "Pacem in Terris" was the headline given to an item appearing in Insider's Newsletter. It went on to explain:

"Manchester College in North Manchester, Ind., is the only educational institution in the world in which a student may major in peace."

Dayton, Ohio — Ecumencity and brotherhood was the theme of a worship series at the Mack Memorial Church of the Brethren here. In the absence of the pastor during February, a Negro minister, a Jewish rabbi, and a Catholic priest were guest leaders. The congregation's response to hearing leaders of other religious and racial backgrounds was highly favorable, one spokesman indicated.

Day by Day

a devotional guide for the family

YOU ARE OFTEN thankful for eyesight and the ability to hear. But when was the last time you gave thanks to God for your hands?

One of the few silversmiths in America was demonstrating his craft on the "Today" show. By manipulating the soft metal, he fashioned one by one the petals of a silver rose. When the flower was almost finished, the interviewer marveled at its beauty and the fact that it was created entirely by hand, without the use of a tool. In replying, the silversmith pointed out that for certain intricate, artistic work, tools actually are a hindrance, for they are so confined in what they can do, but "by hand, you can create anything."

The human hand is a complex mechanism containing twenty-seven bones and employing thirty-five muscles for its movement. Look at your hands, move your fingers, and think of all these hands enable you to do. Surely, you will agree that only God can make a hand.

MAY 2--8

Psalm 8. Man's greatest creations are marked "fragile" and encased in glass, but God has entrusted the works of his hands to our care.

Isa. 2:8-11. "We don't know whether to pray in it, for it, or at it" (Ben Martin, air force football coach, on the academy's ultramodern chapel).

Neh. 2:17-18; Ps. 90:16-17. The hands of a builder, surgeon, truck driver, or a watchmaker are surer when guided by God.

John 18:19-23. Who knows what evil can be accomplished by the hands of men? Men still have the audacity to slap God in the face!

Mark 7:31-37. Healing, helping hands win more victories than do hands that hit and hurt. Bruised, broken bodies respond to a gentle touch.

Gen. 27:19-25. Others may be fooled by our appearance and tongue, but a mere fingerprint will reveal our true identity.

John 6:5-14. "God has given us two hands – one to receive with and the other to give with" (Billy Graham).

MAY 9--15

s *Prov. 31:10-13, 19-20, 28-31.* "What you do with your hands day by day reveals what kind of a Christian you are" (Harold Z. Bomberger).

m *Num. 19:14-19.* Not until 1876 did doctors recognize that unwashed hands could spread disease; yet God gave Moses detailed hygiene rules!

t *Ps. 24:1-5; James 4-8.* Are your hands free of the stains of sin? Only you can wash them (spiritually), for God requires personal cleanliness.

w *John 20:24-29.* Thomas must have been from Missouri! "Seeing is believing," he said. A stronger faith believes without seeing.

t *1 John 1:1-4.* When first told of God, Helen Keller replied, "I knew there was Someone like that; there had to be." Faith told her so.

f *Acts 20:32-35.* "You can wipe out friendships by sponging on them." "Freeloaders and parasites are unwelcome guests. Be self-supporting."

s *1 Thess. 4:9-12.* We are God's hands in today's world. "What if our hands are busy with other work than this?"

by EARL and VIVIAN ZIEGLER

DAY BY DAY continued

Worshiping together

For your worship center a montage of hands could be made by having each family member trace the outline of his hands on different colored construction paper, cutting them out, and tacking them on the bulletin board. You could print the words of Eph. 4:28 across the bottom. If you have a picture of Durer's, "Praying Hands," you may prefer to use it.

Learning together

Older children may be interested in looking up the following references to customs using the hands: (1) Pouring water on anyone's hands meant a willingness to serve him – 2 Kings 3:11; (2) to wash one's hands denoted that the person was innocent of a crime – Matt. 27:24; (3) to kiss one's hand expresses admiration – Job 31:27; (4) the hand is raised in taking an oath – Gen. 14:22; (5) the hand is raised in praying a blessing or benediction – Lev. 9:22; (6) to lift up the hand toward someone shows rebellion – 2 Sam. 20:21; (7) shaking hands expresses friendship or the making of an alliance – 2 Kings 10:15; (8) clapping hands signifies approval and praise – Ps. 47:1; (9) praying hands are mentioned in 1 Tim. 2:8.

What can be learned about objects through our hands? Compile a list of things you love to touch. How can we communicate with our hands? What is meant by saying, "God has no hands but our hands"?

Playing together

Hand-centered games can help to focus attention on the limitless use of hands. Younger children enjoy finger puppet stories and finger games, such as "Here is a church" (palms together, fingers interwined), "here is the steeple" (make steeple with index fingers pointing up), "open the doors (spread thumbs apart), "out come the people" (wiggle fingers).

All ages are fascinated by making shadow pictures on the wall. Swans, rabbits, dogs, and elephant heads are only a few of the animals you could attempt to portray with your hands in a "shadow show."

A craft idea (or a nice gift for grandma!) would be to make a plaque of each child's hand. Pat wallpaper cleaner or play dough into a square or circular form and build up the edges to ¾". Then press the child's hand firmly into the center so that a clear indentation is made. Pour a plaster-of-paris mixture into your "mold," and when partially set insert a bent wire or hairpin for a hanger. When completely dry, remove from the mold, paint, and put your child's name and age at the bottom.

Resources

From *Christ and the Fine Arts,* by Maus, read the interpretation of the picture, "Praying Hands," and the poems, "Jesus Christ – and We," by Annie J. Flint, and "Wanted – a Messenger." Myra Brooks Welch's poem, "The Touch of the Master's Hand," would also fit this theme.

Sing from *The Brethren Hymnal,* "Take My Life" (v. 2, No. 349); "O Master, May My Days Be Spent" (v. 2, No. 370); and "Great Master, Touch Us" (No. 401). In addition, you may also enjoy singing "He's Got the Whole World in His Hand" and "Two Little Hands to Work for Jesus."

He Showed Them His Hands

Hands – gentle, artistic, strong;
The hands of the Master Craftsman.
Hands – healing hands, touching and restoring
Blind eyes, leprous bodies, helpless cripples.
Hands – scarred hands;
Hands that carried the print of the nails;
Hands broken for you and me
And all mankind.
Hands uplifted in blessing
As he ascended to the Father.
He showed them his hands.
His hands are still the same.
Put your hand in the nail-scarred hands
And be made whole.

Mildred Long

CLINICAL TRAINING FOR FUTURE PASTORS

Theological students come face to face with life's crises

by **BYRON P. ROYER**

A theological student, whom we will call Jack, was discussing a hospital visit with his chaplain supervisor. As they explored the implications of the visit together, the student became more and more excited about his experience of serving the patient as a chaplain. Finally he burst out, "This is exactly what I have been studying about at the seminary. My relationship to this man is within the framework of the community of God's people, stretching back through the New Testament times into the whole history of the Israelites. I am a part of all that when I visit."

It had dawned upon Jack, as it has with hundreds of others over the last four decades, that he was standing solidly in a long tradition of "examination of experience." He was exposing himself to new life experiences and then

taking the time to examine these in order not only to increase his skills and sensitivity in the ministry but also to become more conscious of the meaning of what he was doing.

Jack became aware that he was in the tradition of the Hebrews as they grew in awareness of God's acting in history to reveal himself to them. He became aware that he was standing in the tradition of the Christian church as the church became increasingly conscious of the meaning of the incarnation. He became aware that, in the studies at the seminary, he was involved in the "examination of experience" of those who went before him. And now in the hospital, he was examining his own experience and finding how profoundly the two complement each other.

Bethany Theological Seminary students, electing what is called "Clinical Pastoral Education," usually choose a twelve-week intensive program. In addition to the general hospital setting chosen by Jack, students can find training in a mental hospital, a home for retarded children, a detention home, a reformatory, a prison, or, in recent years, in a local parish. Jack's activities in training were typical.

First of all, Jack was expected to write down, word for word, what had happened in his visit with the patient. It is a surprise to a student to discover how much of a specific conversation he can remember. This gives him a chance to review what has occurred, to look for deeper understanding of the patient, and to seek deeper insight into his own ways of relating to the patient.

After the verbatim reports were prepared, Jack was expected to have conferences with his supervisor. The verbatims were the primary item for discussion, but the conferences were not restricted, and frequently other phases of

the student's ministry were reviewed.

Jack also became a part of a small group of several students. His group considered their interpersonal relationships. They assumed that most problems they might have with relationships in the ministry they would likely find in their experiences within this small group.

Both on the floor where Jack visited and in small seminar conferences, he was thrown in close contact with those of other disciplines — medicine, psychiatry, psychology, social work, and nursing. He not only had a chance to see how the scientific and the religious approaches to the problems of man could be integrated, but he also had the opportunity to become increasingly aware of his own identity as a minister and pastor.

Finally, Jack attended a certain number of seminars in which the approach was didactic. This included lectures or discussions on personality theory, counseling, and pastoral care, but, at times, they also explored specific problem areas, such as working through grief, facing death, and accepting disability.

The program of clinical pastoral education is not limited to students of seminaries. A growing number of churches are granting a leave of absence to their pastors for this very purpose. The result — marked benefits for both pastors and congregations.

Students who were in school at Bethany in 1963-1964 and who were in training during the summer of 1964 were: Bruce Bennett, University of Chicago hospitals; Galen Heckman, Fort Logan (Colorado) Mental Health Center; Kurtz Hersch, Audy Detention Home, Chicago; Bentley Peters, University of Chicago hospitals; Robert Sifrit, Iowa Training School for Boys; and Carl Ziegler, Central State Griffin Memorial (mental) hospital, Norman, Oklahoma. □

e experiences of Bentley Peters, illustrated in se photos, are similar to those of other men in seminary's clinical pastoral education program

USING OUR UNLIMITED RESOURCES

by Desmond W. Bittinger

SPEED, acceleration, hurry seem important in American culture. Five hundred miles an hour by plane is now too slow. We are spending many billions of dollars to step that speed up to a thousand miles per hour, then four thousand, then where?

Our young people, whether they like it or not, must live in this speeded-up world. Some are beginning to wonder how they can fit into it and whether they can be useful in it.

Quite clearly, American youth seem to realize that one part of the world cannot be moving rapidly and another part remain at a standstill. They see this more clearly than their leaders and their elders do. Recently, a girl in a class I was teaching showed pictures of her Peace Corps home in Borneo. For two years she had lived in a "long house." She showed us her dress, or garment, which was a small piece of rectangular cloth. This, she said, had been her only privacy during the two years. She wore it, she bathed under it, and she slept under it as she lived among a host of people who also occupied the "long house." The yard of the "long house" was pockmarked from rootings of pigs which also occupied the "long house" by sheltering under it.

She had been in Borneo to help the people there improve their diets, their farming methods, their sanitation. They were not in a hurry about change. Coming from our culture she had felt more urgency.

This Peace Corps worker is an example of the world's unlimited resource as we face a complex future. This resource is youth. It is for youth that we prepare the future. They are the only ones who can live in it. If we do not work wisely and well, there will be no future.

But youth as our major resource cannot achieve a future unless we give thought to our second resource. This resource is land. In various parts of the world it is possible to see land areas which were previously irrigated now lying barren. The salt content of the soil has become too great for agricultural purposes or the water has become exhausted or perhaps the culture has deteriorated and disappeared.

We in America are bothered with surpluses. Many people in other lands are not. World population is exploding; all available land will soon be needed. If it is used wisely, it can be an unlimited resource to make available adequate and, indeed, comfortable living for the multi-

tudes who will fill our world in the tomorrows. If it is misused, hunger will multiply and hope will disappear.

A third unlimited resource is the love of God. The love of God and the wisdom of God are inseparably bound together. There is more than enough for all. If we falter in receiving or in sharing the love and the wisdom of God, we cut ourselves off from the most essential resource of all; our future is indeed bleak.

We who are engaged in education must help make it possible for these unlimited resources to work together: youth, the land, and the love of God. If we do not educate in this manner, how can it be said that we educate at all? The kind of education which makes this possible must not be forgotten, as our world thrusts for more and more acceleration. □

Faith Looks Up

REGARDLESS of what vocation you are in, there are tests available to measure your progress and help you reach certain goals. Jesus used tests in reaching his goals. He measured his associates by tests and helped them carry a larger cross than would have been possible without these tests.

A blunt statement by Jesus on reaching goals appears in Matt. 16:21-27. God had revealed to Simon that Jesus is the Son of the living God. Jesus said that his goal would take him directly to Jerusalem, where he would endure great suffering and face death. Peter said this should never be allowed to happen. But Jesus applied a test of cross bearing by severely rebuking Peter. He made a remarkable statement which sets forth for each living person a measurement of life itself. This measurement of life both sustains me and overwhelms me.

It sustains me by laying down a guide for my actions in conducting my business. Daily I must make decisions which affect the lives of the people I work for. If I do my work properly there are many instances where I must act on faith alone. These words of Jesus are so clear-cut that I cannot misunderstand them. I might like to find a convenient detour around them, but they always loom straight out in front to guide me back on the track. Harsh experiences have taught me that I had better pay attention to these words of Jesus in attaining life's goals.

Jesus' measurement of life overwhelms me also in anticipation of what to expect next from him. You can either find your life by taking your cross or you can disregard the command of Jesus and lose all. If you lose all you cannot buy it back. These words are clear-cut. How can anyone misunderstand them? As I struggle to hold the line, things happen that call for compromise, to give a little here or there. Then these words of Jesus stand out clear and plain many times daily, saying, "Compromise, get behind me" or to personal desires, "Get out of my mind." This kind of discipline which Jesus demands works clear through me. It makes my duty to my work, my family, my church, an all-consuming passion because it means going forward with Christ.

ROSS A. HEMINGER lives in Wenatchee, Washington, where he is an apple grower and the manager of a cooperative association which packs apples for members, operates cold storage facilities, and markets the crops of members. An active member of the Wenatchee Valley church, he has served on the board of directors at various times for his local school district, La Verne College, and Bethany Theological Seminary. The Hemingers have three married daughters and a son in high school

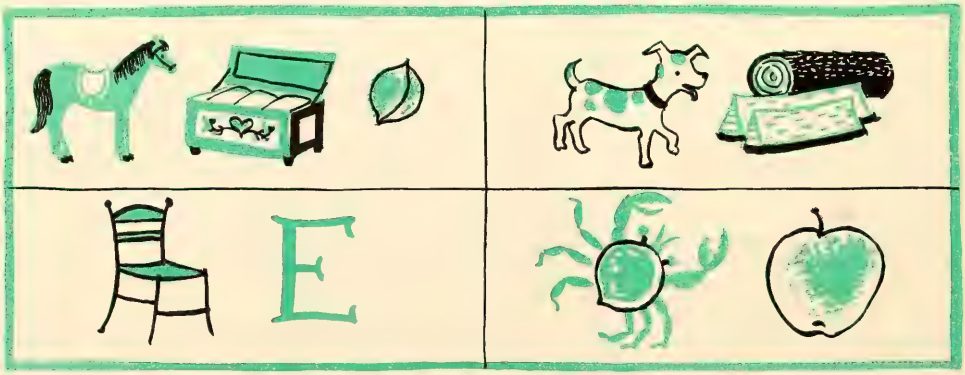
Picture Games About Trees

By Ruth Eitzen

All of these things come from trees. Name which part of the tree or the kind of tree they come from. Answers at bottom of page.

God planted a garden . . . [and] made . . . to grow every tree that is pleasant to the sight, and good for food.—Genesis 2:8, 9.

Trees are cool to sit under, fun to climb, gay to look at in the fall. Now is a good time to make a leaf collection.



Each of these picture-grams tells the name of a tree. Which tree? Check answers below.

ANSWERS

I. First row (across): rubber tree (sap); rubber tree (sap); sugar maple (sap); willow tree (twigs); pear tree; orange tree. Second row (across): peach and apple trees; cedar tree (trunk and branches); cork (bark); cherry tree; wood pulp; sap.

II. Horse chestnut; dogwood; cherry; crabapple.

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A guide to the world of C. S. Lewis

The Christian World of C. S. Lewis, by Cyde S. Kilby. Wm. B. Eerdmans Publishing Company, 1964. 216 pages, $4.50

IN THIS study of C. S. Lewis, Dr. Kilby follows a simple plan. He uses Lewis' autobiographical book *Surprised by Joy* as the basis of a brief resume of Lewis' life and then proceeds to summarize in similar fashion other books of this author and to add his interpretations. He omits the critical works, as the title would indicate, but studies the Narnia books for children, the space trilogy, and the expository books, and even includes brief reference to early and little known poems.

I find myself a bit lukewarm toward the author's use of summaries. The situation is not quite the same as that of the enthusiastic friend who exclaims, "Oh, you just must read 'The Red Ink Blot'! I'm sure you'll never guess that the murderer was that pasty-faced second cousin of the detective!" I doubt that Dr. Kilby deserves a place beside the misguided editors who preface the dramatic monologues of Browning with horrible little notes that begin, "In this poem the author imagines . . ." and so on. But it is difficult for me to believe that anyone can have trouble following a Lewis story. Why tell it to him, then? I am not objecting to the summaries as such; they are competently, often excellently, done. But it is certainly no insult to Dr. Kilby to insist that his summary does not sound like a Lewis story. And there is always the danger that the person who has read the former will think that he knows the latter!

The problem is somewhat different in the nonfiction books. How contract into small compass the breadth of thought, the closely reasoned logic, the wit, the vivid imagination, the homely illustration, the astonishing insight of books like *The Screwtape Letters, Mere Christianity, Miracles,* and others of this kind? In a closing chapter Dr. Kilby discusses some main themes of Lewis. Perhaps he could have planned his whole book around such themes. Perhaps not.

Certainly lovers of Lewis will find much to be grateful for in this volume. Here are excerpts from private letters and references to doctoral dissertations not accessible to the average reader. Biographical facts in addition to those given in *Surprised by Joy* are also presented, together with a discussion of the influence some of Lewis' colleagues may have had on his thinking and his writing. But probably the best thing about the book is that it reminds the reader afresh of the world of C. S. Lewis and sets him on joyful rereading.

For there *is* a world of C. S. Lewis, and those of us who have entered it will never understand those others who stay without. Dr. Kilby compares his discovery of Lewis with Lewis' discovery of his "master," George Macdonald. Others of us have felt something of the same astonishment and delight. Here is a man who is refreshingly, uncompromisingly orthodox in his theology, yet who can make the most ancient creed seem alive and glowingly modern. While some liberals have beaten their breasts in anguish that so influential a writer still accepted the miracles of the Bible and while some conservatives have worried over whether Lewis did or did not hold a satisfactory doctrine of atonement, Lewis himself continued to present through fairy tale or space fiction or "reflections" or carefully reasoned exposition the fundamental truths of Christianity.

This does not mean that I approve of everything Lewis did or

agree with everything he said. Some people will not read the *Imitation* because it was written by a monk or *Holy Living* because Jeremy Taylor was chaplain to Charles I or *Pilgrim's Progress* because Bunyan puts a man in an iron cage. But although I share the Protestant view of monasticism and have always had a very low opinion of Charles I and do not think that Bunyan correctly interpreted the unpardonable sin, yet I certainly am not about to omit from my reading three of the great religious books of all time. So with Lewis. For example, he has no patience with pacifism and dismisses it in a few sharp sentences. I remain a pacifist. Lewis sometimes seems positively to flaunt his love of English pubs and English beer in our faces. I am an uncompromising teetotaler. But I still read C. S. Lewis. It is always possible to "nourish a dull life within the brain" by reading nothing that disturbs what one believes or that makes one think. I prefer to remember that in literature, as in life, greatness consists not in the absence of faults but in the presence of virtues.

I cannot thank Lewis for converting me to orthodoxy — I did not need conversion. Perhaps I am most grateful to him, beyond my sheer delight in reading really good prose, for the way he fought "chronological snobbery." A medieval scholar himself, he frequently chooses his quotations from pre-Renaissance writers whom many of our time have ceased to read. Lewis reminds us that a good book is a good book, no difference when it was written; that the truth is the truth, never mind the year in which it was uttered. Since I have been as old-fashioned in my theory and methods of teaching as in my theology, I also am sympathetic with Lewis' acid comments on modern education.

To return to Dr. Kilby, what of his book? My own advice is to begin by reading C. S. Lewis. Try *Screwtape* and *Mere Christianity;* read *The Lion, The Witch and the Wardrobe,* or any of the Narnia books aloud to children (borrow the children, if necessary); sample *Out of the Silent Planet,* my favorite of the space trilogy. Next read Dr. Kilby to see if he helps you understand Lewis, to find out more about Lewis the man, to determine which books to read next. Then reread the Lewis books you have already read and proceed to read still more. Finally, begin reading all the authors to whom Lewis refers.

This program may well take a lifetime, I grant. But consider what a rewarding life it will be!

Lucile Long Strayer

REVIEWS/FILMS

Nobody Waved Good-bye

NOBODY WAVED GOOD-BYE is a unique film which combines a documentary approach with a definite story. It is a straightforward telling of what happens in the lives of two teen-agers — especially the boy — as they work through the rebellion of this age.

Peter (Peter Kastner) is repelled by the material-consciousness of his family and everything he sees around him. Yet, when he decides to try to make it on his own, he, too, is caught in the trap of needing enough money to get away. His girl, Julie (Julie Biggs), is not so much rebelling herself as participating in Peter's rebellion. She is willing to do it his way — even to running away with him. Peter quarrels with his parents over studying, leaves home to look for a job, finally finds one that involves him in petty thievery, and eventually decides to run away by stealing a car.

There are several scenes of genuine poignancy from the opening shot which follows the two hand-in-hand while a folk song recounting young and full-grown love is sung in the background, to a tender moment in a canoe plucked from the reality of the world around them, to the final scene when Julie refuses to accompany Peter in the stolen car and gets out onto a rainy highway. The documentary approach keeps these scenes from being sentimentalized.

However, at other times this documentary approach gets in the way, and we feel as though the camera is intruding in a "candid camera" sense. For instance, Peter takes a job in a parking lot and is greeted by an old friend. This woman did not know she was being filmed and merely recognized Peter as a boy she knew who lived in Toronto. This "candid camera" effect does not enhance the picture. In the scenes of intimacy — between son and father, Peter and Julie, Peter and his parking lot crook-boss — the documentary is helpful. At other times it falls short of its purpose.

We have been told that the makers of this film originally intended just a documentary on teen-age life. As they became absorbed in the life of these young people a story grew "like Topsy." The

CONTINUED

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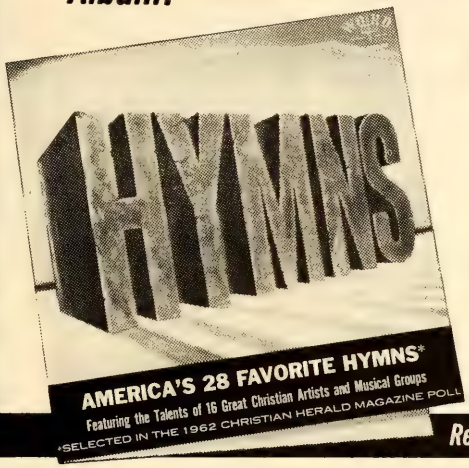

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1. **The Old Rugged Cross** — Claude Rhea
2. **How Great Thou Art** — Bill Mann
3. **What A Friend We Have In Jesus** — Frank Boggs
4. **In The Garden** — Ralph Carmichael and his Orchestra
5. **Amazing Grace** — Frank Boggs
6. **Rock Of Ages** — Serenaders Quartet
7. **Sweet Hour Of Prayer** — Paul Mickelson Orchestra
8. **Abide With Me** — Dick Anthony Choristers
9. **Beyond The Sunset** — Bill Pearce & Dick Anthony (vocal duet)
10. **Whispering Hope** — Charles Magnuson & Lew Charles (piano & organ)
11. **Just A Closer Walk** — Dick Anthony Choristers
12. **A Mighty Fortress** — Lutheran Hour Choir
13. **Nearer My God To Thee** — Bill McVey
14. **God Will Take Care Of You** — Flo Price
15. **Have Thine Own Way Lord** — Haven of Rest Quartet
16. **Just As I Am** — Billy Graham Crusade A Cappella Choir
17. **Onward Christian Soldiers** — Paul Mickelson Orchestra
18. **Jesus, Savior Pilot Me** — Haven of Rest Quartet
19. **My Faith Looks Up To Thee** — Bill Mann
20. **Blessed Assurance** — Claude Rhea
21. **Ivory Palaces** — Moody Chorale
22. **I Need Thee Every Hour** — Abilene Christian College A Cappella Choir
23. **Lead, Kindly Light** — Dick Anthony Choristers
24. **The Love Of God** — Frank Boggs
25. **Near The Cross** — Jerry Barnes with the Kurt Kaiser Singers
26. **Jesus, Lover Of My Soul** — Bill Mann
27. **Faith Of Our Fathers** — Frank Boggs
28. **Holy, Holy, Holy** — Moody Chorale

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In Brief

CONFERENCE HOUSING

Conferencegoers who have not yet made lodging arrangements at Ocean Grove should note that the following houses are now filled: The Albud, Mrs. E. K. Herrick; The House by the Sea, Mrs. J. Loveland; The Melita; Ocean Grove Motor Inn; Pine Tree Inn; Stokes Hall. The following houses no longer have apartments available: Hotel Dardanelle, Wesley Hotel, Hotel Whitfield, Chalfonte Hotel, Colonial Hotel, Cordova Hotel, The Amherst, Cadillac Hotel and Apts., Edgecumbe Manor, Hazeldene, The Helen, The Linda House, Ocean Aire, Odel House, George W. Riemersa, Woodruff's Guest House. The North End Hotel has only rooms without bath remaining.

PERSONAL MENTION

On Aug. 1 **David L. Holl,** pastor of the West Richmond church, Va., will begin work as director of development at Bridgewater College. Besides being a pastor, he is a professional fund raiser. From 1957-59 he was executive vice-president of Carr and Associates, specializing in church finances and fund raising. . . . **Glen Crago,** who has been a caseworker at the David and Margaret Home, La Verne, Calif., is serving as interim pastor of the Pasadena church, Calif., until Sept. 1.

One of the two lay leaders receiving the 1965 Distinguished Service Awards from the Protestant Council of the City of New York was **Mrs. J. Quinter Miller,** wife of the associate general secretary of the National Council of Churches (see March 18 MESSENGER). . . . **Herbert Hogan,** dean of La Verne College, Calif., accompanied by his wife, Ruth, recently left for study and travel in Europe on a Fulbright grant. During the summer he will be teaching at *Pedagogische Hochschule* in Goettinggen, Germany.

Wesley DeCoursey, professor of chemistry at McPherson College, Kansas, will spend next year on sabbatical leave teaching chemistry at Jinnah College in Karachi, Pakistan. This is being made possible by a Fulbright-Hayes grant. In his absence, **Sai Kwing Lee** will teach the chemistry courses at McPherson. . . . McPherson College seniors **Vida Sue Werner** and **Ken Ullom** were among the more than twelve hundred students accorded honorable mention by the Woodrow Wilson National Fellowship Foundation.

The Waka congregation, Texas, honored its pastor, **Lawrence E. Lehman,** with a reception on March 14, marking the fortieth anniversary of his ordination to the ministry. . . . **W. Harold Row,** executive secretary of the Brethren Service Commission, has been named a vice-president of the American Committee for the Christian Peace Conference (Prague, Czechoslovakia). . . **James Mohler** of Leeton, Mo., celebrated his ninety-fifth birthday on March 21 with open house at the Mineral Creek church, Mo.

E. Myrl Weyant, pastor of the Sebring church, Fla., has been named director of the Lybrook Navajo mission in New Mexico, succeeding Jerry Davis on Sept. 1.

Clarence E. Pickett, for twenty-two years executive secretary of the American Friends Service Committee, died last month at the age of eighty years. M. R. Zigler and W. Harold Row represented the Church of the Brethren at the memorial service in Philadelphia. . . . **Paul Mohler,** a member of the first graduating class of Bethany Bible School and a frequent contributor to this paper, died in January at Pasadena, Calif., at the age of eighty-eight years. He helped to raise funds for the Van Buren Street campus of the seminary, gave strong support to Heifers for Relief, and in recent years organized prayer groups among older people. . . . **Elmer Rowland,** an elder for many years active in the free ministry in Maryland, died on March 20 at the age of eighty-one years.

ON THE AIR

TV star Steve Allen is the narrator of a new TV film released by the National Council of Churches Broadcasting and Film Commission. It is called **"Give Us This Day"** and reports on the current refugee problem in Africa. . . . Readers in the Chicago area will be interested in a radio series over station WGN which began March 15 and continues through July 12. The series deals with **"the college crisis"** and is aimed to help young people prepare for and choose the right college for them. The series is heard on Monday evenings at 9:35 p.m. . . . A TV series entitled **"Faith to Faith — A Dialogue"** is being offered

FILM REVIEW

CONTINUED

actors often did not know where the story would lead them. It is a credit to the actors — especially Mr. Kastner and Miss Biggs — that they have responded so well to this approach. They are real people, and they make us believe that they are reacting as people in real situations — certainly not as "representatives" of the teen-age years.

"Nobody Waved Good-bye" is not so much a movie which involves us as one that raises questions. Because this is so an unusual experiment is being tried with this film in the United States in relating it to the churches. Some ministers and church leaders across the country will have a chance to preview it so that when it plays in a local theater church groups can decide how they might best make use of it. Questions such as parent-teen-age relationships, responsibilities of teen-agers, dropping out of high school, and materialism are dramatized in a way that should result in discussion.

This technique of discussion involving a current, commercial film will undoubtedly become more relevant for the churches as movies of greater quality and interest come from film centers and independent producers. "Nobody Waved Good-bye" is a good, although not excellent, addition to this group.

Dave Pomeroy

currently in Baltimore over station WMAR-TV. Each program presents a Protestant minister and a Roman Catholic priest in a comparison of their respective beliefs. The series will run through May 4. The programs are scheduled for Tuesday at 8 p.m.

"Fish, Bread, and Mr. Brown" is the title of a new dramatic series about an inner city pastor and his work. Sponsored by the Church Federation of Greater Chicago, the programs can be seen Sundays at 1:00 p.m., over station WMAQ-TV. They continue through June 27.

Dr. Reuben Gornitzka, minister-at-large of the American Lutheran Church, began a thirteen-week series of talks on **"The Art of Living,"** Sunday, April 4 (9:15 a.m. EST), on NBC radio.

A re-creation of biblical history, filmed at ancient sites in Iran, Iraq, Egypt, Jordan, and Israel, will be presented in a one-hour television program, **"The Inheritance,"** Sunday, May 23 (2:00 to 3:00 p.m. EDT), on the NBC-TV network.

PASTORS AND PARISHES

Harvey W. Ressler, pastor at the Lena church, Ill., since graduation from Bethany, has resigned to accept a call from another congregation. . . . Other resignations include **Richard Simmons,** pastor at the Lavale and Danville churches, and **Duane Lewellen,** pastor at the Bear Creek church, all in Western Maryland.

Two pastors are retiring from the pastoral ministry: **Paul Studebaker,** now at Cajon Valley, Calif., will be the field representative for the Brethren Retirement Hillcrest Homes at La Verne, Calif., visiting churches to help raise funds for a new sanitarium to be constructed on the grounds. **Earl E. Jarboe,** pastor at Walnut Grove, Southern Illinois since 1963, has given forty-seven years to the pastoral ministry in nine congregations.

Roy I. White, now of Spindale, N.C., will be serving the Frostburg church, Md., after Sept. 1. . . . **Charles E. Zunkel** has accepted the call of the Crest Manor church at South Bend, Ind., effective Sept. 1.

DEATHS

Basham, Amherst S., Jr., Christiansburg, Va., on Oct. 10, 1964, aged 39
Bowman, Fannie M., Martinsburg, Pa., on Feb. 3, 1965, aged 81
Boyd, Emma, Dixon, Ill., on Dec. 30, 1964, aged 88
Brubaker, Elinas M., Hollidaysburg, Pa., on Jan. 26, 1965, aged 90
Burgard, Emma, Dixon Ill., on Jan. 30, 1965, aged 83
Cool, William J., Columbus Grove, Ohio, on Nov. 15, 1964, aged 39
Delauter, Alvey, Middletown, Md., on Jan. 30, 1965, aged 76
Dubble, Henry G., Camp Hill, Pa., on Dec. 27, 1964
Fadley, Annie N., Harrisonburg, Va., on Nov. 18, 1964, aged 80
Grossnickel, Roy W., Myersville, Md., on Jan. 25, 1965, aged 78
Johnson, Martha R., Columbia Furnace, Va., on Jan 26, 1965, aged 74
Kehr, Margaret M., Souderton, Pa., on Jan. 25, 1965, aged 65
Kimmel, J. Paul, Shelocta, Pa., on July 29, 1964, aged 80
Knelson, Henrietta, Dixon, Ill., on Dec. 10, 1964, aged 46
Lightner, Verna, Camp Hill, Pa., on Dec. 27, 1964
Long, Della M. Milford, Ind., on Feb. 2, 1965, aged 89
Long, Eva G., Myersville, Md., on Jan. 23, 1965, aged 61
Martin, George W., Christiansburg, Va., on Dec. 25, 1964, aged 86
Mellott, Ira, Lancaster, Pa., on Jan. 26, 1965, aged 68
Metz, Russell, Dixon, Ill., on Dec. 20, 1964, aged 57
Miles, Cyrus, Leonard, Mo., on Jan. 15, 1965, aged 93
Miller, Barbara, Trumansburg, N. Y., on Nov. 26, 1964, aged 32
Miller, Harvey B., Wabash, Ind., on Jan. 25, 1965
Minser, Raymen, Hartville, Ohio, on Nov. 8, 1964, aged 72
Myers, Edward, Dixon, Ill., on Dec. 20, 1964, aged 88
Myers, Little L., Wahpeton, N. Dak., on Sept. 5, 1964, aged 67
Oyler, Velva, Harrisburg, Pa., on Dec. 17, 1964
Palmer, Bertha, Carlisle, Pa., on Oct. 17, 1964
Penn, Grover, North Webster, Ind., on Jan. 16, 1965, aged 77
Reed, Harden H., Radford, Va., on Oct. 18, 1964, aged 78
Reed, Samuel Q., Christiansburg, Va., on Jan. 28, 1965, aged 69

CALENDAR

May 2-9	**Christian Family Week**
May 3-5	**District Leaders' Conference**
May 7	**May Fellowship Day**
May 9	**Festival of the Christian Home (Mother's Day)**
May 23	**Rural Life Sunday**
June 6	**Pentecost**
June 6	**Annual Conference Offering**
June 13	**Children's Day**
June 20	**Father's Day**
June 22-27	**Annual Conference**

THINGS TO COME

A special one-day seminar at the United Nations is being planned for June 28, the Monday following Annual Conference at Ocean Grove, N. J. This seminar will provide an opportunity for Conferencegoers to visit the UN and to confer with international government and church leaders related to the UN.

May Day, alumni and parents activities are scheduled on the Juniata campus on May 8.

CONTRIBUTORS: Editor of the magazine "Decision," **Sherwood Eliot Wirt** frequently accompanies Billy Graham on his crusades. **Grant Stoltzfus** teaches history and sociology at Eastern Mennonite College, near Harrisonburg, Va. **Rufus B. King** is director of development at Manchester College, North Manchester, Ind. A former teacher of English at Bridgewater and La Verne Colleges, **Lucile Long Strayer** has contributed both prose articles and poetry to our church papers. **Byron P. Royer,** assistant professor of pastoral psychology at Bethany Theological Seminary, is also minister to the students at the school. **Merle Crouse** is serving the church overseas in Ecuador, South America.

CLASSIFIED ADS

WANTED: A Christian lady to stay with and help care for an elderly Christian gentleman. Please write to Box 340, Union Bridge, Md., or call 635-2448 or 775-2615.

EMPLOYMENT OPPORTUNITIES: "Kalamazoo and area manufacturing firms face serious shortages of skilled labor" (Upjohn Institute for Employment Research report). Persons interested in investigating employment opportunities at the new Fisher body plant or in other area industries are invited to write for information to: Church of the Brethren, 424 S. Drake Rd., Kalamazoo, Mich. 49001.

EDITORIAL

The bit player takes on a larger role

LAST December a Southern newsman had some sharp words for the church. Ralph McGill, publisher of the Atlanta Constitution, accused the church in general of being no more than a "bit player in the greatest social revolution of our time." He was especially critical of Southern churches that supported segregation.

His opinion may have changed since then. If not the church as a whole, at least many representatives of the clergy seemed to have seized a greater role in the racial revolution. In the dramatic and sometimes bloody events that shocked the nation last month, ministers, rabbis, priests and nuns — as well as other leaders not so easily identified — took their places alongside the Negroes who waited, who prayed, who marched, and who sang while they asked for the rights denied them. And the clergymen were not merely bystanders. They were among those who were beaten and clubbed. One of them lost his life there.

From all over the country they went to Alabama. Why did they go — often on short notice, usually at their own expense, sometimes at great risk? Some of the ministers said, referring to the Negro civil rights workers, "We went to stand beside them." One minister spoke for many when he explained, "We went to redeem, not to damn."' Another reflected on the tense situation they faced when he said, "We ministers did not go to demonstrate, but to die." And death was in the air. Many clergymen, accustomed to be regarded with respect because of their calling, were shocked to encounter a look of hatred in the eyes of local citizens. Yet they testified that they were welcomed by Negroes with outstretched arms. They found hospitality in Negro homes.

Why did they go? Many of them believed they could not stay at home or keep quiet while their Negro brothers suffered brutal treatment. A Jewish rabbi said, "The lives of many Jews might have been saved from gas chambers if priests, nuns, ministers, and rabbis had marched hand in hand through the streets of Berlin as they did in Selma."

What did the ministers accomplish? In the opinion of some observers the presence of members of the clergy served as a deterrent to further acts of brutality. But even if their presence gave no assurance of protection to Negro marchers, it certainly offered them encouragement to continue their struggle. And Northern ministers had a unique opportunity to learn for themselves what it meant to face a hostile crowd and to be on the receiving end of violent and inhuman treatment. They even experienced the shock of being turned away from local churches where they went to worship.

WHY did not the ministers and rabbis and priests who went to Alabama stay home and tend their own flocks? This was a common criticism, especially from some Southern churchmen who resented the interference of outsiders in their local problems. Other critics questioned, not so much the basic concern of the clergymen, as their methods. Would it not have been better for them to keep themselves apart from conflict so that they could be more effective agents of reconciliation? And was there not a danger that by involving themselves personally, these ministers (many of them wearing a clerical collar, a garb, or some other mark of their calling) also implicated the churches they represented in a controversial action?

Such questions remain — and the answers are not easy. But there is no question that the church has become increasingly involved in one of the great struggles of our time. Its part may still be little more than that of a "bit player" in the drama, but at least there are actors on the stage whose voices are being heard. We hope they speak not only for justice delayed and justice deserved but also of the reconciling love of One who, being brutally treated, forgave his tormentors. — K.M.

BOOKS *worth reading*

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Elton Trueblood
Usually when people speak of the "Lord's Prayer" they are thinking of the "Our Father . . . ," but, as Dr. Trueblood shows, this is only one of several prayers by Jesus recorded in the Gospel. In this unique book each is given separate attention, and the prayers are also examined as a whole for guidance in developing the Christian's inner life. $2.50

GOD'S FROZEN PEOPLE
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This book "is incomparably the best thing I have read on the laity, as addressed to laymen . . . It supports its opinions with an astonishing amount of quotation, statistic, and recorded fact. And it goes hell-for-leather at the one objective — to persuade the Christian layman . . . that he is an ordained minister of the church . . ." — Erik Routley. $1.65

SPILLED MILK
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Donald M. Joy
A primer on the Holy Spirit and his relationship to men. Written to help today's layman form a more satisfying relationship with God by responding to his call for Spirit-filled living. $2.75

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LOOK FOR THESE FEATURES IN THIS *messenger*

THE REAL MOTHER'S DAY *is not a floral fiesta in May but any day a mother helps her child find Christ as a friend and guide.* by Sherwood Eliot Wirt. page 3

SEX IS A GIFT TO BE GUARDED, *especially in this sex-saturated but also sex-starved age. The Christian faith offers some guidelines.* by Grant Stoltzfus. page 7

IS A WILL NECESSARY? *For personal and family reasons, yes. But also as an expression of Christian stewardship.* by Rufus B. King. page 9

IS THE DEATH PENALTY ON THE WAY OUT? *More and more state legislatures are moving to abolish capital punishment. The issues are reviewed in a special report.* page 15

CLINICAL TRAINING FOR FUTURE PASTORS. *Pictures and text tell how seminary students gain from helping people meet crises.* by Byron P. Royer. page 21

OTHER FEATURES include a reader's introduction to the world of C. S. Lewis, review of a new film about teen-age relationships, an editorial on the role of ministers in civil rights activities, and a report of a Latin American student movement.

COMING NEXT

The remarkable story of a great-grandmother who, at eighty-two, continues to amaze her family and friends. . . . Edna Switzer tells how literary programs in Latin America can turn many a person "From Darkness to Light." . . . George Buttrick continues his study of the Sermon on the Mount by examining the meaning of the Beatitudes. . . . Recent General Brotherhood Board actions open the way to meet some unmet needs.

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messenger

CHURCH OF THE BRETHREN 6/15/65

Readers Write

MILD OBJECTION

May I register a mild objection? My article, "Holders of the Dream," was billed on the back of the MESSENGER as proposing the thesis that "Christians support the dream" and "others are enemies" of it. Unfortunately, the issue is not this simple. In every Christian century from the advent of Christ to our own day, there have been Christians who have misunderstood the intent of the gospel and have fostered bigotry, misunderstanding, and war. Indeed, some of the most cruel crimes against the human race have been committed by people who called themselves Christians, and who were acting, they said, in the name of Christ.

Conversely, many of those who have been most courageous and creative in their commitment to this larger dream as set forth by the prophets and by Jesus have surprisingly been individuals outside the framework of the Christian church.

C. Wayne Zunkel

Harrisburg, Pa.

ONE AND THREE

I refer to Dr. Paul M. Robinson's answer to a question in the Feb. 18 issue.

We all agree that the Godhead is a trinity, Father, Son and Holy Spirit, but we must also agree that they are one God and when we worship one we worship all three. One plus one plus one is not spiritual arithmetic. A crude illustration of the Trinity is a triangle with three sides, or three angles, nevertheless one triangle. A trinity of selves exist in each human personality, the sum total of the powers of the body, mind, and spirit, but one personality. A drop of water has a trinity of three elements, two hydrogens and one oxygen, but it is one drop of water.

God is called Father by Jesus Christ; he is the maker of the heavens and earth. Jesus, the Son, was God in the flesh, and his Holy Spirit is God's holy presence in our midst today. The Holy Spirit is God's omnipresence among men. Therefore, the Trinity is nothing more than the three facets of the diamond of deity.

God is a perfect being, a spirit, and must be worshiped in spirit and in truth. Man's finite mind cannot comprehend the totality of God, but through Jesus Christ, the Revealer, God in the flesh, we get enough of the God life to satisfy all our earthly needs.

Be not afraid, therefore, to worship the Father alone, or the Son, or Holy Spirit alone. When you pray to one you pray to all three.

E. Russell Hicks

Hagerstown, Md.

NOT MAN-MADE

C. Wayne Zunkel (Feb. 18) writes that the Old Testament prophets had a dream of "a day when God would rule in the hearts of men and when war and injustice and poverty would be no more" and that the New Testament promises fulfillment "of an end to war, of peace on earth and goodwill among men." . . .

According to the Book of Revelation of St. John the Divine, the new heavens and the new earth come only after the judgment, and it is the act of God himself and not the man-made welfare state of ecclesiastical politicians.

Charles F. Strong

Smithshire, Ill.

THE ULTIMATE WEAPON

We should call for U. S. military restraint in Vietnam now and in all our international relations in the future. We should direct the energies of our young men toward the construction of the Great Society the President named, not the destruction of humans whose way of life is colored by political histories and religions so complex that we cannot, wisely, sit in judgment. Our proper national image should not be that of a *dominant* power ready to fling the bomb but of a reasonable power in world government and economic cooperation.

We should, as individuals and as members of religious and civic organizations, tell our representatives in government that we expect not false heroics that aggravate even a narrow war but responsible, sane attempts to arrange for a truce and cease-fire in Vietnam. In the cooler atmosphere of a cease-fire, all those involved in the conflict may realize that reason, not the bomb, is the ultimate weapon for survival. — *From a statement compiled by Mrs. Fred Reeder and distributed by the Moxham Church, Johnstown, Pa.*

WORLD AND KINGDOM

In the March 18 issue C. B. Kinkenbaker writes that he is not eligible to vote as he is a citizen of God's kingdom and not of the world. . . . Now if the world is not God's kingdom, just how do we mere mortals define it? Also, why are we Christians reaching our hands across the world to help people "walk in God's way," if none of us are even in his kingdom?

S. Davidyan

Leesville, La.

NO ROOM FOR FAITH

Regarding the letter, "Emergency Services of Civil Defense" (March 18), I think most people would agree that many of their services are most helpful. I wonder why they must always give instruction that says "this will happen" instead of instruction that says "*if* this should happen."

They leave no room for the faith and hope most people need to keep themselves going.

Mrs. Henry Boettner

Freeport, Ill.

MESSENGER, Vol. 114, No. 10. May 13, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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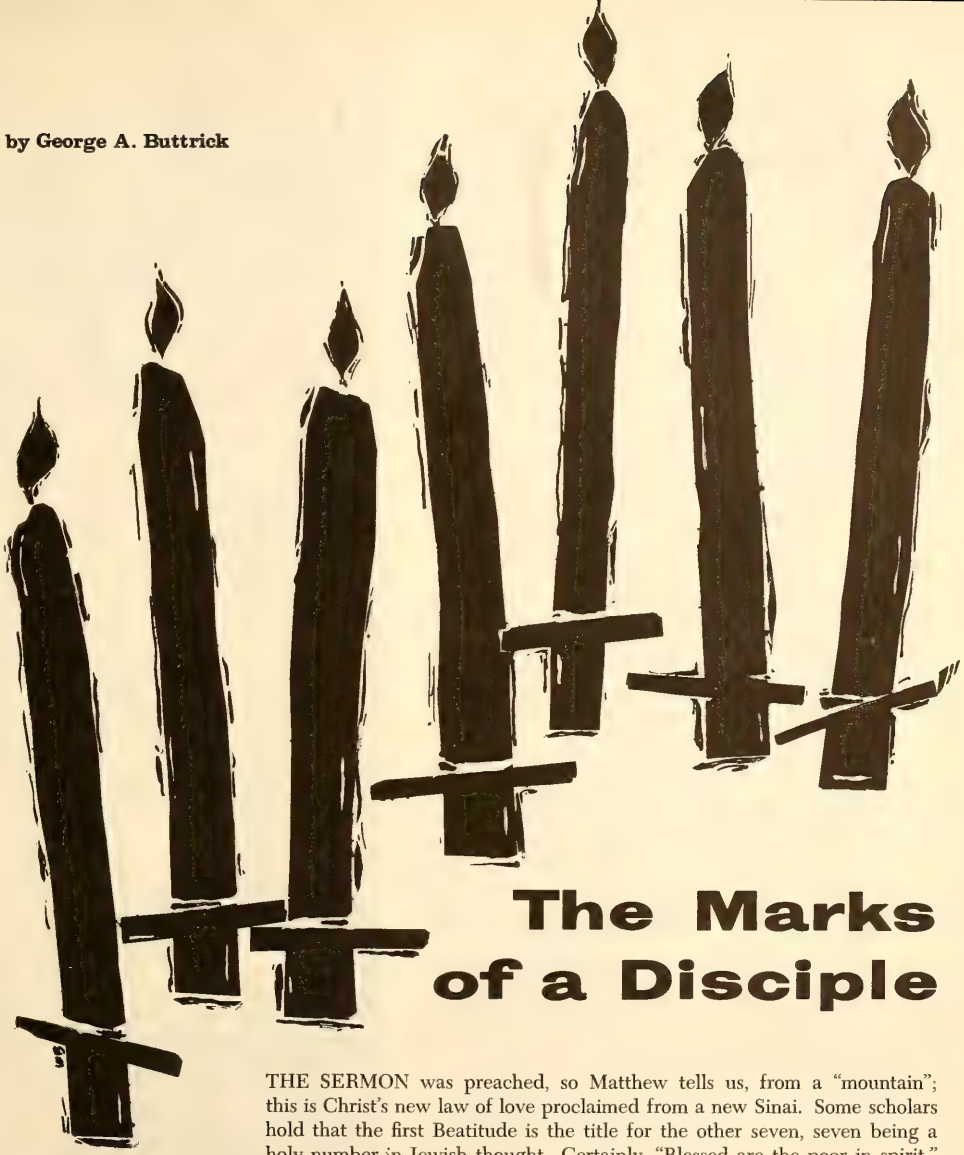
by George A. Buttrick



The Marks of a Disciple

THE SERMON was preached, so Matthew tells us, from a "mountain"; this is Christ's new law of love proclaimed from a new Sinai. Some scholars hold that the first Beatitude is the title for the other seven, seven being a holy number in Jewish thought. Certainly, "Blessed are the poor in spirit,"

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: "Dusk," a silkscreen print by Douglas Romans, 17, of S. P. Waltrip Senior High School, Houston, Texas, was exhibited in the National High School Print Show at the Metropolitan Museum of Art. Authenticated News International photo

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CONTINUED

is root for the others. "Poor in spirit" never means in Scripture "poor spirited"; there is no cringing or cowardice. It means the opposite of "proud." Pride is the root of sin, the self-idolatry by which man the creature poses as Creator. To be "poor in spirit" is to know and acknowledge our dependence on God "from whom we come, to whom we go."

Notice certain characteristics of all the Beatitudes: *First,* they give no specifics. The Ten Commandments specify: they forbid murder, adultery, covetousness; but the Beatitudes are concerned with a certain set of mind or quality of life, a being-in-God by which the specific decisions of life are made as we walk.

Second, there are no coercions, or "thou shalt nots," but rather the gift of light and love.

Third, the Beatitudes are filled with promise. A daybreak comes with each "blessed." Each characteristic of discipleship brings great reward, a pledge of that kingdom which came to our planet through Jesus Christ.

People presently disparage a "reward religion." They are right. The story goes of an old woman walking down the streets of Alexandria with a lighted torch is one hand and a pitcher of water in the other, crying as she went, "Would to God I might quench hell with this water and burn heaven with this torch that men might love God for his own sake!"

Yet our world would be insanity if love were always mangled, and hate were always made glad. The rewards promised in the Beatitudes are those proposed by that woman: God and his kingdom for his own sake.

Fourth, the word is *happy:* "Happy are they who . . . " Yes, "blessed" is a justifiable translation, but not if the word is given a sticky pious meaning. The promise is "happy" with the happiness of the coming kingdom which already is in Christ Jesus. The proud, the tramplers, the unmerciful live in their own darkness, but the disciples of Christ, even though outwardly bereft, live in secret, singing gladness. Thus, the Beatitudes are in strophic form as befits a song! With so much as general comment, we turn now to the other seven, a seven-branched candlestick with Christ's light.

"Happy are the mourners." There is a paradox to end all paradoxes! But it is a paradox, not contradiction. The mourners accept pain and grief. They do not try to sidestep the darkness of our human lot. They do not rail at God or become atheists. They guess that some deep purpose is involved; so they bravely endure. They bare themselves to the spear. They mourn also in other people's sorrow, instead of living for "a good time." When they see the pathetic bunch of flowers on a stranger's doorknob they call to sympathize and help. They mourn also for their sins, praying God for the spirit of penitence.

They mourn for the sins of the world. While others are intent on cash or pleasure the mourners agonize over the prostitution which shames our streets, over the contempt of the white man for men of another color, over the contrasts of slums and suburbs, and over the massive desolations of modern war. They care, while others are careless, and they are "comforted." That word in our language has a Latin root, *confortis,* "with strength." It is no ordinary strength; it is "the consolation of Israel," the gift of messianic joy, the very spirit of Christ — joy, not in spite of pain, not in mere respite of pain, but through accepted pain.

"Happy are the meek." "Meek" is no doormat word. We link the word *little* with the word *meek,* as when we speak of a "meek little man." But that falsifies the New Testament meaning. Charles Rann Kennedy has a drama describing the ongoing of the Crucified and the title is *The Terrible Meek.* The meek are the opposite of those who, for prestige and power, cruelly trample on their fellowmen. Moses was "very meek, above all men," but he was no doormat. He knew that God is God, and he lived to do God's will. So the meek live gladly under the mastery of Christ. Other men claim their rights; the meek fulfill their obligations. Other men strive for success; the meek march by the beat of another drum. Other men live in pride of race or learning or power; the meek know only one wisdom and power, the wisdom and power of the cross.

There is a terrible secret power in the meek. They are an army with invisible banners, and

they shall "inherit the earth." Other men try to grab the earth, and it slips from their fingers; the meek honor God's will in Christ, and the earth falls into their hands.

"Blessed are those who hunger and thirst for righteousness." The word *righteousness* may mean the vindication of God or a right way of life or God's righteousness given by his grace to sinful men. The word may have the triple meaning with the third emphasis in command. This Beatitude speaks not directly of righteousness but of hunger and thirst after righteousness, thus hinting perhaps that God takes the disciple's intention for his deed. Mark the longings in the faces of a crowd: the lecher's longing, the miser's, the politician's, and the homeless man's longing for home. What is your dominant longing?

Some people thirst (with intense desire like that of parched lips in a desert) for righteousness in themselves and in the world, and this longing, such is the promise, shall be filled. Many of our longings are mocked. In Tennessee Williams' play *A Streetcar Named Desire,* the heroine longing for love, social status, and esteem, grabbed at these prizes and found only a drab slum with a honky-tonk on the corner. Some of our longings are so mistaken that they end in satiation and self-disgust. But the disciple's longing for such righteousness as is seen in Christ is "filled" from grace to grace, from glory to glory.

"Blessed are the merciful." Our civilization has at least some cases of mercy: the Peace Corps, the hospital in your hometown, the social settlement, and many an instance of individual kindness. But Christ's age was a cruel time. Some Jews believed that suffering was a direct punishment for sin; since it was deserved, why try to alleviate it? The Romans despised gentleness. The Stoics boasted a Spartan fortitude when pain came and were, therefore, above compassion.

But Christ struck a new note. Mark this fact: Every Beatitude is "poor" (not proud) in spirit; Roman vigor and Greek stoicism were each a form of pride. Our world is not yet merciful; there may be more cruelty to the square inch in our war-ridden, industrialized, slum-ridden culture than history has heretofore known. When some unfeeling man asked the shoeless waif, "If

God loves you, why doesn't he tell someone to give you a pair of shoes?" the lad replied, "He did tell somebody, but somebody forgot."

We easily forget because of pride. As for the promise, "they shall receive mercy," it does not mean that God keeps ledgers: so much mercy on our part, then so much on his part; rather it means that the merciful man is in spirit with God, who is Love, and is therefore open to God's encompassing grace.

"Blessed are the pure in heart." Pure used of linen means white linen; of glass, clear glass; of gold, unalloyed gold; of loyalty, single loyalty. Though we should not limit or even centralize the word to mean sexual purity, that meaning is included; neither chastity nor charity was common in the New Testament world. The dominant meaning is singleness in motive or rightness of spirit. The rule of the sea is that every vessel shall take its bearing from the sun (purity), and listen every half hour for any SOS (mercy). Because our eye is not single, the ocean lanes of life are strewn with wrecks.

What is meant by "shall see God"? The scriptures tell us that "no man shall see God and live." It means not only times of vision and deep insight, though that is surpassing treasure, but also that the "pure" shall see God in the world about them and in their fellowmen and even in the chastisement of pain. It means that at last, beyond death, they shall know God in an intimacy which the earth cannot grant.

"Blessed are the peacemakers." The word *peace* in the Bible is always on the vertical line: it is peace with God. Only so can it be peace among men. Therefore, the shallowness of our modern cult of "peace of mind." The Bethlehem promise was "peace on earth" because of God's "goodwill toward men." If a man is not right with God, he can hardly boast a peacemaking spirit, but if he is he makes peace. How easy to make war! A Negro friend says, "Any fool can take what is combustible and make it come bust."

The peace*makers* are just that, not merely peace *hopers* or peace *talkers*. An army of occupation has a fine chance to make peace. In Tokyo after the armistice our soldiers by quiet friendship won more than admiration from the conquered Japanese. I saw one such man, outside the Tokyo railroad depot, give a sandwich to a shoeblack and heard the boy reply in the only English he knew: "Okay, soldier!"

Peacemaking does more than build bridges; it prevents the chasms by removing the causes of strife. It attacks in love the poverty, the contempt, and the cruel greed that are the dragon's teeth of strife. War cannot cure war; we overcome evil only by good, that is, by God.

"Blessed are the persecuted." This we can hardly believe! How can the "persecuted" and the "reviled" be happy? How can they be "exceedingly glad"? But they can. The disciple's happiness is of a deeper strain. Happiness can be found at the movies for a dollar or less, because such happiness is a dollar commodity. But real beatitude comes only when we throw our life on the counter for the sake of Jesus. You say that Christians are not persecuted today except in communist lands? That may be their condemnation: Our Christianity is so tepid that nobody intent upon evil bothers to "revile" it.

The promise that waits on this last Beatitude is as strange as the challenge. We understand "for theirs is the kingdom of heaven," but what can be meant by "for so persecuted they the prophets"? This is meant: Life even now is a conversation between two worlds, and death is not the end. Those who are "persecuted" (jailed in Mississippi by segregationists) have already joined a noble company, the crucified Christ being their leader, and hereafter shall be welcomed into the Order of the Greathearts.

Nietzsche called the Beatitudes "a slave morality" and preached instead "the morals of masters." It was fitting that Hitler at the height of his power sent to Mussolini as a birthday present a leather-bound copy of the works of Nietzsche – who, despite brilliant flashes of truth, died an alienated and distorted mind. The Beatitudes are not "the morals of slaves"; they are a bright gage thrown down as a challenge to the world, a banner under which the disciple rides into battle in gaiety of heart. The reward is the victory which Christ won on Calvary. Even our proud and distraught world cannot forget him. The remembrance: it is heaven's recompense. □

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Which Way?

AND JOE MILLER looked out of the window of his bedroom and saw the heifers in the lot, the tractors on the barn bridge, and the crib full of last year's corn.

And he thought and thought;
with his head cupped in his hands, he thought.

Twenty years old now — a curious time of life, no longer a teen-ager, but neither am I twenty-one.

It's been a good life — I've enjoyed nature, home, friends, and even at times something of God himself.

I only have a small gripe up to this point. It's as if someone was always peeking around the corner. Society is a big pair of eyes.

But now the teen phase is over. The twenties bring responsibility.

A job,
a wife,
a home for the wife,
a garage for the home,
tools for the garage;

A garbage can, a mailbox with my own name on it, a car with only one exhaust pipe, debts, time payments.

If that's not enough it brings a world torn in two with two power blocs both mad at and scared of each other at the same time.

It brings the threat of being out of work in a world where men must serve machines.

It brings competition that only the strong, rough, go-getters survive. Blessed are the pushers, for they shall inherit the earth.

Now which way shall I go?

I can bury the dreams of amounting to anything in the world. There's an awful lot of world and beyond that there's space. I'll shrink down my aims — they don't come sanforized anyway — forget the world's screwy problems, and concentrate on personal success.

Even if I don't achieve success, I won't be too shook if I can at least get by.

I'll shrink my aims and shrink my world until it includes just me, a little house on the edge of town, a modest, respectable enjoyment of food, marriage, sunlight, and a collie dog with papers.

For spice I'll add climbing roses for the wife, and rides at the county fair for the kids in August.

The other way is to reach for the stars. I can hope to leave a mark on history. I can expand my world, expand my aim in life.

I can live as a citizen of the world and not turn the page quickly when I see the staring eyes of refugees on the pages of the mission report.

My life may never be recorded in a book, but yet persons who know me will be different because in a faltering way they felt in my personality the power of God.

God, who lifts man's eyes to the mountains and gives them strength. God, whose heart aches when children are born in India on cow dung floors.

God, who needs me as a servant to show them a better way.

God, whose eyes are looking right now at Bombay, India; Nairobi, Kenya; Caracas, Venezuela; Singapore, Leningrad, Peking, and Buenos Aires.

God, who has a cause for my life bigger than my own stomach, my own pocketbook, a little house on the edge of town, and rides at the fair for my kids in August.

God, who gave the fantastic order to the first man, "Subdue the earth."

God, who lighted a Roman prison cell with joy as his servant the Apostle Paul said, "I have fought a good fight."

God, who gave Martin Luther a steel post for a spine when he said, at the age of thirty, "Here I stand."

And Joe Miller looked out of the window of his bedroom and saw past the heifers in the lot, saw past the tractors on the barn bridge, and the crib full of last year's corn.

Then closing his eyes and clenching his fist, he prayed to his God, "Dear Lord, let's do a little trading. I'll give you my overstuffed cushion; give me a sword."

— BY VICTOR STOLTZFUS

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Music students still call her "Miss Margie"; bus riders know her as "that little woman"; her sons and daughters still marvel at her invincible spirit

Mother Was Whistling!

by DOROTHY GARST MURRAY

TO MAKE a home for six elderly women is nothing unusual. Neither is teaching an adult Sunday school class, singing in the adult choir, directing a children's choir, or serving on numerous committees. And teaching music, although an honorable profession, is not exactly the stuff of which drama is made. But when all this activity is carried on by one individual and when that person is a petite, eighty-two-year-old, ninety-four pound grandmother, it is something to talk about.

You would think that mothering eight children and grandmothering twenty-seven grandchildren and sixteen great-grandchildren would be a sufficient contribution to the world. But it is not enough for Mrs. Levi Garst of Salem, Virginia, known affectionately as "Miss Margie" to hundreds of persons whom she has taught music over a period of sixty years.

To dozens of bus drivers and hundreds of passengers she is simply "that little woman," because for the past thirty years she has traveled by bus from her home in Salem to the Ninth Street Church of the Brethren in Roanoke on an average of four times weekly. The round trip by bus is approximately twenty-five miles, so it is small wonder that Mrs. Garst laughingly tells people that she is "part owner" of the Safety Motor Transit Corporation!

To her eight sons and daughters and their respective husbands and wives she is "Little Mama," and their appreciation of her grows with the passing of each birthday. As one of the six fortunate daughters I would like to describe the qualities that reveal her irrepressible faith and spirit.

She was and is a courageous woman. She was in her late forties when she was left with three minor children after our father's death. But we heard none of the maudlin self-pity which is often characteristic of widowhood. She simply accepted the fact that one era of life was past and a new start must be made. She made that start with the fierce determination that it, too, must be a good and rewarding life.

I recall vividly one small incident that happened less than four weeks after Daddy's death. We were still in that state of dazed unreality following grief which caused one to waken each morning with the fleeting thought that the past three months were only a nightmare from which one would suddenly awaken. But it was not a dream; it was for sure; and somehow, nothing seemed to make much sense. It was during this period of painful readjustment that I was literally horrified to hear mother coming down the steps one morning whistling.

My first youthful reaction was: "How can she?" Then on sober reflection I arrived at

the conclusion: "After all, why shouldn't she?" because the love between my father and mother was so real and so deep that it transcended all physical barriers. Although she never actually put it into spoken words, we just absorbed from her the fact that the greatest honor we could pay our father was to continue living useful and worthwhile lives, and the sooner we started the better it would be for all. So we picked up the broken threads and started weaving for the future.

Mother was and is a realistic woman. There were eight stubborn, individualistic, noisy children in our family. Somehow they must be given the training and values in life that would make them fit human beings to live in a world of other human beings. She tackled this just as she did everything else throughout her long life: She simply assumed that by the grace of God and with his help there was not anything she could not do.

Interestingly enough, although our mother was a true Bible scholar I do not recall ever hearing her "quote the Bible" either to prove a point or to demonstrate her knowledge of biblical fact. We heard the Bible read in our home almost daily throughout our lives, but there was not a great deal of discussion about it. Somehow our parents seemed to realize that living by it was far more important than talking about it, and this left an indelible impression on our spongy little brains that soaked up attitudes more readily than platitudes.

Our parents were not only students of the Bible, however. They were both ardent readers of books, magazines, and, to some extent, the newspapers. It always amazed me that even though we had very little money for clothes, almost none for "entertainment" as such, none for travel or for a lot of other things we consider essential today, there was always money for good books. Apparently our parents subscribed to the philosophy of the wonderful old Negro man who said: "We consider the safest place to invest our money is between the ears of our children." At eighty-two mother is still an ardent reader — when she can spare the time from her very busy schedule.

Mother was and is an ambitious and forward-looking person. She was never one to live in the past. She is still interested in all that goes on about her and in having new experiences. After she was in her middle years she took a correspondence course in writing and also one in music. As a teen-ager at that time I somewhat resented this extra-curricular activity on her part because while she was writing and studying, *we* were doing the cooking and housework.

I was quite sure that she was the originator of the "learning by doing" technique. For a period of about twenty years while the six girls of the family were going through their teens we actually did most of the housework, including the cooking. Sometimes we did not like it, and I am sure we made our disgust known in no uncertain terms but Little Mama just calmly went about her flower raising, church work, music teaching, writing, and helping our daddy with his ministerial duties while we cooked the meals, did the family laundry, and cleaning.

Later we rose to call her blessed because as each of us went into our own homes we not only knew how to cook, sew, clean, and do with ease what is expected of a housewife, but we also knew how to wield a paint brush, hang wallpaper, and use a saw, hammer, or screwdriver when and if the occasion demanded. In fact, this do-it-yourself deal was so common to our family that once when I went to visit mother after she was past seventy years of age I found she had painted several of her rooms because she just could not wait any longer for the painter to come.

Another of mother's characteristic traits, and one to which I attribute much of her joy in living, was sheer, simple flexibility. She not only had the capacity for adapting to change, but she had the eagerness to make change. In fact, she was so flexible that it became a family joke that when our father left home for a two- or three-week trip he invariably asked on his return, "Which bedroom are we sleep-

ing in now, Mama?" Every room in our house was "switched" at one time or another except the kitchen and bathroom, and I am sure the only reason they stayed in the same place was because mother never quite got up the nerve to attempt a plumbing job.

Mother was not the most meticulous of housekeepers, but we had the most livable home that I ever knew. There were gay curtains, good pictures, and flowers everywhere. Our friends were always welcome, and they came not one but usually two, three, or four at a time. I remember as a very small child having mother take me to the bathroom to scrub before going to Sunday evening church service. The bathtub was filled with five little boys, my two brothers and three neighbor boys who had played in a dusty barn all afternoon and had to have a bath before being decent for church. This was typical. And our home was not only open to the neighborhood children but to hundreds of adults, who, through the years, were guests at one time or another.

Some of my most cherished memories center around the times when friends came to stay while attending meetings. This often meant sleeping on the floor on a pallet for everybody under fifteen, but we survived. There were at least a half dozen persons who lived with us at one time or another for a short or long period as a member of the family, and they were true members of the family in every sense of the word except that they were not born to our parents.

At the age of seventy-five mother realized a lifelong dream of hers: a trip to Europe with plans for visiting the Holy Land. Although she was the oldest member in her touring party we think she had the gayest time of all. When her trip to the Holy Land had to be canceled because war had broken out in Beirut, it was she who helped dry the tears of those who wept with disappointment by asserting that "it will probably be much nicer to go to Switzerland anyhow" — and, sure enough, it was! Flexibility, priceless quality of life, was hers in full measure.

Perhaps her greatest contribution has been in music. The numbers of grimy, stubby little fingers introduced to the intricacies of keyboard techniques would certainly be in the thousands. Several of her students have gone on to make music their profession, including my oldest sister who has been teaching piano and organ for many years and one of my five brothers-in-law who started taking lessons from Little Mama at about seven years of age and who is now a professor of music at Bridgewater College.

If you put together all the small voices she has directed in children's choirs through the past half century, you would have one grand chorus. Although diminutive in size there is nothing small about her strong, true alto voice. It has become something of a family joke that Little Mama's alto can be heard above any choir or congregation with which she sings, but she sings as she lives, with joyful, joyful music to her Lord.

And, finally, Little Mama has a perfectly delightful sense of humor. One of her best stories concerns the time she heard two men on a street corner discussing her. They had seen her at the same spot hundreds of times waiting for the bus that took her to church. One man said, "You know, I've been seeing that little woman twice a week for over ten years, and in all that time I don't believe I've ever seen her with a different hat on. What kind of woman do you think she could possibly be if she wears the same hat for ten years? My wife has to have a new hat every season."

This story does not appear so funny on paper but I have heard mother tell it and laugh until the tears came. Her many grandchildren love her best for this quality, so often rare in the aging, and they never forget that she enjoys a good laugh as much as they do.

To all of us she has given much. She taught us to love beauty by surrounding us with it. She taught us by precept that life is giving, not getting, serving rather than being served. But most important of all she has lived before us the example of an indomitable spirit which is renewed daily by the sustaining belief that "all things work together for good to them that love God." □

FROM DARKNESS INTO LIGHT

by Edna Switzer

Through church-sponsored literacy programs Latin Americans are learning to read. They are discovering not only new skills but light from the scriptures

DONA ANTONIA has learned to read. After two weeks of classes she finished the primer, and when I presented her with a gift of the Gospel of Saint Mark in Spanish, a simple version put out by a Bible society, she haltingly read me the first chapter and was eager to go on. This was as great a miracle to her as the miracles she will read in this wonderful book.

Two weeks before as we made the rounds of San Pablo, a village in Nicaragua, inviting adults to our literacy classes, Doña Antonia laughed at the idea of learning to read. Sure she would like to, but when would she have time? Three young children clung to her as she busily made the day's supply of tortillas. Her oldest son was in school, and she often picked up his school book to see if she too could make sense out of the printed page, and now this *gringa* was offering to help her.

Where there is a will, there is a way. Grandmother would baby-sit, the relatives next door would have the class in their house which was larger, and so Maria could attend classes, too. Everyone worked fast to get in the day's supply of wood, harvest the corn, and make the tortillas and cheese so these two women could be free to have their classes every afternoon. *Continued*

The rapid progress Doña Antonia made was almost unbelievable. As she pronounced a new word she would look at me and ask: "Is that right?" And when I answered, "Yes," she would laugh with joy, wonder, and almost disbelief that it could be so easy. The class was never long enough for her, and the day of reading the last page in the primer was one of great joy.

It is not always as simple, easy, or as much fun to teach adults to read as in the case of Doña Antonia, but there are many like her waiting for the opportunity to leave the darkness of ignorance for the light of knowledge.

Illiteracy is a major problem in Latin America. According to official estimates in 1950, forty-three percent of the population of Latin America aged fifteen years and over is illiterate. The illiteracy rate is lowest in Argentina (13.6% and highest in Haiti (89.5%); Ecuador's rate is 44.3%.

HAVE you ever thought what it would be like to be unable to read? One might as well be blind as far as the printed page is concerned. Being illiterate means that one is in darkness about many things. One of my neighbors in Llano Grande brought this home to me vividly when she said, "I can't help my children with their homework. My neighbors often ask me the time since I live near the bus stop, and I can't help them. When I go to Quito I can't read the numbers on the buses and many times no one wants to help me." These are simple things that we who read take for granted.

Yet these adults are in greater darkness yet for they cannot read about the great light found in the scriptures. Who is to bring them out of their darkness into the light? The communists with their great ability to educate? Or will the Christian churches wake up to this great challenge and responsibility in time?

Should this problem be a concern of the church? Dr. Frank Laubach thinks it should. Thanks to him, millions of uneducated adults around the world can read today. He caught the vision of such a work when he began his missionary service among the Moros in the Philippines in 1929. From there he took his skills and experience to various parts of the world, including Latin America. Through his efforts many Latin American countries set up adult literacy programs.

In Ecuador, up until 1962, the Association of Newspaper Writers sponsored such a program based on his method. Since then the government has taken over the program and written its own materials. But still the need is very great in comparison with what is being done and the need is urgent. Dr. Laubach once stated that the Soviet Union made one hundred million people literate in fifteen years. The Soviet education system is a part of the threat of communism in Latin America. It is time for the church to accept this problem as a genuine concern, as a part of its program of evangelism and service.

A new Latin American Protestant organization known as ALFALIT is attempting to meet this problem. ALFALIT, which takes its name from the Spanish words — *Albabetización é Literatura Cristiana* — had its beginnings in Cuba but was formally set up as it is today in Costa Rica in 1961, when its directors, Mr. and Mrs. Justo Gonzalez, Methodist workers, were forced to leave Cuba for religious freedom. The concerns of ALFALIT are many. It recognizes that it is not easy to bring people out of illiteracy, that it requires much dedication and patience. It is very easy for a new literate to become illiterate again. So the organization puts emphasis on creating simple reading materials that will be attractive to new literates. Most of all it is concerned with providing simple Christian literature that will lead to the reading of the Bible. Only in this way will the adults be led from the darkness into the true light, from the darkness of poverty, ignorance, and sin into the light of new life — the abundant life that the gospel offers.

ALFALIT is more than a literacy program. It is concerned about an adult education program that would include health education, agricultural improvement, and community development, providing simple reading materials that help with these problems. In order to provide leadership for its program throughout Latin America, ALFALIT sponsored an international training course for Christian leaders, held in Costa Rica from September to December 1964.

Twenty-nine leaders from seventeen Latin American countries were carefully selected for the course. I was honored to be a part of this group. A more heterogeneous group would be hard to find. Male and female; married and single; highly educated to little formal training; mestizo, Indian, white, and Negro; old and young (nineteen years to sixty-two years); missionary and national; thirteen Protestant denominations — all these were represented in our group. But out of this diversity of background came a unity of Christian fellowship unlike any I have ever experienced.

In the three months together we worshiped, studied, and worked. In the formal class periods such topics were studied as Methods of Evangelism; Christian Beliefs; Meaning of Education; How to Teach Adults; Leadership Training; Meeting Community Needs. Workshop time was given to preparing visual aids for an adult program, reading and discussion, and making a study of some community prob-

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NEWS

Norman Baugher, Mai Sule, Ngamariju, Roger Ingold: How to get off the ground?

In outreach, partnership is the goal

THE BIG CHALLENGE in Church of the Brethren outreach over the next several years is the strengthening of partnership with the younger churches overseas.

Such a maneuver entails several shifts. It focuses on the developing of churches rather than related mission institutions. It reverses a trend toward fewer missionary personnel. And it challenges the church at home to come up with more dollars for missions abroad.

The new direction is seen as urgent. At stake is the morale of national leaders and missionaries who, in the midst of unprecedented calls for expansion, find the work and witness of the mission diminishing, not because funds have been lessened but because they have not been increased in face of rising operational costs in developing nations.

This is the report Norman J. Baugher, general secretary of the General Brotherhood Board, brought to the Board in March following a series of consultations with missionaries and nationals in Nigeria and India earlier this year.

This is the report that led the Foreign Mission Commission and the General Brotherhood Board to declare their long-term intention of strengthening their role as "responsible partners in the life of these churches we have helped to establish and nurture."

And this is the report that led the Board to itemize unmet needs totaling $92,000 beyond ongoing program and to appeal to congregations to increase outreach allocations beginning this fall in order to get the heightened programs of witness off the ground.

Ninety percent of the $92,000 will

be applied overseas. Specifically, this will enable these developments:

. . . a new missionary family to train Nigerians at Kulp Bible School.

. . . two new missionary families to man Nigerian mission outposts which are currently without leadership.

. . . a fourth doctor and an additional nurse to staff the three Brethren hospitals, two maternity centers, and clinics in Nigeria.

. . . extension for two more years of efforts to eradicate river blindness in Nigeria.

. . . establishment of the office of executive secretary, staffed by a national, serving jointly the two districts of India.

. . . a second doctor for India's Dahanu Road hospital and nurses' training program.

. . . greater support for India's pastoral and evangelistic leaders, whose present salaries average less than that paid to a government messenger boy.

. . . a return in Indonesia to the assignment of two missionary families for service with the church there.

. . . more extensive participation by the Church of the Brethren in the Africa refugee program, assisting the half million displaced persons on the continent.

To programs of outreach in this country, ten percent of the additional funds will be applied. Under consideration are added staff for the Lybrook Navajo mission, Brethren cooperation in the interdenominational Delta and Appalachian ministries, a Brotherhood-wide program of in-service training scholarships for ministers, and partial support of a proposed ministry at Germantown, Pa.

As much as possible, the General Brotherhood Board sought to incorporate the new program directions within budget expectations for 1965-66. In the process, the Board came up $92,000 short.

The added ministries which total this amount are seen as essential in stemming the feeling abroad, both among nationals and missionaries, that support from the church in America is gradually to be phased out. While this in fact has not been the intent of the General Brotherhood Board, certain developments contribute to this outlook. Among these is the turning of schools over to national authorities, an inevitable step in developing nations; also, the lack of replacement for retired missionaries, whose posts sometimes remain vacant because funds for replacement are preempted by rising costs in other work on the field, leaving the leadership understaffed and overworked.

The new funds and workers will relieve pressure at such a crucial point as in India, where pastoral leadership is in such short supply that several churches are combining pastorates. At the core of the problem are the scandalously low wages paid by the church. As a result, there are practically no young recruits for the ministry, and a generation of long-term servants of the church approach retirement without savings or a place to live. The situation is complicated further by the loss of nearly 400 Brethren to the Roman Catholic Church.

In predominantly Muslim Northern Nigeria, any alteration in Christian missions may be interpreted as a gain for the crusading Muslim movement, however contrary to fact. While accomplishments of the Church of the Brethren in Nigeria have been notable, these appear modest when seen against the task still awaiting the church—sharing the good news with some 200,000 people for whom the Brethren earlier assumed responsibility.

More funds from the church here does not imply more control over the church abroad, however. As Norman Baugher put it, "The old idea that he who pays the piper must call the tune is now branded as 'neocolonialism' and is regarded as worse than colonialism."

What is implied is a closer relationship between the church bodies near and far, particularly at the point of planning and sharing, for a continuing period of years.

And with this is to come an emphasis on the overseas church as the main focus of the partnership. "Ultimately the institutions (schools, hospitals, etc.) or their functions will be claimed or performed by the governments, to be maintained at standards the church cannot afford," Dr. Baugher noted in his report to the General Brotherhood Board. "Basically, it is the church which must carry on and it urgently needs arrangements in partnership for strengthening its nurture and witness.

"The institutions sponsored by the mission should remain strong and of high quality as long as they are needed. They should not be diminished or closed unless their functions have been clearly fulfilled. But the focus for the next period of years should be on the life and witness of the church."

The General Brotherhood Board is committed to seize the immediate opportunities for witness. Whether it can do so rests heavily upon congregations as they respond to the Annual Conference request for the setting of five-year goals for Brotherhood outreach and respond through self-allocation.

A bid for secularity

For Jesus, religion was not something to stand between himself and a neighbor, stressed Dr. Colin W. Williams, the A. C. Wieand lecturer at Bethany Theological Seminary this spring.

In the view of the Methodist theologian, Jesus opposed any kind of religiosity that calls attention to itself. He opposed the religious traditions that require God to act only in a religious way. His coming necessitated the destruction of the temple. Moreover, "Jesus never allowed religion to stand between himself and the need of the neighbor. He is truly the secular One."

"Thus, Christianity becomes most pagan precisely where it is most pious," the three-day guest lecturer told Bethany's fledgling ministers.

For Colin Williams, the upshot is that all genuine talk about God must be worldly talk. "The world is the true addressee of God's concern." Further, the church must reform her life to meet contemporary secular

man and to witness at the focal points of today's society. Dr. Williams sees no ready indication that the resident congregation will accomplish this. "Fifty percent of you students will be satisfied to go out and be irrelevant," he declared. "And you can have a church program of planned irrelevance that seems to be 'successful.'"

Dr. Williams sees the secular ministry of the layman as discovering that the kingdom of God is breaking through into the social structures of contemporary life. He urges that the church allow itself to be directed by the world's agenda rather than by the preservation of its own traditions. "We must see the presence of Christ in the key struggles of our times," because they are "the points of insertion for the seeds of the gospel. Our task is to be in the midst of the world seeking to read the signs of the times."

Author of two books growing out of a World Council of Churches' study on the missionary structure of the congregation, *Where in the World?* and *What in the World?* the Australian-born Williams is executive director of the National Council of Churches' Department of Parish and Community Life. On June 22 he will address the Brethren Pastors Association at Ocean Grove, N. J., and headline the opening program of Annual Conference that night.

Though he urgently appeals for a more secular relevance for the church, Dr. Williams is aware of man's temptation to worship the secular and make of it a religion of nihilism and atheism. True faith embraces the secular, he says, but it repudiates the idolatry of secularism.

His bid is for a new kind of evangelism appropriate to a new age, one that confronts the personal and social forces that move contemporary life. In sum, it is for a church that speaks God's Word to this age.

Curriculum sales spiral

Sales of the United Church of Canada's new Sunday school curriculum have more than doubled early expectations. Though the materials elicited considerable controversy at the outset (2/4/65 Messenger, p. 17), orders have exceeded even the number of pupils in the church schools.

Draft up for vote in 1967

Washington — The rumor that started about a year ago — that the draft might end — has disappeared. In fact, considerable effort has been made to let the country know that compulsory conscription is not about to end and that the rumor itself has helped prove the need to continue it. It all started with the President's announced plans for a comprehensive study of the nation's manpower resources that might show that the armed forces could better be served through a voluntary system than by the present draft.

Compulsory military conscription in the United States dates back to early 1940. The war in Europe had already begun, and the United States entered a year later. The draft served through the war as an instrument to supply manpower for the armed forces. The war ended, and in 1947 the draft was allowed to lapse as a result of a buildup of opposition to the military establishment and sentiment against any form of universal military training. However, the draft was reenacted in 1948, as a result of the growing cold war, in the present Universal Military Training and Service Act, which has continued unchanged except for amendments added in 1951 providing for alternative service for conscientious objectors.

The Act comes up every four years for renewal. In 1963 there was none of the usual debate or opposition demonstrated on previous occasions. It is said that the Senate devoted only ten minutes to its extension. This lack of legislative interest on the part of Congress, and in the country as a whole, caused serious concern, and Senator Nelson (D. — Wis.) expressed the view. "That is not adequate consideration for a program which . . . has serious impact on the lives of millions."

The apparent accommodation of the nation to peacetime conscription may have helped to set off a wave of criticism early in 1964 that expressed itself in articles and editorials in many leading papers. This criticism had to do with the many inequities of the system, raised question on its need, and called for a study to be made. It was at this point that the President set up his study, and the rumor started that the draft was possibly to end soon, and, according to reports, enlistments dropped off to the extent that, even before the official report of the study has been announced, it is being said the armed forces require the draft.

The only branch of the armed forces that has required the draft is the army. The navy and air corps have attracted volunteers in sufficient numbers to meet their needs. Even though some men enlist as a result of the draft, inducements are not especially created to encourage enlistments since the Pentagon and Selective Service have gone on record repeatedly in favor of the draft.

The hearings in 1967, when the draft comes up for extension, will evaluate our civilian dependence on military discipline in a burgeoning of population and of social problems, our dependence on military spending to support the economy, our dependence on military strength in foreign policy and in international affairs. And as a result, the country will vote to continue or eliminate the peacetime draft in 1967. — John H. Eberly

Brethren and the civil rights crisis

What was the response of Brethren to the Alabama race crisis, directly on the scene and back home? Here follows an account of a few who dared to become involved

"LIKE THE LAME to Lourdes they came — bishops, rabbis, ministers, priests, and nuns — several thousand in all, sensing somehow that God was stirring up the waters in Selma, Ala."

So a newsweekly pointed up one of religion's big events of the times, the firsthand involvement of churchmen from all over the nation in the South's demonstrations for racial justice.

Brethren were among those who heeded the summons to come to Selma, "Queen City of the Black Belt," and to Montgomery, where the Confederacy was cradled and its spirit is sustained. On the scene were several Brethren ministers, among them Dale H. Aukerman, West Alexandria, Ohio; Paul C. Eller, Sacramento, Calif.; Alan G. Kieffaber, Franklin Grove, Ill.; Donald H. Shank, Elgin, Ill., and from the Brotherhood staff, Lee G. Whipple and Ralph E. Smeltzer. Also a score of college students and teachers, largely from Pennsylvania's Juniata College.

Elsewhere, a number of pastors and laymen took part in memorial marches protesting the bludgeoning to death in Selma of Boston Unitarian Minister James J. Reeb. In Bakersfield, Calif., Ralph E. Click and in Elkhart, Ind., Charles E. DuMond formally addressed demonstrators. In Decatur, Ill., Mayor Ellis B. Arnold, a Church of the Brethren layman, personally led a march of 500 sympathizers. Brethren in Grand Rapids, Mich., Dayton, Ohio, and Altoona, Pa., also marched.

In Mansfield, Ohio, the First Church of the Brethren and the Negro Mount Hermon Baptist church in successive Sunday evening exchanges contributed offerings to the Southern Christian Leadership Conference, for voter registration work. And eighty persons at Dayton's Mack Memorial church, following a Sunday service, signed a telegram petition to President Johnson urging legislation to facilitate registration of Negro voters.

Worshipers at eight churches in North Manchester, Ind., were greeted on March 21 with placards carried by some sixty Manchester College students, faculty members, and others in sympathy with the Selma struggle. The demonstration was sparked by the visit of student Jim West, York, Pa., to Selma. Among the slogans displayed: "Let's stop doing church work and start doing the work of the church." "To heal the broken." And, "Who is thy neighbor?" Follow-up visits to discuss civil rights with each of the churches were planned.

Of those churchmen invited personally to witness in the human rights crisis in Selma, none was more surprised at his decision to go than was Paul C. Eller, pastor of the Meadowview Church of the Brethren, Sacramento, Calif. The native Virginian questioned what business he had in telling fellow Southerners what to do. "I argued inwardly that white people going to the South would only cause the problem to fester more," he said.

"But the more I thought of conditions there, the more it became apparent that I had become a priest or a Levite who saw the problem, at least partly, and then decided to ignore it.

"I began then to realize for the first time how much I had been dependent on how other people, including my congregation, would think of my actions. But my calling was to follow the leading of God's Spirit. If this brought tension, then I must obey the dictates of my conscience rather than the voices of the church. In our recent Mission Twelve it was made clear that a mature person is able to accept the responsibility for his actions. After a night of prayer and agony, I arose knowing what course I must follow."

When the call came at church that Sunday morning, Paul Eller committed himself to become what he learned later would be called a "white nigger." Almost simultaneously he explained his decision to his family and to his congregation. Before he departed the next day the congregation had responded with a contribution of $200 toward his mission.

"In the orientation in Selma, we were told again and again that if we could not give our lives we were not wanted there. If we could not take abuse, if we could not withstand arrest, if we could not refrain from fighting back when we were beaten, they did not want us as civil rights demonstrators. Our trainers urged us to pray for our tormentors, to pray for one another, really to become our brother's keeper.

"In the days that followed we were put to the test in showing love rather than just talking about it. In the march from Brown's Chapel to the Selma courthouse, I learned what it was like to have your shoes spit on — as well as spit in your face. As I visited Negro homes in rural Greene County, I learned of the fear some families experienced — told if they were to attend church they would return to find their homes in ashes. In Marion I heard voting registrants asked unbelievable questions — questions I know I could not answer. Back in Selma I was arrested twice for transporting pickets into a white community, then a third time for standing at the edge of a street — yet I was never jailed, only cursed, for the jails were filled.

"But most sickening of all was seeing a local policeman beat a seven- or eight-year-old Negro girl who in-

nocently wandered into an area near Brown's Chapel, a section no one was to enter or leave. The officer billy clubbed her and then kicked her all the way across the street, challenging a group of eight or ten of us 'white niggers' to come to her aid. Had we done so, the policeman would have had the legal license he sought to dive in on any one in sight. All I could think of was, 'O Lord, forgive him, for he does not know what he is doing.' "

Among Brethren-related colleges, the most intensive response to the civil rights crisis came at Juniata. Eighteen students and professors were in Montgomery on March 16 when the mounted posse rode into a group of demonstrators. Two of the college faculty were injured, Galway Kinnell, poet-in-residence, and Donald C. Hope, English professor. On the following weekend, some sixty students and members of the faculty joined a student protest rally and picketing of the White House in Washington, D.C. In addition, two thirds of the college community petitioned their legislators for further civil rights action.

James H. Lehman, a Brethren youth from Manheim, Pa., said as he was installed as the new student Senate president the day after his return from Montgomery, "There is a new spirit in the air at Juniata. The college is shedding its shell of reserve and sometimes cynical complacency. Emerging is a student body that is open, enthusiastic, willing to get involved, willing to take the risk of getting educated, willing to commit themselves to something beyond their self-interest."

This is the spirit John G. Fike, a senior from Huntingdon, reflected when asked if he could justify missing classes for the Montgomery visit. "To one involved in the process of getting a 'liberal arts education' at Juniata, this question is a sophomoric one," he replied. "One of the purposes or designs of such education is not only to educate a student in many areas, but to involve him in these disciplines. Studying discrimination from a textbook is one way of understanding; really knowing by direct confrontation and involvement and decision and sacrifice is a more ultimate way of knowing, and one that

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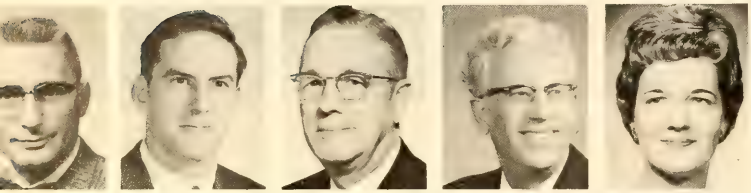
To Selma, Protestants, Catholics, and Jews came bringing unprecedented support for civil rights and joining in freedom songs, prayers, marches

In Bakersfield, Calif., memorial march leaders included Ralph E. Click

Below, Galway Kinnell, poet-in-residence at Juniata College, and Juniata student Harriet Richardson following attack by troopers in Montgomery



In transition: J. Melhorn, R. Neff, F. Howell, N. Huffman, R. Linkous

Brethren in the news

McPherson. J. Jack Melhorn, chairman of the social science division of La Verne College, has been named president of McPherson College, succeeding Dr. D. W. Bittinger.

The president-elect has earned degrees at Elizabethtown College, Yale Divinity School, and the University of Southern California, where he also is a candidate for a doctoral degree. He has taught at La Verne since 1947.

A native of York, Pa., he is a minister in the Church of the Brethren, a family life educator, and an enthusiast of Mission Twelve. He has been mayor of La Verne, Calif., for five years, on the city council for nine years, and active in area efforts to combat juvenile delinquency.

His wife, the former Mary Louise Woody, is an elementary teacher. The Melhorns have two sons and one daughter.

Mr. Melhorn will assume the presidency at McPherson on Sept. 1.

Bethany. Robert W. Neff, Bridgewater, Va., has been named assistant professor of Biblical literature at Bethany Theological Seminary. He will fill the vacancy left by the resignation of Dr. Chalmer E. Faw, who, with Mrs. Faw, will return to Nigeria as missionaries.

Originally from Pottstown, Pa., Neff currently is on the Bridgewater College faculty. He attended Berea College, Pennsylvania State University, Karl-Eberhard University in Germany, and Yale Divinity School. He has completed residence requirements for a doctoral degree from Yale University. He was a Danforth Fellow and studied Hebrew in Israel.

The appointment is effective Sept. 1. In a restructuring of faculty responsibilities, Dr. Graydon F. Snyder will give special attention to New Testament studies and Professor Neff principally to Old Testament studies.

Bethany. Frank D. Howell, Los Angeles, Calif., will begin duties June 7 as director of special gifts for Bethany Theological Seminary.

A native of Jonesboro, Tenn., Mr. Howell has held pastorates at Conway Springs, Kansas, Phoenix, Ariz., and Calvary church, Los Angeles, prior to his present assignment as interim pastor, Bella Vista church, Los Angeles. He has been part-time pastor of the Santa Ana and Long Beach churches in California, the Peabody church in Kansas, and First church, Rockford, Ill.

Mr. Howell has been in the life insurance business for more than twenty years, half this period as a district manager. He also has been a La Verne College trustee, moderator of several congregations, and a district leader. He graduated from McPherson College and attended Bethany Seminary.

Bridgewater. Soon to complete forty years of teaching is Bridgewater College's professor of music, Nelson T. Huffman. On May 29, the eve of his retirement, more than a thousand of his former voice pupils and glee club members will return to the campus for Nelson T. Huffman Day. They also will present a program of his favorite music. Included: Haydn's "The Heavens Are Telling," Schubert's "The Omnipotence," Scott's "The Creation," Lutkin's "The Lord Bless You and Keep You," and Handel's "Hallelujah." Professor Huffman, a tenor, will sing Sullivan's "The Lost Chord."

Upon retirement, the peripatetic professor, the former village mayor, says he "will continue selling investments and managing a novelty company, compose and arrange music, travel to Palestine and Africa, and whittle and meditate at my 140-acre hideaway near Fulk's Run."

This June he will direct congregational music at the Ocean Grove, N. J. Annual Conference, a task he has performed many times.

Elgin. Mrs. Ruby Linkous, Weyers Cave, Va., has been named administrative assistant in the Christian Education Commission of the General Brotherhood Board. She will succeed Mrs. Mildred Etter Heckert.

Since 1963 Mrs. Linkous has been administrative secretary of the Second Virginia district. She formerly was secretary in the regional office at Bridgewater, Va., secretary-receptionist with the Valley Mental Health Center, Staunton, Va., and secretary with Virginia's Department of Mental Hygiene and Hospitals.

She and her husband, Oliver J. Linkous, are members of the Pleasant Valley church near Weyers Cave.

The appointment is effective June 1.

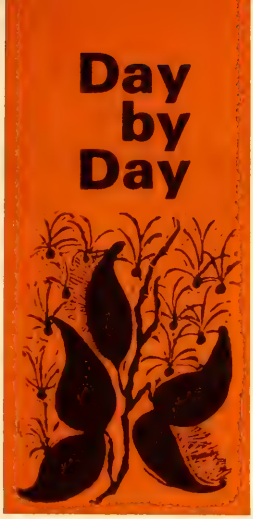
Growing edges

Toledo, Ohio — The Council of Churches, in cooperation with Catholic, Jewish, and Unitarian groups, last month completed a four-week Interfaith Conference on Communism and Extremism. Brethren minister Garnett E. Phibbs is executive secretary of the Toledo council.

Mount Morris, Ill. — Plans for this community hosting some eighty children and leaders from the West Side Christian Parish, Chicago, for a week this summer failed, though the proposal met with enthusiastic support from the Church of the Brethren. The Chicagoans would have been guests in homes throughout the community.

The aim was to give the children of Mount Morris and of West Side Chicago opportunities to relate to children of another race and to appreciate them as persons in a Christian study fellowship.

The plan was withdrawn for lack of support by some of the churches participating in the Bible school.



a devotional guide for the family

WE MEASURE GROWTH in many ways. A guest noticed that the door to the family room in a doctor's new home was of a different wood and had odd markings on it. The hostess explained, "That is the 'measuring door' from the old house. On each birthday we marked the children's height on it and we all felt our new family room wouldn't be complete without it."

Each added inch in height meant far more than buying additional birthday candles or taking down hems.

When she was five, Karen went through a brief period when she had occasional nightmares. The stillness of the night would be shattered by her loud screams, and the whole household would awaken. After one such episode, her daddy suggested that she try to tone it down in the future. Climbing into her upper bunk, she looked down and remarked, "Daddy, you sure have an awful lot to learn about little kids!"

How right she was — and we have not learned it all yet! Have you?

MAY 16-22

Gen. 1:11-12, 24-28. In his creation plan, God provided for the growth and reproduction of all living things. The will to grow is inborn.

Eccles. 11:5-6; Ps. 139:13-16. A small girl observed, "Babies are like crocus bulbs! All the time you can't see them, they're there, getting ready to be."

Ex. 2:1-10. Growth cannot be hidden. It involves changing, developing, thriving, and increasing in wisdom as well as size.

1 Sam. 2:18-21, 26. Children who honor God are the products of homes where God is loved. We cannot draw children any closer to God than we are.

Luke 2:41-52. Maturity is reached through a proper balance of physical, mental, spiritual, and social growth. Imbalance produces deformities.

Prov. 4:1-11. "A wise man profits from his mistakes . . . A wiser man profits from other people's." Maturity listens to and learns from others.

Ps. 71:5-9, 14-18. Teens accuse parents: "You don't understand." Perhaps they do not. But God does — through all our ages and stages.

MAY 23-29

s *1 Tim. 4:8-13.* "Teen-agers are like airplanes. You only hear about the ones that crash." Many are working courageously to right wrongs.

m *Eph. 4:11-16.* The mature person is stable but not stagnant. Tall trees need deep roots to stand up to life's storms.

t *John 15:4-8.* The fragrant apple blossoms in your vase will never bear fruit. If we sever ourselves from Christ, growth and fruitbearing stop.

w *1 Cor. 3:1-4.* To have "one foot in heaven" is not enough. Being a church member does not automatically make you a mature Christian.

t *Heb. 5:11 — 6:3.* Spiritual babies drink up all that Christ has done and choke on the solid food of service. What diet are you on?

f *3 John 2-4.* Parents, pastors, and teachers would agree: "Nothing brings greater joy than seeing one's 'children' follow the truth."

s *2 Tim. 4:6-8.* How wonderful to be able to look at your past with a sense of accomplishment and triumph. The daily victories do add up!

by EARL and VIVIAN ZIEGLER

DAY BY DAY continued

Growing pains

Do you ever find it hard to let your children grow up? Growth requires room for expansion and freedom in which to flourish. Mother love sometimes degenerates into "smother love." Children, as well as plants, can become pot-bound. Ruling with rigidity sometimes results in explosive behavior.

Dr. Richard Hey suggests that parents should learn to "hold their children in control with their arms open." A teacher once said, "The greatest thing in life is the power to grow." One's height in relation to others, losing teeth in first grade, or the physical changes at puberty should not make one a prey for remarks of ridicule. Accept and welcome growth as the deliberate design, will, and plan of God – and make no apologies.

What is growing?

In what ways can we grow? How are physical and spiritual growth synonymous with change, life, flexibility, learning, and progress? Explain the alternatives: stunting, stagnation, rigidity, shrinkage, and decay. How can we help others to grow? When do we stop growing?

Children love to hear stories about themselves and "what I did when I was a baby." Get grandma and grandpa into the act and have them tell of incidents they remember about mother's and father's childhood. Grow in your appreciation and understanding of one another by learning to laugh together.

See how they grow

If you have a garden, make it a family project; then all can watch the process of planting, germination, sprouting, and development into mature plants. Or bring the garden indoors and watch beans sprout in a jar. (Wet cotton at bottom keeps seeds moist.) Other possibilities of observing growth would include a Coleus slip rooting in water or an African violet leaf inserted into soil against the side of a glass. The children can then watch roots forming at the base of the cutting and leaves developing at the leaf nodes.

Junior age children may enjoy making a seed collection of different vegetables and flowers, placing them under transparent tape, and labeling them in a notebook.

To illustrate human growth, a pair of baby shoes could be featured on your worship center. Another idea would be to place there a baby picture of each family member (including father and mother). Added interest may be created by showing "before" and "after" pictures – or "then" and "now."

Resources

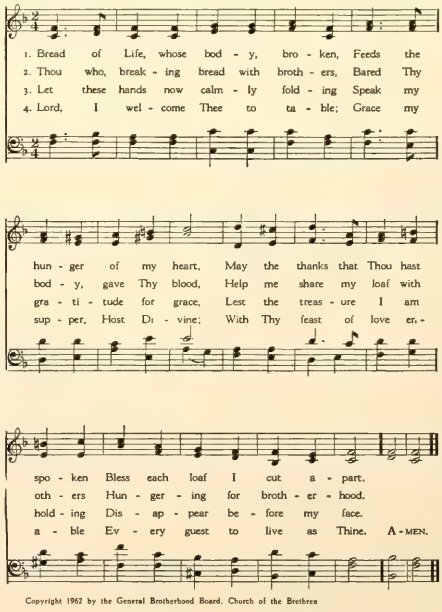
Try singing together as a prayer, "God, Who Touchest Earth With Beauty," No. 355, *The Brethren Hymnal,* or "Father, Lead Me Day By Day," No. 282. Other hymns about growth are "We Plow the Fields and Scatter" (no. 592), "More About Jesus Would I know" (No. 455), "At Work Beside His Father's Bench," and "Lord, Make Me More Holy." In *My Bible Book,* Brethren Graded Series, Course III, Winter, find and sing, "Glad I Am to Grow."

From *Christ and the Fine Arts,* by Maus, you may wish to read the following poems: "Patty – Poem," by Nick Kenny, "If You Will," by A. D. Burkett "Two Prayers," by Andrew Gillies, and "The Teacher," by Lester P. Hill.

Bread of Life

ROHRER. 8 7 8 7

Kenneth I. Morse, b. 1913 — Wilbur E. Brumbaugh, b. 1931



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QUESTIONS *you ask*

Question: **Why have some of our oldest and best loved hymns been omitted in our latest hymnal? Others have been changed in tune or a chorus has been omitted. Is not singing a very important part of every service?**

Answer: To be sure, congregational singing is a most significant element in public worship. Music uniquely expresses the depth of our emotional feeling as well as the adoration of our minds in the worship of almighty God. It is interesting to note how favorably most Roman Catholics have responded to the opportunity for congregational singing which has now been made available to them in the revision of the mass.

We tend to think of the hymns we have known in our childhood as being the "old" and "familiar" hymns. This they are indeed to us. However, the hymnal of the Church of the Brethren has an abundance of hymns much older in their usage in the church than many that were popular in the first half of the twentieth century and are regarded by the editors, at least, as being worthy hymns for use in worship by our congregations. The problem for many people is that they have not sung these hymns enough to make them familiar, and, therefore, they have not become emotionally identified with them.

It is our opinion that the 1951 *Brethren Hymnal* is the best ever produced by our denomination. Musicians in other traditions have hailed it as one of the finest available today in any church. We would encourage pastors and worship leaders to make better use of the hymnal, learning more of the "old hymns" which have meant so much to Christians in other generations as well as the gospel songs familiar to so many from the days of their childhood and the newer hymns which have come to deserve a respected place in our ministry of music.

Even the changes in tune and form in some of the hymns (which the editors obviously felt would improve their use) can bring the enrichment of freshness and creativity to worship if we will keep open to their message. When we sing with our minds as well as with our hearts, great hymns from whatever tradition or period of the history of the church they may come will have an even greater meaning for our common worship.

Question: **Will you please explain the likeness and difference in the words Hades and hell?**

Answer: Hades is a Greek word meaning the place of the dead. It does not generally connote either reward or punishment. It is closely related to the Hebrew word *Sheol* which has the same meaning.

In the Revised Standard Version of the Old Testament, the word *Sheol* is not translated, but taken into English in its original form. Similarly in the Revised Standard Version New Testament translation, the word *Hades* is the word used in English when it appears in the Greek text.

In the King James Version of the Bible, the word *hell* is used to translate both *Sheol* and *Gehenna.* The latter name comes from the valley of Hinnon, a ravine south of Jerusalem which, in earlier years, was the scene of idolatrous cultic worship using fire and later came to be the place where the city trash was burned. So in the time of Jesus, *Gehenna* was used to denote a place of firey torment believed to be reserved for the wicked after death. The RSV uses the word *hell* only to translate *Gehenna.*

So generally, *Hades* refers to the place of the dead, without either reward or retribution, although in the parable of the rich man and Lazarus, Jesus describes the torment of the rich man in *Hades* (Luke 16:23), where he was suffering punishment for his earthly unconcern. The word *hell* in the King James Version may be used to describe either the state of death or a place of punishment. In the RSV, it is used only in the New Testament and has the latter meaning.

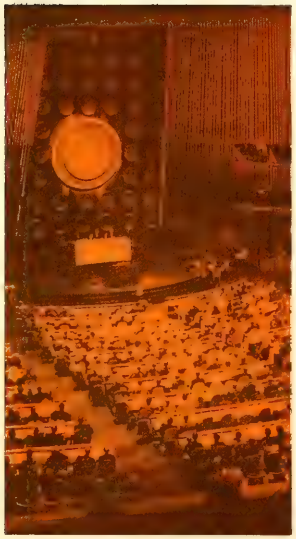
THE FINAL MASTERPIECE

I watch the seekers traveling
The sequences of seasons,
The years of life unraveling
Without apparent reasons,
Yet trust Him who arranges,
With skillful artistry,
The blending, subtle changes
Into a tapestry,
Where every hint of color
And every note of song
Create the final masterpiece
In which we all belong.

Alice Mackenzie Swaim

UNITED NATIONS QUESTION BOX

A staff member of the Church Center for the United Nations answers questions that readers frequently ask regarding the UN and its work. She is Dr. Katharine Kent, an ordained minister. Send questions to her in care of this paper



I was once a member of the American Association for the UN, but I am getting discouraged. It has not been able to bring the nations together. It is always having crises like Palestine, Cyprus, and the Congo. And now Russia and France, and I guess some others won't pay their dues, so the whole thing is stalled. Wouldn't it be better to try something else?

What else do you suggest? Is another organization, with the same nations and people in it, more likely to succeed?

As Richard Gardiner says, if the UN has not been able to bring the nations together, at least it has often managed to keep them apart, and this was true in Palestine, Cyprus, and the Congo.

Of course there are many crises. Disputes are not even brought to the UN until all ways of settling them, short of war, have failed. So do not get discouraged each time there is a crisis. "The end is not yet."

The present stalemate in the UN to which you refer is due to the fact that the UN Charter is vague about how peace-keeping operations should be undertaken and paid for. That section of the charter will have to be rewritten after negotiation, so that its meaning is clear to all. This will take time, but the UN will resume its work.

Last Halloween my children went out for UNICEF instead of tricks and treats. We were proud they did, but later a neighbor told us that she heard UNICEF is communist dominated and that large sums are spent for the children of Cuba and Red China. What are the facts?

The facts are that extremists who want to wreck the UN are circulating lies about UNICEF. These lies, if unchecked, could destroy one of the great Christian efforts of our time.

UNICEF is a world humanitarian organization devoted to encouraging and supporting the efforts of the poorer countries to help their children. It gives aid only when aid is needed and when a government requests it. It is managed by a thirty-nation board, and only three of the members of this board come from communist countries. It has projects in 115 countries, including,

I am glad to say, three communist countries, Cuba, Poland, and Yugoslavia. Unfortunately it has never been able to help the children of China, since that country became communist, because the government has not asked for it.

Can you imagine what our Lord would say to those who are eager to let Cuban and Chinese children starve or suffer from leprosy, T.B., and all the other diseases UNICEF can overcome, because they have the misfortune to live under bad governments?

I can send you convincing, well-documented answers to all false statements about UNICEF. Congratulate your children for me.

My grandmother says if we are forced out of Vietnam, or decide to get out, we will lose all of Asia (I guess she means South Asia like Cambodia and Thailand) to China. Then China will get stronger, and this will mean the destruction of our democracy and an end of our prosperity. Is this true? Some people at our church don't think so.

Nobody likes to lose, and we always exaggerate what would happen if we did. Ask your grandmother if she remembers how for sixteen years (1917-1933) we struggled frantically and hopelessly to prevent the communist revolution in Russia from succeeding, on the ground that its very existence threatened our economy and our democratic institutions. Yet, now that Russian communism is established securely, none of these fears has been realized. We are still prosperous and we are still democratic.

Let's be more realistic this time! The little nations of Southeast Asia are staunchly independent, and they don't love China. Throughout history they have withstood all Chinese attempts to dominate them. If we get out they will undoubtedly accept China's leadership for a time. But as soon as they become stable and economically secure, they will do what Russia's satellites have done — assert their independence, manage their own foreign policies, and trade with whoever offers them most.

Vietnam and Indochina are as remote from us as any place on the globe. They have never been in our sphere of influence. We will get on all right without them, so don't let your grandmother worry her pretty little head about it.

I am indignant at the treatment our country is getting from mobs all over the world. Our flag was cut in pieces in Africa, our libraries have been wrecked in many places, and even our embassies are attacked. Why are we so unpopular? Is it just a lot of propaganda by communists or what? Why are they so ungrateful? If I were the government, I would stop sending food and aid to all these countries. That would give them something to be ungrateful about.

Some of the demonstrations are no doubt sparked by

communists. But if we were loved as we think we should be, the sparks would not catch.

I would guess that the chief reason for our unpopularity is that we are too rich and they are too poor. The average per capita income in the U.S.A. is $3,000, while in most Asian and African countries it is $100. If you can't believe this try again for it is true. The average person over there has, per day, for all his expenses, food, shelter, clothes, health, education, old age security, what many here spend for a pack of cigarettes. This is terribly unjust. They know it as well as we do, of course, and it doesn't make them love us. Incidentally, this terrible gap is why we simply have to go on helping the new nations to industrialize. It wouldn't be right not to.

Another reason for our unpopularity may be our tendency to take actions that might engulf the world in nuclear war, without consulting other nations or the United Nations. I think we should curb this tendency.

But we should not conclude from the attacks that everyone in the country is hostile to us. Sometimes a small number of people can make a lot of noise.

I would like the religious leaders of the world to organize an emphatic protest to the Creator. He can, if he so desires, forcibly prevent war and poverty and sickness and dissuade people from racism and similar difficulties. But he prefers to kill and torture his children. I hope our leaders will organize a massive protest. Our pain and killing will never cease until something like that is done. When God grants us relief, then and only then will we be able to call him "Father."

God has granted us relief. He has done it through his love and through the life and teaching of Jesus the Christ. His laws are not just arbitrary rules which he made for no reason except that it pleased him to do so. They are the way out of suffering, misery, and war for people and nations.

Try to persuade America, whose per capita income is thirty times higher than that of most of the world's people, to be less selfish. Get our country to consider the needs of the poorer nations when deciding upon trade policies, which, after all, is trying to do on a large scale what our Christian missionaries are doing on a small scale, improve the standards of living in poorer lands. You will then be helping God to eliminate famine and poverty.

Support and encourage others to support the UN's World Health organization and you will be helping God to get rid of leprosy, yaws, trachoma, T.B., and many of the other diseases which plague the poorer parts of the world. Work for a world in which disputes between nations have to be settled by impartial courts or by arbitration, and you will be helping God to prevent war and all its horrors.

FROM DARKNESS INTO LIGHT

from page 12

lem which was later presented to the whole class.

After two months of study, it was time to put in practice what we had been learning. We went to Nicaragua at the invitation of the Baptist Church to work in communities where they have established churches or are doing missionary work. We were divided into groups of two or three to work mainly in rural areas. The main purpose of our work was to teach volunteers in the churches the skills we had been learning so that the work would go on after our two weeks there were up. The response was good in most areas. A great deal of literature was sold. Many illiterates were registered for classes and volunteer teachers prepared to teach them. Several latrines were built and other community needs met.

The warmth and hospitality offered us by the Nicaraguans in these humble villages will not soon be forgotten. At the close of our time in Nicaragua, we were invited to a banquet by Luis Somoza, ex-president of the country. He thanked us for our desire to put our faith into practice by helping his countrymen.

As each one who took part in this leadership course of ALFALIT returned to his home country, his main desire was to confront his church congregations with the responsibility and opportunity that the problem of illiteracy brings to them, to inspire them to meet the problem in such a way that for the many Doña Antonias throughout Latin America the scripture of Isa. 9:2 might become a reality.

"The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shined."

The Choir Aloft

ONE night our choir refused to sing an anthem in Latin because it was not in the language our people understood. One choir member said, "Why should we begin to sing in Latin just when the Catholics are turning to English?" My question was, "Just what are *we* turning to?"

Since then many Sunday services have come and gone, and each could best be described as a bath in the murky waters of aimless tradition. While we are yet refusing to sing Latin, we continue to sing in a tongue just as unknown and as nearly unintelligible.

This language we have turned to is unknown for two reasons: (1) it uses virtually obsolete words and (2) it is unintelligibly sung.

The choir, which would rather be found singing off-key than in Latin, will blithely sing anthem material written for another time and place and in words now nearly rejected even in Bible translations.

If we think the popular songs our young people are singing have a peculiar language, we ought to take a look at a sampling of the anthems in our choir library. (A friend of mine once said that she could take the music the young people are singing if only they did not dress so outlandishly while they sang it. I asked her if she had noticed the peculiar dress our choirs wear while they sing!)

Most anthems are paraphrases or direct quotes from the Bible, and it is a pity that these biblical allusions are lost on a congregation and choir who are by and large biblically unversed. And, like the ridiculous plots in opera, the questionable texts of some of our anthems are so palatably embellished with musical settings that they are camouflaged into a kind of mesmerizing beauty. They seem so *nice* that it would be a sacrilege to tamper with them. A few of our hymns are also so composed.

We have turned our back on the contemporary composer of church music. While some prayers and sermons have stepped up into the twentieth century, oftentimes to some parishioners' horror, the choir has successfully remained aloft and aloof, pulling its academic robe snugly around itself.

It would not take a jazz mass to bring anthems up to date. Could not someone write some "folk anthems"?

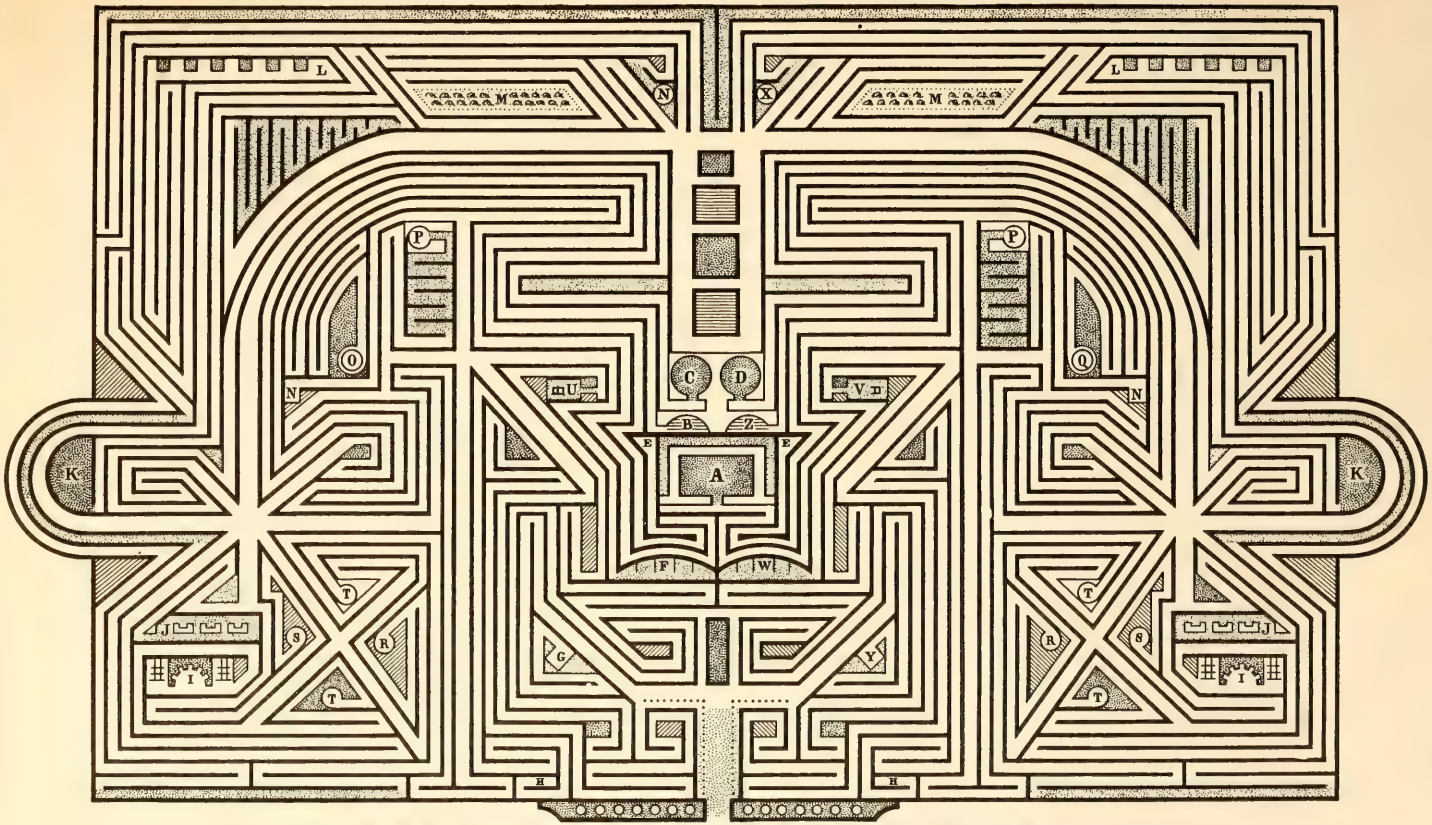
Secondly, the language is unknown because it is played by trumpeters who have lost their "lip." Most choir members are not disturbed by this because at least *they* are enjoying themselves and they have the words written in front of them. Of course, there is no assurance that even they are fully aware of the meaning of the text. It is certain that they feel no real concern that the message of the anthem gets to the man in the pew as evidenced by their consistent verbal veiling of the text from him. You can bet the choir would be the first to scoff if *he* stood up to speak in tongues!

Perhaps some of us still feel the choir should express our feelings for us. If so, we ought to fire them. They are doing an inadequate job.

A new song is due. We need not turn to an imitation of the hootenanny. The song need not be jazz. It would not need to be only loud or sensual. It does, however, need to be compelling by its integrity and freshness. However inadequate it may be, it must be almost impertinent in its attempt to help us celebrate the acts of God in history and our response to him. We must have a new song to express ourselves in our witness.

And who said we need to *march* to Zion? One might think that the church appeared in the fullness of 4/4 time. And help us to get out of eighteenth century harmony. Even the German chorale has had its day. Let some new form speak in our day.

To whom shall we turn for the new song?
— Wilbur E. Brumbaugh



A PUZZLE FOR A RAINY EVENING.

A Plan of the City of **JUNGO**; supposed to be situated about 95 degrees East of the North Pole. The Streets of this City are so arranged that it is difficult for a stranger to find his way from one part to another, especially from the front gate to the **CAPITOL**, near the centre. This plan will be found exceedingly useful in illustrating the danger of trusting to appearances, and those who attempt to trace this principal route will not fail of finding an interesting amusement, or of being subject to sundry pleasant jokes, in the course of their progress, by frequent reference to the following explanation.

A. CAPITOL.
B. Bank.
C. The King's Palace.
D. The Queen's Palace.
E. Post Office.
F. Hotel.
G. State Prison.
H. Watch House.
I. Nursery.
J. Market.
K. Museum.
L. College.
M. Park.
N. Confectioner.
O. Powder House.
P. Milliner.
Q. Church.
R. Jewelry Store.
S. Hospital.
T. Baby jumper.
U. Hen-roost.
V. Gold Mine.
W. Slaughter House.
X. Theatre.
Y. Picture Gallery.
Z. The Mint.

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Literacy is the key to survival

LITERACY — THE ESSENTIAL SKILL, by Adib Galdas, Davida Finney, Majorie J. Dye, and Samuel Habib. Committee on World Literacy and Christian Literature. 177 pages, $2

THE 5,200 villages of the central Egyptian village of Deir abu Hinnis, located high on a plateau and sheltered by the Nile River, knew little about the outside world and cared less. Mass communications — which reached the seventeen owners of radio sets and the three subscribers of irregularly distributed newspapers from distant cities — hardly touched this ancient community. But personal communications in the form of spiteful slander and grumbling gossip divided the group into competing factions.

Then the village was transformed from one of hate to one of love through the healing, reconciling influence of the "creative strangers." They were missionaries and Egyptians who came from Literacy House at Minia, 20 miles away and 180 miles south of Cairo, the capital.

The visitors, who had conducted experimental literacy-literature work in nearby communities, convinced the farm people of Deir abu Hinnis of the need to overcome their differences. Leaders forgave their enemies and formed a democratic village improvement committee. Their goal: to aid in an overall community development program centered around a Christian literacy-literature project.

The 362 literates, including 5 women, were trained to share and reinforce their skills and knowledge through using the each-one-teach-one method. Within 18 months, the number of adults who could read increased to 2,000.

They bought 600 Bibles and 13,000 copies of the 29 graded booklets which dealt with ways to improve agriculture, health, religious conduct, and family and social relations. The power of the pen stimulated them to join in an all-out offensive against illiteracy, sickness, poverty, and superstition.

The two churches started combination reading-recreation centers. The farmers formed a cooperative, purchased a Jersey bull to improve the breeding of stock, and bought an irrigation pump to transform uncultivated land. Villages removed trash, the breeding ground of germs, discontinued slanderous talk about neighbors, and stopped using charms, which they had been wearing to prevent evil. Their eventual proposals include the building of a community club, a gas depot, a public phone system, a post office, and new homes to replace termite-ridden ones.

A significant new book provides an interesting account of this "village reborn" and suggests needed procedures for adopting similar procedures in other developing countries in the Middle East, Africa, Asia, and Latin America. For seventy percent of the world's population over age fifteen cannot read and write, and this deficiency adversely affects the religious, family, social, political, and economic development of the people.

This guidebook is especially valuable, because the perspective — which combines principles and practices — was gained from firsthand experiences of the writers. The coauthors are two Presbyterian missionaries from America, Dr. Davida Finney and Miss Marjorie J. Dye, and two Egyptian ministers of the Coptic Evangelical Church, Adib Galdas and Samuel Habib.

Dr. Finney, who now is retired, was the original director of the literacy program, and Miss Dye has handled literacy assignments in that Middle Eastern country since 1951. Galdas is a pastor in Deir abu Hinnis, and Habib, a graduate of the School of Journalism, Syracuse University, now is general director of the overall community development programing for his church throughout Egypt.

The three sections of the book provide a discussion by the director of the basic problems of recruiting and training volunteer personnel; a staff worker's detailed account of the literacy campaign and follow-up projects, and an overview of community changes and future plans as seen by a pastor of villagers who were transformed by the experiences.

The experimental work, begun in the village of Hirz and extended to Deir abu Hinnis, has widened in scope to include more than 30 middle Egyptian communities ranging in population from 1,000 to 25,000.

For a decade, this pioneering work of Literacy House in Egypt was sponsored and supported by The Committee on World Literacy and Christian Literature, which published this book. This organization, known as Lit-Lit, is related to literacy programs in thirty countries in Latin America, Africa, and Asia; for example, it sponsors writers and editors conferences, gives financial aid, provides consultants and social-education materials, and sends reports which give the benefit of its experience and counsel.

Lit-Lit initiates many projects and, as soon as they are firmly established, turns the direction over to national groups.

In a foreword to the book, Dr. Floyd Shacklock, the executive secretary of the Committee on World Lit-

eracy and Christian Literature, wrote, "Literacy is the essential skill. It is a tool leading to a more abundant life. It serves man in his struggle for food, clothing, and shelter. It aids him in his search for personal and social welfare. It is the key to physical and mental survival in a technological age. It can help man find meaning in life in our confused world, as it unlocks the Bible. The literacy campaign that leads to nothing beyond the campaign is a failure.

"The Protestant tradition rests upon the direct access of every believer to the open Bible. Illiteracy is too great a burden for Christians in emerging nations today. They must try to understand the meaning of their faith in the midst of baffling changes of family life and society. For them, the printed page interprets, explains, inspires."

UNESCO, governments, and church groups will be making a major push to overcome illiteracy and replace it with literate people who hunger for a better world. The church has the responsibility of providing a religious motivation for learning to read so that literacy becomes the means to a more meaningful existence. This book shows how some churches are assuming their responsibility.

REVIEWS/RECORDS

From Bach to Britten in four records

VIRGIL THOMSON: FOUR SAINTS IN THREE ACTS. Soloists, Chorus, and Orchestra, Virgil Thomson, cond. RCA Victor LM 2756 mono only, $4.98

"Pigeons on the grass alas" is a line that everybody knows was written by Gertrude Stein. What most of us do not know is that it is uttered by St. Ignatius as one of the more lucid expressions in the poet's libretto for a very odd opera completed in 1928 by the Missouri-born Virgil Thomson. Later to be known for his film scores for Louisiana Story and The Plow That Broke the Plains, Thomson earned his musical spurs as a church organist. In *Four Saints* he draws upon everything from Sunday school tunes to Gregorian chant for an abundance of fetching melody, all of it done to a turn of lightness well suited to the lovely sounds and somehow evocative nonsensicality of the Stein lyrics. The recording is a "Treasury of Immortal Performances" reissue which originated in 1947, but it is of good quality. Do not puzzle too much over the words – the melodic play is the thing!

THE FALSE PROPHET

A Fresh Call for an Authentic Pulpit Ministry

Dwight E. Stevenson. A critical look at today's False Prophets—sincere spokesmen who proclaim God's word while actually distorting it. 144 pages. **$2.75**

CHANNELS OF CHALLENGE

Fifty-six Meditations That Inspire and Challenge

Maxie D. Dunnam. These inspiring meditations challenge the reader to accept God's eternal power to sustain and support through life's dangers. 144 pages. **$2.75**

Order from your bookstore

ABINGDON PRESS

J. S. BACH: ST. JOHN PASSION. Evelyn Learn, Hertha Topper, Ernst Haefliger, Hermann Prey, Kieth Engen, soloists; Munich Bach Choir and Orchestra, Kurt Richter, cond. Archive 14828/30 mono, and 198828/30 stereo, $17.94 each

It is believed that Bach wrote no less than five settings of the Passion, the medieval liturgy-drama of Holy Week which depicts the events of the betrayal, trial, and execution of Jesus Christ. Of these, only two remain. For a long time, the later and more grandiose St. Matthew Passion has all but eclipsed the one based on the fourth Gospel. The latter has been coming into its own very recently, however, and there are now no less than seven complete recordings of it available, three of them in stereo – and the present one is the second by the famed Archive Series.

There is not really a bad version among them all, but this one clearly ranks high for excellent singing, authentic instrumentation, and ideal acoustics. The St. John Passion is more concise than the St. Matthew, using a single chorus where the latter uses a double and having fewer arias. It has more elements of a meditative sort and is altogether less ambitious but no less great in what it achieves. Certainly, it ranks with the greatest Easter music and is superior to much that is more familiar. If you do not already possess a good recording of it, choose this one. It is boxed in good book cloth and includes a handsome libretto with notes and illustrations, including Durer woodcuts.

IGOR STRAVINSKY: RITE OF SPRING. Berlin Philharmonic, Herbert von Karajan, cond. Deutsche Grammophon 18920 mono and 138920 stereo, $5.98 each

Students of comparative religions know that it is no accident that the Christian miracle of the resurrection coincides with the onset of spring, a fact which Boris Pasternak, among others, has celebrated in poetry. Nor can it be without significance that one of our century's most powerful musical works is an evocation of the ancient Scythian fertility ritual by another devout Russian Christian.

Purely pagan in feeling, *Rite of Spring* has a marvelous kinetic vitality, and its program which culminates in

human sacrifice decidedly takes second place to a sense of nature coming back to life after the lull of winter. Yet, it requires no theological justification to embrace it as a sheer expression of joy in the created world.

Karajan, in my opinion, outdistances fourteen competing disks for the championship in a recording that combines a taut, driving rhythm with splendid orchestral color and finely delineated textures. Part of this must be due to superb engineering, but not all. In sum, it is an exciting composition well and truly brought to life.

BENJAMIN BRITTEN: ALBERT HERRING. Peter Pears et all., The English Chamber Orchestra, Benjamin Britten, cond. London A 4378 mono, $14.94; OSA 1378 stereo, $17.94

HAVING made his reputation as an operatic composer with the tragic *Peter Grimes* two years earlier, Benjamin Britten in 1947 turned to a lighthearted adaptation of a story by Guy de Maupassant. Transferred to an English village in 1900, it is April and the straitlaced parish worthies are unable to settle on a sufficiently virtuous young lady to be crowned May Queen. After a good deal of clucking about the moral condition of their beloved Loxford, the chief of police hits upon a solution — why not a May King instead? And who could be better behaved than Albert Herring, the local grocer's son? The chief result, amid great hilarity, is that Albert is made to feel his "mama's boy" status so keenly that he runs off after the ceremony and squanders his prize money at the local pubs.

There are few really memorable passages, and as a whole *Albert Herring* is a cut below Britten's best music. But who else in this century has written so lively and rollicking a comic opera? And who else could so well depict the prurient foibles of ordinary middle-class folk? Here is a gentle, tongue-in-cheek gibe by a good-natured Christian that is a tonic for all concerned. And if there are no great arias, there is characteristic vivacity and variety, with parts for young and old, including teen-agers. The full text of Eric Crozier's libretto, plus synopsis and other features comprise a good-sized booklet which is included.

— *William Robert Miller*

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In Brief

PERSONAL MENTION

The **Nevin Zucks** were presented with the gift of a trip to the Holy Land by the Elizabethtown congregation, Pa., during a recognition service in April. John W. Gosnell, minister of education, spoke of the twenty years of service the Zucks had given to the congregation.

Leland Nelson served as director of the fifth Burkhart Institute of Human Relations at the La Verne church, April 26-29. The conference, designed for ministers and their staffs, dealt with counseling and group therapy. Cosponsors were the college and the Pacific Southwest Conference of the Church of the Brethren.

Having returned from two years with the Peace Corps in the state of Punjab in India, **J. Ralph Buffenmyer** of Mt. Joy, Pa., is training future volunteers, particularly those assigned to India. He began April 15 at the University of Texas.

Norman F. Reber, a Church of the Brethren minister who is editor of the "Pennsylvania Farmer" magazine, was made honorary county agent by Pennsylvania agents at their annual meeting at Penn State.

Cyrus Kiracofe, who was the subject of an article appearing last August called "Silver-Haired Servant of the Cross," died at the age of seventy-eight at Eaton, Ohio, after a lengthy illness. . . . **Luther S. Shatto,** an ordained elder in the Church of the Brethren for sixty years, died in March at Okanogan, Wash., at the age of eighty-six years.

Richard H. Coffman, editor of youth publications since 1959, has submitted his resignation effective Sept. 1. He has had a major role in formulating the new senior high curriculum introduced last fall. . . . **Arthur L. Dean,** who has served as Brotherhood church building counselor for nine years, has resigned effective Sept. 30. He plans to enter private practice in architectural services. Present contracts between churches and the building counselor's office will be fulfilled before his termination. The General Brotherhood Board is studying the future of building counselor services and will not be in a position to contract with churches for such services until the future program is determined.

Newly appointed for service in Nigeria are: **Mr. and Mrs. Evan Kinsley,** Mt. Morris, Ill., for a two-year term as teachers at Waka; **Dr. and Mrs. Arnold Thompson,** Wayne, Mich., members of the EUB Church, for a three-year term at Garkida; **Mr. and Mrs. Ralph Carson,** Louisville, Ky., members of the National Baptist Convention, as three-year missionaries at Waka. Mr. Carson has been blind since birth.

Mr. and Mrs. Philip Kulp, who have been at Waka Schools, Nigeria, West Africa, have resigned.

NOTE WORTHY

Friends and members of the **First church, Rockford, Ill.,** have launched a fund-raising project for a new church. . . . The **Stevens Hill** church in Pennsylvania, which has been a part of the Elizabethtown congregation, has decided to become a congregation on its own, subject to the approval of the Eastern District Conference. . . . The **Fostoria** church in Ohio has voted to purchase a property for a new site on State Route 18 at the southeast edge of the city.

In 1964, **Heifer Project,** Inc., completed 157 shipments to 31 lands with a livestock value of $291,122. In the 20 years of operation, 1,218 shipments have been made to 78 lands. On the executive committee are Raymond R. Peters, representing the Church of the Brethren, and J. Benton Rhoades, representing Agricultural Missions.

Members of the **Stover Memorial** church in Des Moines, Iowa, recently joined with some 2,000 other Protes-

The town of Bremen, Ind., and its surrounding community could use another **dentist**. Information can be obtained from Jack Kline, Pastor of the Bremen Church, 412 S. Whitlock, Bremen, Ind. . . . A maintenance man whose wife is a registered nurse would like **church-related employment** beginning after the middle of July, when they finish a year of volunteer service. Write to John C. Bollinger, Lybrook Navajo Mission, Star Route 4, Cuba, N. Mex.

Brethren enroute to Annual Conference are invited to **stop over at Juniata College** in Huntingdon, Pa., less than 300 miles from Ocean Grove. The college will provide lodging for $1.50, breakfast for 75c, luncheon for $1, and dinner for $1.50. Direct correspondence to: Church Relations Office, Juniata College, Huntingdon, Pa.

BRETHREN AND CIVIL RIGHTS

CONTINUED FROM PAGE 17

every human being must be prepared to engage in if he is to have answers to this or any other problem with which he is confronted."

Back home, the Juniatians plan to continue a campus civil rights group, tutor local junior highs, and assist in area recreation and housing projects.

Among other Brethren churchmen on the scene in Alabama were Alan G. Kieffaber of Illinois and Dale H. Aukerman of Ohio, who joined the final hours of the march from Selma into Montgomery. "I am sure that some whom we met in the Negro community didn't know what the march was all about," said Pastor Kieffaber. "Many do not sense the issues sharply, but rather only reflect a hopeless depression of human feelings long since beaten into insensibility. This does not dull the necessity of the crusade. It does make 'outsiders' seem to be agitators in a real sense. I make no apology for agitation.

"As Dale Aukerman put it to me," the Franklin Grove, Ill., pastor continued, "Christ came to earth to stand in the place of men who could not stand up for themselves, who were so lost in themselves that they could not get back to 'rightness' alone. So imitators of Christ must also take the part of standing up for the downtrodden and taking his part and helping him to achieve or realize his redemption as a full man in the sight of God. This is the role of the Christian above and beyond the maintenance of the social order."

Dr. Robert W. Spike of the Commission on Religion and Race, National Council of Churches, had some second thoughts as to the merit of the influx. "I have to admit," he said,

tants in a meeting of the Des Moines Area Council of Churches. . . . When the Idaho Council of Churches was formally organized on January 29 and 30 by eight denominations meeting at Boise, the Church of the Brethren was one of the groups indicating its intention to support the cooperative organization.

The **Eastwood** church in Akron, Ohio, devoted three Sunday evening meetings to concerns relating to the Christian and death. Topics included the subject of Christian wills and funerals as well as the concept of death according to Christian faith. . . . The **Sunnyslope** church in Washington recently held an open house at its new parsonage.

DEATHS

Barnhart, William T., Somerset, Pa., on Dec. 28, 1964, aged 68
Beach, Donald, Roaring Spring, Pa., on Jan. 16, 1965, aged 38
Bell, Merle, Palmyra, Pa., on Jan. 28, 1965, aged 44
Brumbaugh, Irma V., Roaring Spring, Pa., on Jan. 1, 1965, aged 63
Burke, Martha, North Liberty, Ind., on Jan. 29, 1965, aged 89
Chapman, M. C., Waterloo, Iowa, on Jan. 23, 1965, aged 57
Cline, William H., Vienna, Va., on Feb. 7, 1965, aged 82
Domer, Victor J., Vero Beach, Fla., on Sept. 26, 1964, aged 71
Duncan, Lula M., Christiansburg, Va., on Dec. 9, 1964, aged 79
Eikenberry, Nina, Greene, Iowa, on Feb. 9, 1965, aged 82
Fluke, Grace E., Everett, Pa., on Feb. 8, 1965, aged 45
Gnagey, John W., Somerset, Pa., on Oct. 8, 1964, aged 65
Kinsel, Ellen, Altoona, Pa., on Feb. 2, 1965
Messamer, Margaret, Adel, Iowa, on Jan. 25, 1965, aged 83
Michael, Freedith G., Hartford City, Ind., on Feb. 20, 1965, aged 61
Reynolds, Ernest, Panora, Iowa, on Jan. 21, 1965, aged 73
Root, John A., Sabetha, Kansas, on Feb. 27, 1965, aged 94
Sell, Lester R., Woodbury, Pa., on Jan. 11, 1965, aged 67
Shaull, Alice B., Tiffin, Ohio, on Feb. 15, 1965, aged 50
Shirk, Harry B., Mifflintown, Pa., on Dec. 23, 1964, aged 72
Shultz, Martha M., Somerset, Pa., on Oct. 21, 1964, aged 84
Speicher, Ada C., Somerset, Pa., on Jan. 25, 1965, aged 76
Stillwell, Everett C., Mt. Jackson, Va., on Feb. 2, 1965, aged 65
Thumma, Bessie, Carlisle, Pa., on Dec. 13, 1964, aged 77
Warstler, Harvey, Hartville, Ohio, on Jan. 30, 1965, aged 87
Wine, George J., North English, Iowa, on Feb. 7, 1965, aged 67
Young, James Edward, Sabetha, Kansas, on Feb. 7, 1965

DISASTER

The Palm Sunday tornadoes that struck several Midwestern states took their toll in Brethren communities. The greatest property loss involved the total destruction of the Kokomo church, Ind., a five-year-old building that was leveled by the storm. At the time of the tornado members of the church were worshiping with the Christian church in the latter's building.

The homes and property of at least fifty Brethren families were destroyed or damaged. The tornadoes also brought death to four Brethren or Brethren-related families in northern Indiana. A Brethren disaster unit staffed by six volunteers began a month-long rebuilding operation at Wyatt, Ind. Many Brethren in Indiana joined volunteer work crews and disaster service teams.

CONTRIBUTORS

Dr. George Buttrick, a distinguished American clergyman living in Evanston, Ill., is general editor of "The Interpreter's Bible" and author of many books. **Victor Stoltzfus,** a pastor at North Lima, Ohio, is an instructor in sociology at Youngstown University. Author of "This Is Stevie's Story," **Dorothy Garst Murray** is vice-president of the Southeast Region of the National Association for Retarded Children. **Edna Switzer** serves the Church of the Brethren as a teacher in the school at Calderon, Ecuador. **John Eberly** is the Church of the Brethren representative at Washington. **James W. Carty, Jr.,** a specialist in international communications and a former Fulbright-Hays lecturer at the School of Journalism, National University of Nicaragua, is chairman of the journalism department, Bethany College, W. Va.

OPPORTUNITIES

Bethany Brethren Hospital has need for several nurses, either to serve permanently or for the summer. There will also be a position available for a collection manager about the middle of June. Alternative service men have served in the past. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago, Ill. 60624

CALENDAR

May 23	**Rural Life Sunday**
June 6	**Pentecost**
June 6	**Annual Conference Offering**
June 13	**Children's Day**
June 20	**Father's Day**
June 22-27	**Annual Conference**
July 4	**Christian Citizenship Sunday**
July 18-24	**Brethren Youth Seminar, Washington, D.C., New York City**

"that I felt some sympathy for the white Southerners. The size and force of the masses did amount to pressure — though maybe pressure for the good."

He expressed his concern further, adding, "The way in which people could drop the involvement where they were — many of them in key cities with major problems — and rush off to Selma was alarming."

"We now face the question," he added, "as to how we can put flesh on the content of this commitment. And will the commitment last?"

This each pilgrim to Selma and Montgomery will answer on his own. Here is how Elmer H. Maas of Juniata's philosophy department put it in addressing students after his own return from Montgomery:

"We (the delegation) cannot pride ourselves upon having significantly shaken the forces of stagnation, ignorance, and prejudice that still plague our land. But we have shaken ourselves to an awareness of the extreme importance of action and involvement in a cause that is just.

"For a few short days in our lives it was our fortunate lot to share the terrors, the power, the embarrassments, the friendships, the physical hazards, the trusts, and the love that bind those engaged in the civil rights struggle. It was through this engagement that we have been able to see our own motives, inadequacies, and ignorance cast in a new and startling relief.

"We have not returned as saints, but simply as citizens with a new sense of humility in the face of the task that lies before us all. Many of our group will return to the South. Others will move into the community to assist as needed. No one will be standing still."

A do-it-yourself editorial for each day of the week

YOU HAVE often said to yourself, after reading our own or one of our contributor's attempts, "I could write a better article or editorial myself." Of course. All you need to start you off are a few items of raw material in the form of news stories, quotations, and such other miscellany as an editor collects to clutter his files. And that is exactly what we have to offer. In the best tradition of doing it yourself, take hold here — and then let us see where you come out.

Item number one. After almost twenty years the chaplain who served with the bombing groups that dropped the first atomic bombs on Japan recalls the prayers he prayed for the crew around midnight on August 5, 1945. Included were these words, "May the men who fly this night [on the mission that would destroy a city] be kept in Thy care and be returned safely to us. We shall go forward trusting in Thee . . ." Recalling that momentous time, the chaplain said recently, "That is what war is all about — killing people and destroying property. Of course, we wanted to kill people — not because we were bloodthirsty but because this was the one way to end the war and restore peace to the world."

Item number two. Observing that President Johnson wants to take care of the poor, Mrs. Carling L. Dinkler, Jr., has plans for taking care of the rich. She is especially concerned about young people who are working so hard to become rich that they cannot entertain as lavishly as they would like. Her answer: a private club in Miami where you can live elegantly at a "reasonable" price. Mrs. Dinkler is having the chrome hinges on restroom doors gold-plated so that they will not clash with the gold plumbing. She provides dog kennels that are air-conditioned. All this must be very exhausting for the lady. She said, "I nearly became an alcoholic last week running around town testing the bar stools. I'm not at all satisfied with the ones we've got."

Item number three. When the world's most sensitive radio antenna was put into use recently, scientists picked up radio energy from light originating 300 million years ago in the Cygnus A galaxy. The radio energy was translated into static noise and broadcast over a public address system. "Where were you," the Lord asked Job out of the whirlwind, "when I laid the foundations of the earth?"

Item number four. In a church news note submitted by a correspondent in Ohio, we found this delightful typographical error: "We had two church weedings this summer." What a picture to contemplate: a church congregation clad in overalls, armed with hoes and rakes and cultivators, advancing with grim determination to rid themselves of weeds. We could go on, but you take it from there.

Item number five. A clergyman in Buffalo has rewritten some of the parables of Jesus in the language of the delinquent youths he tries to reach. Would you recognize this version? "There was a used car lot at the corner. The owner had 100 'heaps' on it. If one of the 'heaps' was snitched would the owner go look for it? You bet he would. He would never give up looking till he found it."

Item number six. Dr. Paul A. Witty, professor of education at Northwestern University, conducted a survey of TV viewing habits. He discovered that parents watch TV seven to nine hours *more* a week than do their teenage children. The reason seems to be that teen-agers have homework and therefore cannot devote twenty-one hours a week to television. Would you like to prescribe some "homework" for parents?

Item number seven. The Bible Society of South Africa claims that South Africans buy more Bibles per head than any other nation on earth. Yet no country has a more rigid system of racial segregation, always threatening to explode into violence. The sections of the United States in which first slavery and later segregation have flourished have often been called "the Bible belt."

There you are, with something to write about each day of the week. If you need appropriate Bible verses, a list of books to read, or a pencil sharpener, let us know. Otherwise, you are on your own. — K.M.

from your publisher

Faces Among the Faithful
Inez Long. $2.75
Brief sketches of what 28 different women who are representative of Brethren women have done to serve the Kingdom of God through the Church of the Brethren in all periods of the church's history.

The Touch of the Master's Hand.
Myra Brooks Welch. $1.75
Ninety-four poems selected by the author as representative of her verse including the well-known poem by the book's title.

Courageous Prophet
Roger E. Sappington. $2.25
Here is the story of Elder John Kline, a Brethren martyr to the cause of brotherhood and peace in the Civil War.

His Pen in Her Hand
Anetta C. Mow, compiler. $2.00
Over 225 poems by Brethren women. For general reading enjoyment, devotions and worship services.

The Gift of the Year
May Allread Baker. $2.90
Reflected in this heartwarming book is the author's ability to see and to appreciate the fascinations of the natural world.

Book of Worship:
Church of the Brethren. $4.75
Here is a blending of the classical and the contemporary from a wide cross section of the worship resources of the Christian church.

Studies in Christian Belief
William M. Beahm. $3.50
A searching and uplifting exploration of the field of Christian belief.

Therefore Brethren
Lorell Weiss $1.25
Here is a study guide designed to help Brethren understand their church better. It may be used for personal study, family study or group study.

Sidelights on Brethren History
Freeman Ankrum. $2.75
Dealing mostly with the years prior to 1880, this is a human interest book telling of the persons, institutions, and movements in the life of the Brethren.

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

THE MARKS OF A DISCIPLE *are seen in the Beatitudes spoken by Jesus. They are compared to a seven-branched candlestick shining with Christ's light.* by George A. Buttrick. page 1

MOTHER WAS WHISTLING! *A daughter tells how her mother faced hardship and opportunity to serve with equal courage. Read why this eighty-two-year-old grandmother is someone to talk about.* by Dorothy Garst Murray. page 7

FROM DARKNESS INTO LIGHT. *Through church sponsored literacy programs Latin Americans are learning to read. They are discovering not only new skills but light from the scriptures.* by Edna Switzer. page 11

BRETHREN AND THE CIVIL RIGHTS CRISIS. *How several Brethren laymen and pastors responded to the call to come to Selma is the subject of a special report.* page 16

UNITED NATIONS QUESTION BOX *contains frequent questions about the work of the UN answered by Katharine Kent, an ordained minister.* page 22

OTHER FEATURES include record and book reviews, daily devotions related to growing up physically and spiritually, a report from Washington on the draft, a Currier and Ives maze for the children, *Speak Up,* and many news stories.

COMING NEXT

The Pacific Islands are no paradise writes *J. Harry Haines,* but the church is there with a meaningful ministry. . . . The story of ecumenical pioneer John R. Mott is told. . . . Plans for a new location for the first church in San Diego, Calif., are shown. . . . *Ruth Griggs* reports on French-English relations in Canada. . . . A report on the "district scramble" and what's in it. . . . *Sara Swartz* shares in Faith Looks Up. . . . Also included are such regular features as Questions You Ask, book and record reviews, and letters.

John R. Mott:
cumenical Engineer
Gales of the Spirit

/messenger

CHURCH OF THE BRETHREN 5/27/65

Readers Write

DON'T SAY NO

I am "speaking up," as Dale W. Brown requested, to his article, "Are Small Children Ready for Baptism" (March 3 issue). The heavenly Spirit calls children of different age groups, and to deny them the saving grace of God is not the Father's will. Home training as well as the Sunday school have lots to do with helping children to decide they want their names in the "Lamb's book of life." . . .

Training classes for those who desire it, be they eight or in their teens, is a very good idea but don't say no to them if and when they want to come into the fellowship of the church.

Mrs. Ollie F. Benjamin
Monticello, Ind.

SIGNIFICANT COMMITMENT

I found myself quite sympathetic with Dale Brown's recent article, "Are Small Children Ready for baptism?" It is my feeling that most eleven-or twelve-year-olds are simply not mature enough to fully realize this significant commitment. Though the church should be anxious and enthusiastic about the baptism of youth in the congregation, it should take care not to pressure them at such an age. Any such decision as serious as this deserves careful thought and understanding on the part of each individual.

Phil Rieman
North Manchester, Ind.

DO NOT PROHIBIT CHILDREN

I feel deeply that our church should not prohibit small children who ask for baptism. As a small child of eight I was told (by my parents) that I was too young for baptism. And I waited until my parents thought that I was mature enough at eleven. Looking back after thirty-five years, I cannot tell that the three years made too much difference in my own heart. I believe that I was as ready at eight as I was at eleven.

Did I understand what I was doing at eleven? No, I did not fathom the deep riches of God's grace. And after thirty-five years, I still feel there is so much that I do not know — cannot even guess . . .

We have five children. The three older ones were all baptized before they were eleven years old. They were baptized when they expressed a desire to be baptized. We parents never pressed them for a decision, and the baptisms occurred for all three when they were away from their school group which could have put pressure on them. It has been interesting to watch those three as they swung away from the church in their teens and then back again as they grew older into something richer than they themselves found in whatever the church means to them.

Now our two youngest children are asking to be baptized. And, I think it is because of them that I feel that I should make this plea. The one is only nine years old and the other is eleven. They have not been pressured by anything that we know to make this decision. At the present time we are using *Becoming and Belonging* as instructions for them in preparation for baptism. . . . Rather, it is a sign of acceptance on the part of the individual of life through and in Christ. It is a sign on the part of the church of acceptance of the responsibility of aiding that individual to find a deeper, richer self in him.

Violet Pfaltzgraff
Carville, La.

ENJOYS THE CHALLENGE

I enjoyed your special report on "Marry a Minister" (April 1). I say good for Mrs. Wolfe on being able to speak her own mind. I definitely feel ministers' wives should be able to search out their place in this world. . . . It takes a number of years for us young ministers' wives to learn to accept ourselves and to find a deep fulfillment in being "the pastor's wife." This comes from one who enjoys the challenge.

Beverly Cave
Kingsley, Iowa

COMPANY OF ANGELS

The most valuable possession a minister's wife can own is a lovely smile. She cannot imagine how much her attitude affects others. The French say, "Angels fly because they take themselves lightly," and after reading this article it is reassuring to know there are some Brethren ministers who live in the company of angels.

Marie Brunton
Portland, Oregon

WHY DID HE GO SOUTH?

Why didn't he stay up North where he belonged? There were many people in his home community who needed his message from God. If he had stayed there with his family, his life would not have been cut off in its third decade. Besides, he was warned. He was warned by his friends not to go on the walk. They feared that something might happen. He might get hurt, even killed.

He had a passionate urge to demonstrate the Fatherhood of God and the brotherhood of man. He felt he could do this best by walking in the hostile area. He was prepared to die if necessary (he didn't plan it this way). He was not so much concerned about his own life as that of the multitudes of people whom he might be able to help. He knew that some people there would welcome him but that many would be "disturbed" by his presence.

Yet, in spite of all danger warnings, he had to go. Yes — Jesus had to make that walk south through Samaria.

Clyde Carter
Midland, Va.

MESSENGER, Vol. 114, No. 11. May 27, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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You will receive power

"WHEN they were all together, they asked him, 'Lord, is this the time when you are going to establish once again the sovereignty of Israel?' He answered: 'It is not for you to know about dates or times, which the Father has set within his own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth' " (Acts 1:6-8, NEB).

These men have learned to know Jesus as Lord. They believe in his resurrection. They understand that his death was not defeat but victory over all that enslaves and destroys men. But they want to know what this is going to mean in practice. Does it mean the kingdom of God now? Does it mean that we are on the winning side, and we shall forthwith see the enemies of God put to flight?

Jesus tells them plainly that God has not given us the timetable for his campaign. We simply do not know what are the limits of human life — for good and for ill. But God is going to give them something more important. He is going to give them his Spirit, who will empower them to be his witnesses to the ends of the earth. When this Spirit comes, they will become the evidences to the whole world that Jesus reigns and that evil is doomed and on the way out.

That promise was fulfilled at Pentecost. In a mighty outpouring of divine power, these doubting disciples were transformed into living signs of the reign of Christ over the whole earth. Out from Jerusalem they went, reaching for the farthest corner of the world, a great movement of resistance against the established powers of evil, living torches to illuminate the night with certainty of a new day to come.

The church today is losing much of the power that it had when it was an accepted and honored part of the established order. Very many Christians today live scattered in small groups, minorities without political power. In this, they are nearer to the Christians of the first century than to those of the nineteenth.

But God has never canceled the promise or withdrawn the gift he gave at Pentecost. That power is always available to the church which wants it enough to pay the price. The price is to be made utterly one with the Lord Jesus Christ — one with his humiliation in order to be one with his victory. The power is power to believe and to help others to believe, power to hope without wavering to the end, power to love to the limit, power to make peace, to work for justice and reconciliation among men. It is the power of the coming kingdom, given to us now. It is the pledge of glory. And it is offered to all who ask.

We ask you, then, to join with us at the season of Pentecost, in praying the Lord to fill the whole church afresh with the power of his Spirit, so that it may be his witness to the ends of the earth.

Dr. J. H. Oldham, honorary president; Archbishop of Canterbury, London; Archbishop Iakovos, New York; Sir Francis Ibiam, Enugu; Principal David G. Moses, Nagpur; Dr. Martin Niemoeller, Wiesbaden; Charles Parlin, New York.

— The presidents of the World Council of Churches

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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ABOUT THE COVER: A cargo cult figure, brightly painted in red and white awaits the arrival of planes which bring imports to the New Hebrides. See article on the Pacific Islands starting on page 3.

PHOTO CREDITS: Cover, 2, 4, 5, 6 World Council of Churches; 14 (top) Harrisburg Evening News; 18 (top) Don Honick; 28 Colonial Art Company; 29 Gramstorff Brothers

by J. HARRY HAINES

Pacific Islands - No Paradise

The vast, blue, island-scattered waters of the Pacific have always conjured up visions of paradise for those who have not visited them, but the picture is considerably different for those who live there. Leefou, Nukualofa, Espiritu Santo, Finchaven, Lautoka — these names, even to well-informed church leaders, still mean little or nothing. Our new understanding of the church's worldwide mission has led us to discuss, and be confronted by, a growing wealth of literature on the younger churches of Africa, Asia, and Latin America. But the Pacific, where there are 2,000,000 Protestant Christians, is virtually unknown and largely isolated from the main mission of the universal church. The Pacific islands are sprinkled over 7,000 miles of ocean, separating the Americas from Asia. The 130 islands of French Polynesia, with Tahiti at the center, have a total land area of only 1,500 square miles in more than 1,500,000 square miles of ocean. Over this vast area, where there are more islands than stars to be seen on a clear night, live four million people, about half of them in New Guinea. It is said that on almost every inhabited Pacific island there will be at least three Europeans. One of them will be a government administrator, the second a trader or planter, and the third a missionary. In 1642 the Dutch explorer, Abel von Tasman, sailed into the Pacific. He gave the name of his birthplace to New Zealand, but he neglected to claim it for The Netherlands. The great Western colonization began with Captain James Cook, sent to the South Pacific by the Royal Society of England to study the transit of the planet Venus. Australia, New Zealand, and island after island in the Pacific were annexed for the British crown.

Soon the other great powers, France, Germany, and the U.S.A., were active in the Pacific until almost every coral atoll had a flag raised over it. Historical records of the precolonial era are virtually nonexistent but the record from the 1790s onward is masked with tragedy.

The first missionary to arrive in the Pacific landed in 1797

Terrible brutality by whaling crews and traders, who forcibly recruited tens of thousands of Kanaka laborers for the sugar fields of northern Australia and Fiji, coupled with the white man's diseases of measles, scarlet fever, pneumonia, and alcohol, almost wiped out the population of many of the islands.

The population of the New Hebrides was estimated a century ago to be between 600,000 and 1,000,000. Within fifty years there were only 25,000 people left. Nearby, New Caledonia had a great part of its population wiped out by alcohol. The coming of the white man, according to a Rockefeller report, resulted in an unprecedented destruction of a people whose way of life, although far from idyllic, had been untouched.

The first missionary to arrive in the Pacific landed in Papeete, Tahiti, in 1797, just five years after Carey went to India. The London Missionary Society, as the pioneer mission of the South Pacific, saw, within a generation, entire communities brought into the church.

At a farewell service by the American Board of Commissioners of the Congregational Church for a group of missionaries before they sailed for the South Seas the charge was given: "Aim at nothing short of covering these islands with fruitful fields, pleasant dwellings, and schools and churches, and of raising up the whole people to an elevated state of Christian civilization." They were instructed to ask themselves two questions: What good can be done? And by what means?

Today there are few unevangelized people left in the Pacific, except in the remote interior of New Guinea and a few thousand in the Solomons and the New Hebrides. Much of the missionary task has been carried out by Pacific Islanders. In the church at Milne Bay, New Guinea, there is a memorial window to the forty Samoan Christian teachers and evangelists who died in that country while on active service.

Now the winds of change blow across the Pacific. There is a certain bewilderment among those who live on the islands and yet with it a

realization that their great ocean shrinks daily as jet aircraft crisscross the Pacific where yesterday the trading schooner and the canoe made their lonely journeys.

New urban problems are created as people, attracted by high wages, come into the towns. The desire for self-government, inspired by the example of Western Samoa, takes root. And there is arising a new demand for education which will see the first university in the Pacific opening its doors at Suva, Fiji Islands, in 1966.

In Tahiti, Fiji, New Caledonia, and the New Hebrides one of the priority needs of the churches is for studies that will show how they can best face this new urban situation. But already measures are being taken to help the people cope with the difficulties that confront them. For instance, the Evangelical Church of Tahiti is seeking ecumenical support, through the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service, to establish a community center and girls' hostel at Papeete, where young people coming in from the other islands can meet in a Christian atmosphere and be helped to understand the situation around. Towards this project, $190,000 has been raised locally, and sister churches in other countries are being asked to give, over two years, the balance of $41,000 that is needed.

Likewise, in the towns of Vila and Santo in the New Hebrides, there is a problem of people coming from the outlying islands, attracted by well-paid jobs. In neither town is there a place for people to meet except in bars and cafes. Community centers are badly needed, and this may well become the churches' first joint action for mission in this area.

Again, in 1965 there will be an important agricultural project for 4,000 displaced persons from the Solomon Islands, presented by the Bishop of Polynesia on behalf of the Anglican Church, and a leadership training program to be carried on by the Methodists.

The Australian Board of Missions is supporting the Anglican project and has asked whether the World Council could help the work. Although the Methodist Church in Polynesia is still related to the Methodist Board of Missions in Australia, both the secretary of the board and the president of the Australian Methodist Church have asked the World Council's Division of Inter-Church Aid to find help for the training program which the church needs but for which there are not adequate financial resources in either Australia or Fiji. □

Gales of the Spirit

by EDWARD K. ZIEGLER

When the church celebrates Pentecost, it often displays a rueful nostalgia for a great experience in history, which it has little hope of recapturing. In our reflection on the historical event of Pentecost, we tend to localize and belittle the tremendous event of the Holy Spirit's coming in power.

The Acts account of Pentecost bristles with great action words and colorful imagery. The Holy Spirit came like wind and fire. The "rush of a mighty wind" (Acts 2:2) was not a caressing zephyr; it was a gale of hurricane force. The fire was not a tiny candle's gentle glow; it was a consuming force bringing great light and great heat and power. The biblical words for the Holy Spirit suggest the breath of God, or a wind of God. Thus our singing,

> *Breathe on me, Breath of God,*
> *Till I am wholly thine,*
> *Till all this earthly part of me*
> *Glows with thy fire divine,*

is a theologically sound image of what the work of the Holy Spirit really is. The usual symbol, the descending dove, is valid, but it may distract us from the sense of great power and the Spirit's gales which the story of Pentecost suggests.

On the day of Pentecost, the first notable effect of the Holy Spirit was the "speaking in tongues." Persons of a score of different languages heard and understood the gospel, "each in his own tongue." To build a case for glossolalia as *the* mark of the Holy Spirit is not biblical. For while in the fresh and powerful excitement of the early days of the church ecstatic utterance was often heard, Paul plays it down as a lesser gift, only valid at all when interpreted. In our own time, while there are persons who have found speaking in tongues to be a fresh and vital personal experience, it cannot be the criterion of spiritual power for most of us.

The Spirit Winds in the New Testament

The gales of the Spirit blew the apostles out of the upper room into the forum of the temple, where they confronted the holiday crowd with the message of the gospel. The Spirit wind blew out the stuffy timidity from the apostles' souls and flooded them with courage, insight, and compassion.

The gales of the Spirit drove Jesus into the desert of Judea to be tempted and to think through his mission.

The gales of the Spirit blew Philip the deacon out of Jerusalem to preach in Samaria and then far down along the desert highway to Gaza, where a lone African was struggling with the scriptures and where he found his true manhood in Christ Jesus.

The gales of the Spirit blew Peter clear off his housetop sunbathing prayer place in Joppa to Caesarea where he witnessed to Cornelius and became the instrument of that same Spirit in winning the first Gentile for Christ.

The gales of the Spirit rocked the growing church in Antioch so that they "separated Barnabas and Saul," and sent them out as the first foreign missionaries.

The Holy Spirit was always moving the church out toward the world and away from self-centeredness, either personal or institutional. In Jerusalem, the church tended to become static and self-protective. The Hellenistic churches tended to place emphasis upon ecstatic phenomena of various kinds, including tongues. Paul, particularly in 1 Corinthians 12 — 14, reflects deeply upon the nature of the Holy Spirit's activity. He points to the fact that the Spirit speaks "for the common good" (1 Cor. 12:7). He speaks and guides to "edify the church" (1 Cor. 14:4). Thus the Holy Spirit always directs us to our contemporaries, pushes or blows us out toward the world where God is at work, and communicates in a modern language. The Holy Spirit does not speak into the air, but in contemporary speech to modern man, knowing his burdens, his lostness, his needs, and his dangers.

Modern Fruits of the Spirit

The Holy Spirit works in the lives of Christians, both in their personal experiences and in the corporate life of the church, as he did in New Testament days. And who shall deny that as the Spirit brooded upon the vast void of the primeval world, so he is brooding and moving in the vast wastelands of the world outside of the comfortable walls of the church in our time. Where God is at work —patient, creative, loving, healing, directing — it is the Holy Spirit at work out in the world of our time. D. T. Niles has spoken of how, when we go to speak to our brother about Christ, we always find that Christ got there before we did. This is the Holy Spirit at work.

Still, we need above all to be "filled with the Holy Spirit." It is the Spirit which will prompt us to seek communion with God, open our eyes to discern truth, bear witness in our hearts to the reality of God, and strengthen our wayward wills to climb toward righteousness.

The Spirit now as then will bring us comfort and assurance in a shaky world. He will bring each of us in his own way and time to the kind of experience Albert Schweitzer describes in *Out of My Life and Thought,* his discovery of the principle of reverence for life: "Lost in thought I sat on the barge, struggling to find the elementary and universal conception of the ethical which I had not found in any philosophy. . . . Late in the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, 'reverence for life.' "

The Spirit, now as then, will fill our lives with the grace needed to live creatively, serenely, and triumphantly in the midst of the world.

The gales of the Spirit in our day are blowing the church out of its comfortable, complacent, sheltered life into the forbidding wastelands of the world, away from its upper rooms, its candlelit, flower-decked altars where a gleaming brass cross stands as a graceful ornament. The Spirit blows us out where we may bear a cross, picking it up from a weary Negro freedom marcher.

The gales of the Spirit will surely turn us toward the world — God's world, the arena of his mission, the object of his love, the home of his pilgrim people — in compassion and loving concern. And as we yield our lives to the gales of the Spirit, we will find ourselves growing the fruits of the Spirit, too — love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control.

The Spirit is a gale and a fire; it is God at work within us but always beyond us, too. Ask not, then, for any soft and easy ecstasy, but know that when the Holy Spirit has come upon you it is with gales and flame. But this is God confronting you!

John R. Mott: ECUMENICAL ENGINEER

MAY 25, 1965, marked the one-hundredth anniversary of the birth of John R. Mott. No single person in this century, and few in any century, has exerted an influence so wide and deep upon the whole life of the church, especially in its missionary dimension. John R. Mott was the chairman and the animating spirit of the Edinburgh Missionary Conference in 1910. He gave form and substance to the movement for cooperation in mission which stemmed from that conference and which was the forerunner of the ecumenical movement as we know it today. During the same years he gave equally creative leadership to the International YMCA and to the Student Christian Movement on a world scale.

Above all else, he was an evangelist among students. Countless young men and women in

He turned the dynamic forces o

Asia and Latin America, as well as in Europe and North Africa, heard from his lips the challenge to Christian life service. Innumerable Christians responded to his vision of the church throughout the world as the one people of God united in proclaiming the Lordship of Christ to all mankind.

How could one man do so much? What manner of man was he? Physically he was impressive – tall, massive, and strong, with heavy brows and great dignity of bearing. An African describing his first meeting with Mott said: "As soon as he came into the room, before he said a word, we saw that he was a great man." Mentally and spiritually he was a giant, one of those rare men in whom perfectly balanced natural gifts are fused into greatness by a burning commitment to Christ. He would have made a great general – he led instinctively. He had the mind of a great engineer, combining hardheaded realism in measuring facts and reckoning forces, a creative imagination quick to grasp new possibilities, and a relentless determination in translating his vision into practical reality. Engineering terms transposed to the realm of Christian vocation and mission aptly describe his work. For John R. Mott turned the dynamic forces of the whole Christian movement into new channels. He created the basic operating structures of ecumenical Christianity.

Of course, he did not do these things alone. Many others were always involved, but it was Mott more than anyone else who welded those many into one body, united in purpose and mighty in effect. How did he do it?

He understood the importance of responsible decision making. As a young man Mott was influenced by John Foster's book, *Decision of Character.* Later editions carried a preface from his pen, on the importance of decision to all high achievement. He conceived evangelism not in terms of a vague, undefined "change of heart," but as a definite commitment of one's whole life to finding and doing God's will. Discipleship entails vocation.

John Mott himself was one of the hundred young men who made a life commitment to the cause of Christian missions at the Mount Hermon Conference convened by Dwight L. Moody in 1886. Out of that meeting came the Student Volunteer Movement for Foreign Missions, with its watchword, "The evangelization of the world in this generation," and its declaration of commitment, "It is my purpose, if God permits, to become a foreign missionary." This definiteness of aim and personal commitment were primary in Mott's own experience and in his challenge to others. He often remarked, "It is less important to do the work than to multiply the doers."

But he understood very well that Christians must act corporately as well as individually to accomplish the purposes to which God calls them. If God was calling thousands of young people to offer themselves for missionary service, then he must also be calling the churches to make that service possible through bolder planning and more vigorous action. Above all, the scattered efforts of many small-scale enterprises needed to be correlated within a broad common strategy. Only so could waste of resources be avoided and the proclamation of the gospel be pressed forward with maximum effect. Hence, it was necessary to persuade the leaders of the churches and missionary societies to face their world task together.

Mott believed Christian decisions must be made in the context of God's action in history. Every hour was in his eyes a decision hour. Every gathering of God's servants had its particular timeliness in relation to God's ongoing purpose. If decisions that should be made at a particular moment were not made, the result could be not merely a setback; it might amount to a

Christianity into new channels

betrayal of duty toward God and man. Christians should think not in merely human and prudential terms but in terms of the stupendous riches of God's grace and the resources in the hands of God's people waiting to be used.

He believed that decisions should lead directly to action. He was burdened with a sense of urgency. He believed that responsible planning is planning with the intention of fulfillment. In conducting meetings Mott always insisted on practical proposals that could be carried into effect promptly and with conviction.

Finally, Mott pioneered in creating structures for responsible Christian action together. He perceived that energy can be harnessed and channeled only by suitable devices. The "superhuman factor – the irresistible might of God" has to operate through human channels both personal and corporate.

So from 1908 onward he insisted that the world missionary conference he helped to start must give rise to a continuing structure "for further and permanent cooperation in the missionary enterprise." Initially this was the Continuation Committee. In 1921 it took permanent form in the International Missionary Council. Meanwhile, Mott himself undertook a long series of Continuation Committee Conferences in Asia which resulted in the establishment of Christian councils in India, Japan, China, and Korea, and eventually in many other countries. A conference at Panama in 1916 resulted in the formation of the Committee on Cooperation in Latin America.

It was not until 1934 that Mott visited Africa in person, but in the meantime Christian councils had been formed in the Congo and South Africa, and beginnings had been made elsewhere under the impulsion of Edinburgh. Great Britain and North America had conferences of missionary societies even before Edinburgh. Similar bodies were soon formed on the continent of Europe; so the International Missionary Council had from the beginning a widely representative character.

Mott was less involved personally in the other two streams of ecumenical concern to which the Edinburgh Conference gave impulsion, that is the Faith and Order Movement and the Christian Life and Work Movement. But he took an active interest in them, and he lived long enough to see them coalesce in the World Council of Churches. The final merger with the International Missionary Council was not completed in his lifetime.

In a profound sense all Christians everywhere are the spiritual heirs of this great man. For whatever the church of one's affiliation, that church has received an accession of vitality and stands today in a richer, more challenging relationship with other churches because of his vision and influence.

The active worldwide fellowship of Christians working together in unity for mission which we now call the ecumenical movement is too great to be contained in any single set of visible structures. It inhabits, but it also transcends, the organs we have – the World Council of Churches, the regional, national, and local councils of churches, the world confessional bodies, and the growing linkages among Orthodox, Protestant, and Roman Catholic churches. John R. Mott would have rejoiced that God has provided these more adequate means for Christian action together.

Within a single lifetime new ecumenical structures have been grafted into the visible form of the church. They are now part of its functional wholeness. But this is not the end of growth and change. Shall we not look forward and go forward together with the same realism, the same imaginative boldness, the same reliance on God, and the same vigor of decision and action which marked the work and witness of John R. Mott? □

by George W. Carpenter

QUESTIONS* *you ask*

Question: **What is the meaning of the words of Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt. 19:24)?**

Answer: The teaching of this verse, found also in Mark 10:25 and Luke 18:25, is abundantly clear, even though it may be considered one of the "hard sayings of Jesus." It is the figure of speech which Jesus uses which has bothered us.

In order to try to soften the seemingly harsh and unyielding intent of this verse, some have suggested that the word *camel* is really a mistranslation of the Greek word for rope which is very similar. Others have held that the *eye of the needle* was really a narrow gate to the city of Jerusalem or even the wicket gate in any large door.

The most probable explanation was that Jesus was using a shocking hyperbole — a gross exaggeration — to make his point. He would often do this to give some emphasis to an unpopular truth. The humor in the figure of speech because of its imagery served to increase the impact of his message. The fact that so many Christians in every age have been bothered by these words indicates how effective Jesus was in confronting us all with the peril of possessions.

Question: **How can I be sure that I am a Christian? I think sometimes the Spirit has left me. I would like to have a more spiritual feeling.**

Answer: Fortunately, our salvation does not depend upon our feelings. We are saved not by what we do but by what God in Christ has done for us (Eph. 2:4-9). We become a Christian when we accept Jesus Christ as our Savior and Lord and, upon confession of our need of him because of our own sin, are baptized into his body, the church.

Our feelings are important to us, but they are not always a reliable index of our spiritual health. We may follow Christ afar off and feel no special sense of guilt. Again, times of deep soul-searching which produce feelings of profound unworthiness and dissatisfaction with ourselves as we are may indicate a vital spiritual relationship with God.

Obedience to Jesus Christ as Lord is the price of Christian discipleship. We serve him whom we own as master. Through this relationship with Christ and with his church we experience the joy of Christian fellowship. If this relationship is real and vital and we are conscious of the presence of God with us, we may indeed have a feeling of deep contentment and peace which gives evidence that our life has purpose and meaning, as we are directed by his Spirit. If, through neglect of worship and lack of spiritual discipline, we begin to live life as if God has no claim upon us, the Spirit may indeed leave us.

A vital religious experience demands the constant renewal of the life within us by the Spirit of God. As we respond to his love and grace and power, we live with a sense of joy. But the end and the purpose of this relationship with God is never to produce within ourselves a spiritual feeling. It is rather to serve our Lord Jesus Christ with faithful obedience.

Question: **What is the meaning of the mark of the beast in the book of Revelation?**

Answer: Biblical scholars almost universally agree that the beast in the book of Revelation refers to the Roman Empire. The various references to specific beasts are probably sharpened to point to particular emperors. The blasphemous inscriptions upon their heads likely refer to the claims to supernatural dignity made by the emperors which were a great offense to the Christians. The man of Patmos saw all beastly strength united in this wicked empire. The emperors had a diabolical power which came from the source of ultimate evil in the universe.

The fact that so many Christians in every generation, including our own, have seen in the mark of the beast a symbol of some contemporary representation of the same evil power indicates that demonic forces are still abroad in our world, arrayed against Christ and his church. Christians today are called to show the same quality of faith and dedication as that by which the first century church lived and died.

* *If you have a question you would like to have answered on this page, send it to Questions You Ask,* MESSENGER, *Church of the Brethren General Offices, Elgin, Illinois. Replies to questions are written by Dr. Paul M. Robinson*

NEWS

Brethren Colleges Abroad names class of '65-'66

THE LARGEST CLASS yet to be selected for overseas study has been announced for 1965-66 by Brethren Colleges Abroad. Named initially to the program are forty students from six Brethren and three Mennonite colleges. Additional students may be announced later, according to Dr. Earl Garver, coordinator of the program and dean of Manchester College.

The students will attend regular classes at Philipps University, Marburg, Germany and at the Institute for Modern French Studies of the University of Strasbourg in France. Resident director during the fourth year will be Dr. Allen C. Deeter, associate professor in religion, Manchester College.

The colleges and their student representations are: Bethel (Kansas), 2; Bridgewater (Va.), 4; Eastern Mennonite (Va.), 1; Elizabethtown (Pa.), 2; Goshen (Ind.), 5; Juniata (Pa.), 13; La Verne (Calif.), 3; Manchester (Ind.), 7, and McPherson (Kansas), 3.

Juniors from Brethren colleges to enroll at Marburg University are:

Bridgewater. Shirley Bowman, Callaway, Va.; Elizabeth Davis, Covington, Va.; Ellen Hoge, Arlington, Va., and Frances R. Schwaninger, Easton, Md.

Elizabethtown. Suzanne Kurtz, Elizabethtown, Pa.

Juniata. Clara Gudolonis, Stockton, N.J., and Marcia Highhouse, Warren, Pa.

La Verne. Susan Law, Ontario, Calif., and Lonna Whipple, Elgin, Ill.

Manchester. Raymond W. Bowman, Jr., Mount Morris, Ill.; Helen Dyck, Elgin, Ill.; James A. Dwyer, Yorktown, Ind.; Eileen Gingrich, New Holland, Pa.; James E. Miller, Goshen, Ind., and Karen B. Myers, Osceola, Ind.

McPherson. Timothy Matthaei, Wichita, Kansas, and Arthur V. McAuley, Elizabethtown, Pa.

Juniors from Brethren colleges to enroll at Strasbourg University are:

Elizabethtown. Marian Shaull, Mechanicsburg, Pa.

Juniata. John Bauer, Schwenksville, Pa.; John C. Garrett, Columbia, Pa.; Susan Graybill, Manheim, Pa.; Randall H. Halter, New Buffalo, Pa.; Frederick Ibberson, Philipsburg, Pa.; Janet Kauffman, Manheim, Pa.; Lucretia Kinney, Waynesboro, Pa.; Mary Klug, Cranbury, N.J.; Myrnice McCormick, Westminster, Md.; Maxine Phillips, Camp Hill, Pa., and James R. Saunders, Johnsonburg, Pa.

La Verne. Susan Smeltzer, La Verne, Calif.

Manchester. Rose Hoover, New Paris, Ind.

McPherson. Dan Zinn, Houston, Texas.

Thirty-seven students formed the class of 1964-65, for which Dr. Donald F. Durnbaugh of Bethany Theological Seminary was the resident director.

In a week-long study tour, the current Brethren Colleges Abroad class visits East and West Berlin

Lily whiteness . . . sin?

AT THE CROSSROADS stands Plymouth, Ind. where U. S. 30 (Chicago to Cleveland) and U. S. 31 (Indianapolis to South Bend) intersect rises the neat community of thriving businesses, friendly homes, imposing churches. Like hundreds of towns in the open country, Plymouth has a consistency in its racial complexion. It is lily white.

Last Holy Week the Plymouth Ministerial Association prepared a message — not just an Easter essay — for the home folks and headed it, "We Are Proud and Thankful!" Published in the Plymouth Pilot News, the message first recounted some basic tenets from the U. S. Constitution, then from Christian doctrine, including:

" . . . We *sin* when we by feeling, attitude, or action treat any man in a humiliating or degrading manner. . . . To deny any responsible man free choice of such basic necessities as a place to eat, sleep, or reside, or choice of companions, is to deny his wholeness as a child of God."

Next the message boldly asserted: "We are proud of Plymouth." Among the points cited: " . . . because we are improving our attitude toward, and treatment of, minority groups."

This the community has. When the Church of the Brethren called upon its members to sign a statement that they would accept all races as their neighbor, Plymouth's other churches joined in, until nearly a thousand of the town's 7,500 persons affirmatively declared themselves.

Still, as the ministers' message went on to state, while every major branch of Christendom in Plymouth had affirmed that their church is open without regard to race, class, or ethnic origin and while civil rights is given fair and generous play by the local press and radio and while the places of public accommodation serve all people, Plymouth is home to a single race. It is no secret that a minority wants to keep it that way. To them as to themselves the clergy spoke.

"It is Holy Week once more," the ministers' epistle asserted in its final section. It concluded:

"Those who remember what happened on that first Good Friday know that our Lord Jesus Christ was hanged on Calvary's cross because of *sin*. It is man's inhumanity to man which causes our Lord continued agony.

"We pray not only for a new sense of our individual responsibility in eradicating hatred and contempt from our *own* lives, wherever it may be found, but also that all of us continue to grow in the saving love of God."

Nada Milesevic . . . first exchangee

Introducing the nurses

ANOTHER EXCHANGE PROGRAM, this time among nurses, has been pioneered by the Church of the Brethren.

To foster contact with and better understanding of the people of Yugoslavia, the project has been launched with the Yugoslavian Red Cross at the professional nurse level.

In July the first yearlong member of the exchange, Miss Nada Milesevic, will return to Yugoslavia after working in obstetrics and pediatrics in hospitals in Harrisonburg, Va., Harrisburg, Pa., Lancaster, Pa., and Rochester, Minn.

She brought to her work a high degree of competence, for at Belgrade's new 500-bed Mother and Child Health Institute she is a supervisory

We have a problem . . .

. . . at our church which is calling upon every individual to give his best insights and most creative thinking. It stems from the new task in evangelism, seen as an effort not to bring the world into the church but to take the church into the world. The problem is deceptive in its very simplicity. For how do people who reached their maturity being taught to go out into fields ready for harvest and reap souls into the church reorient themselves to the task of taking the church into the world?

The world of which we speak is that of the marketplace in which each one of us has a full schedule of work, service, social and family activities. Our problem is this: How can we use our Christian faith and ethical concepts to influence the way in which our world twists and turns?

It is obvious that the world is not knocking at the church door asking to be let in. Rather, it is up to the church to go among the world's events and organizations with a way of belief and action that demonstrates the Christian ethic and morality. — *John D. Tomlinson,* pastor, Church of the Brethren, Kalamazoo, Mich., in church newsletter.

nurse and teacher of pediatrics for postgraduates.

The second participant, Miss Josefina Magos from the same hospital in Belgrade, has begun a six-month term in pediatrics at York, Pa.

As the first visitor to Brethren from the Yugoslavian Red Cross, Mrs. Helen Krnic in the summer of 1963 visited children's hospitals and homes in four states.

The Brethren Service Commission is seeking registered nurses to go to Yugoslavia for a year to complete the exchange program.

The road to union

For the first time the Consultation on Church Union among six denominations is "able and therefore compelled" to start realistic and practical moves toward merger, as the result of a fourth session held last month in Lexington, Ky.

At the next session in May 1966, an actual outline plan of union will be presented by a special commission. "Such a draft outline will be very far from a completed plan ready for submission to our constituent churches," officials point out.

Still, the consultation sees itself at a decisive turning point. For this reason the invitation was renewed for other church bodies to join.

The future relationship of the Church of the Brethren to the consultation is to be studied by the Fraternal Relations Committee. George L. Detweiler, committee member, has been an observer at each session.

At Lexington, the fifty-four delegates reached accord on one of the most formidable barriers to church union — organization and ordination of the clergy. The delegates compromised by retaining in the new church the office of bishop (as the Protestant Episcopal Church and the Methodist Church now have) and at the same time recognizing the validity of nonepiscopally ordained ministers, as is traditional with the other participating churches (United Presbyterian Church in the U.S.A., United Church of Christ, Evangelical United Brethren Church, and the Christian Churches). The compromise still must be ratified by the individual denominations.

French-English Relations in Canada

Toronto — One third of the Canadian population is French and they are mainly in Quebec. For some time radicals and extremists have been talking about Quebec separating from Canada to enable the French to gain their human rights. Such talk has been brushed aside as irresponsible. However, there is growing dissatisfaction in Quebec as is evidenced by the various demonstrations, bombs, slogans — *Vive Canada Francais! Quebec Libre!* — and finally a cold shoulder for Queen Elizabeth on her visit.

The whole problem must be understood in historical perspective. In 1497 John Cabot landed on the Newfoundland coast and claimed Canada for England. In 1534 Jacques Cartier landed on the Gaspé Peninsula of Quebec and claimed Canada for France. In the years following, fur traders, missionaries, explorers, and settlers from both England and France built colonies and trade routes, struggling all the while for dominance of the new land. Finally, the British defeated the French on the Plains of Abraham, and in 1867 the Dominion of Canada was created by confederation of English and French Canada. The proud, defeated French — unwilling to give up their culture in an English country — were promised equal rights in a bilingual, bicultural Canada.

This was a nice dream, but, as it has worked out, the French have been something of an indigestible lump in English Canada's throat. Salt is rubbed in the old wounds of defeat when the French hear the anthem, "God Save the Queen," when they see the Union Jack in one corner of the Canadian flag, when they post their letters with Queen stamps, and when they must learn English to get good jobs.

In addition to this, Quebec has long been held back in its development by archaic religious and corrupt political forces. Since the end of the Duplessis regime in 1959, Quebec has been making a heroic effort to catch up to the twentieth century: the schools are now run by the province rather than mainly by the Catholic Church; both private and provincial capital are experimenting economically to bring needed basic industry into the province, such as a steel mill; fresh winds are blowing in the Catholic Church which predominates in Quebec. But changes take time, and meanwhile the Separatists tempt the unrest of the people with visions of an independent French Quebec. Moderate leaders, both French and English, are struggling to make needed changes.

English Canadians may take a class in French; here and there French is seriously taught as a second language in English-speaking elementary schools; and the question is occasionally raised, "What *is* it that the French really want?" But in the main English Canada is apathetic to the problems the French feel so keenly, or, at best, they do not see ways in which they can help the situation. The Quakers sponsored a seminar on French-English Canadian relations last summer, and the government has a bilingualism-biculturalism committee at work.

But the basic problem here, as in so many places on this troubled planet, is how to implement the dream of the dignity and human rights of every man. — Ruth Griggs

SPECIAL REPORT

Why the district scramble

AFTER eighteen meetings, twenty months, and 32,000 miles of travel by a merger committee, Northern California and Southern California-Arizona last fall became a single administrative unit — just as it had been fifty-seven years earlier.

"Considering both the strong points and the weak points of district merger," commented Northern Ohio's Kenneth G. Long to a MESSENGER reporter, "I wonder if we can really justify the time and energy spent in making such changes."

The one certainty on the matter is that redistricting among the Brethren is well under foot. In 1960 there were forty-eight districts in the United States and Canada; now there are thirty-nine. At least half of these presently are giving serious study to some measure of consolidation — if not merger, a cooperative field program. Still there is far to go if the number of districts by 1970, as suggested five years ago by the Annual Conference Committee on District Realignment, is to stand at eighteen.

To date, outright mergers have taken hold in Kansas, Northern California and Southern California-Arizona, Iowa-Minnesota and North Dakota-Eastern Montana, Northern Ohio, and Missouri.

In describing the process of union, District Executive Lyle C. Albright said, "Our earlier merger which brought the three former Iowa districts together was very successful. It was studied and anticipated for five years." Mildred Young of Northren Ohio commented, "With good preparation the transition from Northeastern and Northwestern Ohio into one larger district came quite easily."

But the move in some other districts has been or will be anything but easy. In the Pacific Southwest Conference (a district in West Coast attire), the coming together of Northern California and Southern California-Arizona required no less than a dozen long sessions of the steering committee to effect the legal aspects.

A hurdle in many places is satisfaction with the status quo. "As Middle Maryland faces merger with Eastern Maryland and Mardela," said Moderator Jimmy Ross, "we have a tremendous decison to make. Most of us are happy as things are; we have a good field program and a wonderful spirit of fellowship. But we must not make our decision for these reasons. We must decide if Middle Maryland is doing all it can to make the church more effective in accomplishing its mission."

There and elsewhere long hours of prayer and wrestling will precede the decision that will shape the church for years to come. A recurring thought is, What has been or can be achieved through merger?

Paul B. Haworth of Northern Ohio cited a series of benefits. "Formerly we had no church extension project in the Northwestern District, nor a full-time district secretary. Now, besides these, there is a stronger base for financial and leadership resources. The unit is large enough that the portion budgeted for the executive secretary's office is comparatively minor. And there is the psychological value of being part of a stronger unit, which lessens tendencies toward defeatism and discouragement."

Explained Charles W. Lunkley of the merged Iowa district: "It gives to the local church greater opportunity to understand and to be involved in the mission of the church."

R. TRUMAN NORTHUP pointed out that in an area like the Pacific Southwest Conference, where the distances between extreme church locations is more than a thousand miles, an enlarged district would seem to remove the local church further from participation in conference action. But the opposite is happening, he reported, as a result of sectional groupings of from four to eight congregations. "We are closer through these sectional meetings than we were through total district gatherings before, and the attendance and participation is usually much larger."

"The strong point of realigning our districts," said Harry K. Zeller, Jr., also of the Pacific Southwest, "has been to develop a strategy for the whole area which reflects less regionalism, less parochialism, and more concern for the total witness of the church."

"Merger can mean more effective participation in ecumenical work through councils of churches," said Charles E. Zunkel of Northern Virginia. "Our past and much of our present representation is fragmented and ineffective."

MERGER IS SEEN as a possible solution to top-heavy administration that comes through too small units. "Here in the Pacific Northwest," said John W. Hunter of Idaho, "Washington, Oregon, and Idaho-Western Montana are served by four levels of administration (local, district, conference, Brotherhood). With a combined membership of 5,075 in the three districts, the administrative function is way out of proportion and robs the leadership from the local mission in the thirty communities where we serve."

An almost overlooked value of merger is a point made by Frank D. Howell of the Pacific Southwest: "The need for fewer executive secretaries should make possible the selection of a higher level of administrators." That this actually has happened in the newly realigned districts was pointed up frequently in the MESSENGER inquiry.

And what of the limitations of merger and shared staff leadership among districts?

The limitations exist. Interestingly, they often are felt more keenly by the dynamic district eager to move into bold mission efforts than by the weaker, static district.

"As I see it, mergers are levelers," said A. G. Breidenstine, chairman of Pennsylvania's Tri-Districts. "They may be more efficient, but for some progressive action will be slowed down."

"With larger districts we would undoubtedly tend to centralize our work

sampling of pros and cons

more and more," said Middle Indiana's Donald E. Ritchey. "This means fewer persons actually working in the program. With the decreasing sense of personal responsibility there would be decreasing interest. Rather than developing leadership we would be limiting it."

This point of involvement is raised again and again. "Since I became board chairman here in Oregon," said William B. Wash, "I have become much more interested in the total program of the church. So it is with others. If we have fewer people participating in our overall program, interest will be lessened."

A decline in fellowship is another concern. "In our district we know almost everyone, but in a much larger district it would be more like Annual Conference, where the delegates may know only one out of the twenty people on the ballot," said O. R. Spurgeon of Second West Virginia. From the same district Fred R. Clayton summed up simply his opposition to merger with Western Maryland and First West Virginia: "There is more unity in small districts than in large ones. Small groups work together better. There is more sense of belonging."

"Traffic is heavy in the East, especially in cities," said D. Fred Neikirk of Middle Maryland. "It is believed our rural people, and that's most of our Brethren in this district, would not travel very far to attend a district conference, especially if it were in one of our larger cities like Baltimore or Washington. Few of our rural people would be interested in what is happening in areas seventy-five miles from their local church."

WHETHER IT IS seventy-five miles or the 1,500 miles that separates churches of North Dakota and Eastern Montana from some churches of their parent district, distance is an oft-cited obstacle. In the latter case, the distance factor, plus the haste with which merger was enacted, underlay the comment of Edward L. Murray of North Dakota, who said, "In talking with the people here, I have discovered a majority are sorry the merger ever took place."

Joint programs among districts are another approach to the pooling of staff leadership. But caught in the middle is the executive secretary who must attend board and commission meetings in duplicate or triplicate.

"FOR MANY YEARS the three districts of Western Maryland and First and Second West Virginia have worked together. If our districts were consolidated into one district, it would be a great saving in time for our district secretary," said Ernest C. Spoerlein of Western Maryland.

"Where district secretaries are serving more than one district, the sooner merger can come about the better it will be," suggested Charles F. Rinehart of North and South Carolina. "I feel that a district secretary needs to be at the grass roots as much as possible, rather than attending committee sessions."

"Our field program exceeds the human capabilities of one person," said C. W. McGlothlin of the Tennessee-Alabama district, whose executive secretary also serves North and South Carolina. "While of necessity certain activities of contact and service must be curtailed, we limit the needed effectiveness of personal contact."

There are some who see more drastic steps needed to resolve archaic district patterns. "I would go so far as to say that we should merge some of our districts too small to have a program into those of other communions," said A. G. Breidenstine. "Somehow, we must move into more efficient local churches, even if by so doing we lose them."

Glenn E. Kinsel of Southern Pennsylvania feels districts should be formed according to major lines of communication and transportation. "Perhaps in the East, this would mean Pittsburgh Area, Altoona Area, Harrisburg-Lancaster Area, Philadelphia Area, and Baltimore Area."

"In the church as in industry and education and other fields, the fact of merger is inevitably upon us," said Southern Pennsylvania's Cyrus G. Bucher. "To ignore or fight the trend is as aimless as burying our heads in the sand. In this day when the voice of the church must be strong and audible, is there any good excuse for maintaining original boundary lines which may no longer be relevant?"

But many would urge caution. "To change just because it is the season to be changing is utter foolishness," said Middle Indiana's executive secretary, E. Paul Weaver. "Too many churchmen enjoy moving the furniture around instead of getting the kingdom built. I had the feeling at Champaign in 1960 that the committee report on district realignment was too sweeping."

Though specific sections of that report were intended only as suggestions, it has precipitated a scramble over district boundaries which few areas of the Brotherhood have eluded. Fundamentally, what is at stake?

The church's unity and mission, maintains Richard N. Miller, executive secretary of the joint program of Southern Illinois and Northern Illinois-Wisconsin. He contends:

"FOR CHRIST TO SAY, 'You did not choose me, but I chose you' identifies not only the One who does the choosing but implies that he not only chooses us, but our brethren as well. In short, God gives a wholeness that is never satisfied with a 'unit-izing' — a choosing of one's brethren. Whether that unit of God's people be a cell, a congregation, a unit-izing that does not recognize a more basic wholeness makes that unit an end in itself, thus missing the point entirely. All groups, especially administrative ones, must be seen as units that are ever changing and ever incomplete.

"The unity God gives, however, is not in and of itself his goal. It is rather both a result of and an undergirding of what the church is coming to see as her mission: To be in the world as agents of God."

A prayer for Congress

OPENING REMARKS and opening prayer will be delivered in the House of Representatives in Washington, D. C., on June 10 by a Church of the Brethren clergyman from West Virginia.

He is Wendell Bohrer, pastor of the Good Shepherd church in Morgantown since 1959. He will represent the ministers of West Virginia.

Pastor Bohrer is mayor's chairman on the Human Rights Commission of Morgantown and a member of the Board of Counseling Service on Human Rights for the state. He also is moderator and board chairman of First West Virginia and a member of Standing Committee of Annual Conference.

Prior to entering the pastoral ministry, he was a production control supervisor for a tire company.

Just toss the laundry

SOMETIMES housewives long for clothing that needs no washing, no pressing, no mending. At least one Peabody, Ky., household reportedly has found the answer.

When this family asked for clothing through a letter submitted to Our Sharing Club in Journeys, the Brethren story paper for juniors, Editor Hazel Kennedy decided before printing the appeal to check with the Flat Creek mission. The inquiring family claimed to be members of the Church of the Brethren.

Director Ernest H. Walker wrote the family, inviting them to visit him or to suggest how he could reach them. He added that he found no record of membership for them in the mission churches.

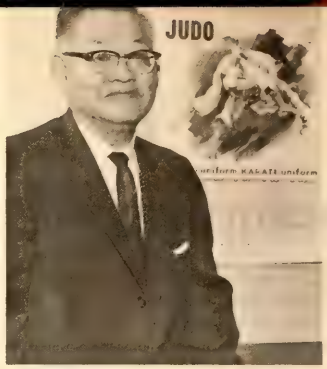
"I really do not expect the family to respond," he said later. "These people write under different names and thus thwart being found. I am told that some families of this type are mailed so much clothing they save themselves the trouble of laundering it, merely replacing the worn items with fresh apparel."

Those who were aliens

IN JAPANESE TOWN, an old section of San Francisco where Japanese-Americans were driven out during World War II, a 100-foot-high Peace Pagoda soon will take form.

The monument will be the central element in a several-block Japanese Cultural and Trade Center in one of San Francisco's redevelopment areas, the Western Addition. The Peace Pagoda will speak to San Franciscans and visitors of the aspiration of the Japanese for firm friendship with the United States.

The Japanese center will represent a new pattern in urban renewal, introducing cultural diversity and enrichment rather than the monotony of massive, static structures.



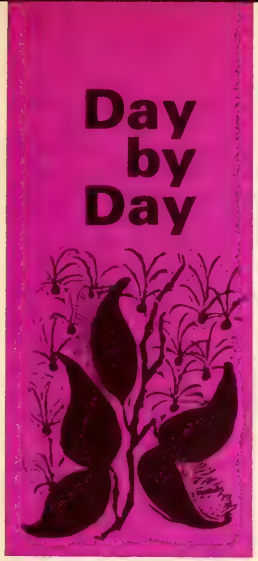
Sim Togasaki . . . reflection only

Among the backers of the center is Sim Togasaki, importer of such items as green tea, crab, sea weed, and judo suits, member of the Oakland Church of the Brethren, on the General Brotherhood Board, and subject of a 1961 MESSENGER article entitled "The Most Unlikely Dunker."

More exciting to Togasaki than the atmosphere of shops, theater, malls, hotel, and other enterprises is the effort to keep Japanese Americans residing in the area, retaining some cultural identity. He chairs the United Committee for Japanese Community working toward this end and is also on the board of directors of a public underground parking garage, 800-car capacity, to be built at the center.

"Unlike Chinatown, we do not seek to re-create the past but only retain some of its flavor," he commented. "Chinatown is too occidental, garish. Our art form will be contemporary Japanese, reflecting an ancient culture but not limited by it."

BREAKTHRU is a television series to help boys and girls nine to eleven reach Christian insights. A new series of half-hour episodes features a dramatic sketch of such problems as cheating, getting along with brothers and sisters, stealing, and following the crowd. At a decision point, the story is interrupted, a panel of boys and girls discuss the situation, then the conclusion is shown. Especially when seen by parents, the series offers a fresh approach to Christian education.



a devotional guide for the family

ARE YOU AFRAID of lightning? Have you ever thanked God for storms?

One evening before our children had settled down to sleep, a thunderstorm arose. At first, intermittent streaks of lightning flashed across the sky while thunder rumbled in the distance. Three-year-old Mike tumbled out of bed and ran to the living room, announcing excitedly, "Mommie, I just saw a thunderstorm peeking in my window."

Hearing distant thunder and sensing a storm was approaching, a blind boy asked his nurse, "Will there be lightning?" "I'm not sure," she replied; "why do you ask?" In awed tones he replied, "It's the only thing I can see, and it's so beautiful!"

Storms exercise faith, thus making it stronger. Insight is increased, new friends are discovered, patience is developed, and resources that lay dormant within us are awakened. Although storms sometimes ruin our plans, later we discover the alternates were often far better. We do not purposely seek storms. In fact, we try to bypass them, but when they come, we can emerge from them gratefully, wiser and smiling!

MAY 30-JUNE 5

Ps. 104:24-30. Sea explorers hint of mysteries and resources still to be discovered. "O God, thy sea is so great and my boat is so small."

Gen. 7:15-24. "By faith, Noah . . . took heed and constructed an ark for the saving of his household." By faith, what have you done?

Jonah 1:1-9. Running from God is the longest race of all. "Doesn't it get a little lonely, sometimes, out on that limb . . . without him?" (Stan Freberg).

Jonah 1:10-17. God hears prayers from Gordon Cooper in space and the cries of Jonah from inside a whale. He hears you, too.

Acts 27:6-20. When we pray, "My will be done," we sail head on into life's storms. Then we ask, "Why did God do this to me?"

Acts 27:21-44. God promised to save the sailors' lives, but he did not say they would not get wet! Rainbows come after rain; victory after crises.

Isa. 57:15-21. Dope addicts, alcoholics, and others "hooked" by sin know no peace but spend their lives seeking to feel "high" temporarily.

JUNE 6-12

s *Psalm 93.* What damage floods can produce! Ocean waves and waterfalls are packed with power, but our God is still more powerful!

m *Luke 8:22-25.* One who lives "in Christ" is free from all fear of what wind and sea can do. Faith sees sunlight through the darkest cloud.

t *Matt. 14:22-33.* Lord, help us raise our sights above the winds of ridicule and pettiness, to behold you, urging us to continue on.

w *John 21:3-14.* God is involved in your struggles to catch fish (men), conquer evil, and achieve world peace. Only trust and obey!

t *Mark 8:13-21.* Forgetting God's power and resorting to worry reveals a lack of faith. If your faith is in God, let him do the worrying!

f *Ps. 107:23-31.* "Alone in the sea at night, I am always afraid," one veteran diver confesses. When storms arise, man's thoughts turn to God.

s *Heb. 13:5-8.* "I believe in the dawn, even though it be dark; I believe in God, even though he be silent" (written on wall of a Jewish refuge during days of Nazi terror).

by EARL and VIVIAN ZIEGLER

Strong families can survive storms

During these early weeks in June, schools close, and parents view with apprehension the long weeks ahead until they reopen. Plans for vacation Bible school are underway, and families are beginning to pack for their pilgrimage to Annual Conference. Living rooms buzz with vacation hopes while a fresh crop of weeds thrive and threaten your garden.

Somehow, you find time to attend commencement and baccalaureate services where speakers point out that graduation is not the end, but a beginning – or a journey, flight, race, voyage (whatever the metaphor may be). They usually suggest guidelines, rules, or routes to follow. The voice of experience points out that no road is without its hills and rough spots, no race without its discouragements, no voyage without its winds, storms, and choppy seas. How well you know!

However, here is where Christian faith is vital to life. In the midst of life's storms, Christ says, "Peace, be still." Through the eye of the hurricane, we can see God. Thunder may roar and lightning may crack, but we can be at peace. He is at the helm, the controls, and we trust our Pilot.

To focus your thinking on the theme, use a picture such as Sallman's *Christ, Our Pilot, Follow Thou Me,* or Barosin's *Come Unto Me.* Or you can find magazine pictures of seascapes.

An interesting project may be to draw or find pictures of different types of seacraft such as rowboats, canoes, ocean liners, steamships, yachts, tugboats, submarines, sailboats, houseboats, showboats, kayaks, fishing boats, etc., and arrange them on your bulletin board. A large folded-paper sailboat, some model ships or submarines, or a toy replica of Noah's ark (complete with animals) could occupy a place on your worship center.

Another angle of interest would be to concentrate on nature's storms and discover the distinction (if any) between a hurricane, typhoon, tornado, thunderstorm, blizzard, cyclone, and squall. Find illustrations of storm-cloud formations, of strong winds, lightning or heavy rain.

Since most of us spend ninety-nine percent of our lives on land, much of the impact of this theme is symbolic. What storms do we encounter in daily living? How does God help us meet life's storms? Who is responsible for the storms we experience? In times of tranquillity, what preparations can be made for "rough weather"?

Appropriate hymns include: "Jesus, Savior, Pilot Me" (No. 288), "Now the Day Is Over," v. 3 (No. 52), "God of the Earth, the Sky, the Sea" (No. 94), "I Will Not Be Afraid" (No. 323), and "He Leadeth Me!" (No. 442). Try using "Eternal Father, Strong to Save" (No. 67) as a litany, by having one person read the first two and one half lines of each verse and the rest of the family reading the remainder as a response.

Poems from *Christ and the Fine Arts* to read together are: "Christ Was the Outdoor Son of God" and "I Saw God Wash the World," both by William L. Stidger, "He Leadeth Me," by Henry H. Barry, and the hymn study on "The Stranger of Galilee."

"Peace, Be Still"

Christ says, *"Peace, be still"* –
– when the whole family is sick with colds;
– when a husband, son, or brother is in Vietnam;
– when surgery is imminent;
– when your friend does not ask you to a party.

"Peace, be still" –
– when you have a headache and the baby is irritable;
– as you stand up to sing a solo, teach a class, or give a testimony;
– when you must explain for the thousandth time to a fellow workman, student, classmate or child how to do something;
– when you are criticized for your belief in Christ, your stand on civil rights, drinking, smoking, or moral ideals.

"Peace, be still" –
– when your favorite team is not winning;
– when the majority of the committee vote in opposition to your thinking;
– after the neighbor's puppy has romped in your prize flower bed;
– when your husband must make a long trip on a stormy night.

Do you believe that
– God is all-powerful?
– God knows all?
– God is ever beside you?
– God loves you?

Then, why be tense and worry?

"Peace, be still."

BRETHREN PARK

by EUGENE K. CHAMBERLIN and GLADDEN BOAZ

BRETHREN PARK is a church community growing up on seven-and-a-half freshly landscaped acres which spill over an open hillside near the center of San Diego, California. The street being stretched over the slope is to be bordered on the north by a cluster of church buildings and on the south by six view lots being sold for private homes.

In open panorama below is the hub of San Diego's freeway complex which radiates to all corners of the California southland and on through the Mexican border. On the horizon is the famous San Diego harbor and the Coronado Island sentinels protruding from the Mexican waters of the Blue Pacific. Nearby are the splendid Zoological Gardens in Balboa Park and a spangling new community concourse and theater, an open invitation to a future Brethren Annual Conference.

This might sound like a project beyond the scope of a small congregation which was rigid with petrification a few short years ago. But today the church is alive and eagerly facing its task.

In the fifty-four years since the first Brethren began a church there, San Diego's population has increased twelvefold to 625,000 in 1965 and will likely pass one million before the end of this century. The San Diego Church of the Brethren, in contrast, has not grown with the city. The first congregation was formed fifteen miles outside the city in 1911. It moved to town ten years later and occupied its present building in 1929. For much of the time the congregation was a mission church, unable to independently support a pastor, and once it seriously discussed closing its doors.

The wartime boom stabilized church finances and added members. In 1948 facilities for Christian education were increased with a second building, and in the early 1950s architectural drawings were prepared for a new sanctuary to replace the inadequate one built in the 1920s. But instead of proceeding, the congregation divided to start a second church in El Cajon, fifteen miles east. This temporarily left both groups too weak to develop satisfactorily as the San Diego economy went into a serious postwar decline. In 1962, when the church again investigated rebuilding possibilities, it ran into such stiff demands for off-street parking that to acquire land for this purpose alone made rebuilding financially unfeasible in this area.

Many members shared Pastor Claude Dadisman's reluctance to flee to the suburbs and turn their backs on the problems of the inner city. Yet they realized that community support could come only from neighborhoods with young growing families. Attention focused on a hillside within four miles of the present church, surrounded by 1,800 lower middle class homes, unchurched, less than fifteen years old, yet near to the center of town.

The church spurned a grandiose scheme presented by one tenacious land developer, and turned to a skilled and considerate realtor who brought several owners into line and consummated a sale agreement just before Easter, 1963.

"Our next problem was with ourselves," observed the church's chief negotiator, Eugene Chamberlin. Traditionalist members spoke for low-cost construction with minimal site change. Dreamers favored something unusual with a master plan covering a gradual fifty-year development which would avoid fundamental errors which brought the present location to a standstill in program and influence. Leading architects were consulted and the building committee chose Robert Bradt AIA, an experienced designer of schools and churches who seemed to employ a proper balance between creativity and practicality.

Mr. Bradt proposed to grade, lay the street and a private egress road, complete the sewers, and impact the plots of land for the ultimate development of the entire acreage before any of the construction began. Sketches he brought to the church council far exceeded the imagination of any of the members in the congregation. Yet the ingenuity of small church buildings, wedded to the landscape and capable of evolving into a large plant as the church grew, proved irresistible, and Mr. Bradt's plan was adopted.

A striking hexagonal first sanctuary is now rising on laminated beams, ultimately to serve as the fellowship hall. Plans were drawn for an administration building and four Christian education units. A site was impacted for a small chapel and a large sanctuary to be designed at a future date, all sites to be tied together with shaded, landscaped ramps, bordered by a recessed parking area for sixty-five cars. An additional 30,000 square feet was leveled and left for recreation or other future development.

In 1963, all available evidence indicated that the church's assets were adequate, though tightly computed. A homebuilder in the congregation was able to furnish nearly half the site purchase price. Sale of six lots for homes was reliably estimated to meet the cost of grading and site development.

But once the ship was launched, rough water appeared. The district board had no uncommitted funds. There was a four-month delay in approval of the Brotherhood loan, necessitating local loans to feed the surveyors, the engineers, the architect, as well as city, county, and state agencies. The Brethren are now sunrise guests in their former church, forced to vacate by 10:30 Sunday morning, at which time the new owners enter with sounds and rituals strange to Brethren ears, but with a simple faith which cannot be denied. In the year and a half which has spanned the church's planning, building costs have risen.

THE upshot is that the six buildings planned for the first launching have dwindled to three, minus considerable cabinet work which carpenters in the congregation can supply. But plans called for moving during May. A number of members have tapped their reserves for generous grants. San Diego's leading merchant made a generous cash contribution. Monthly pledges brought the total church budget to over $27,000 for less than fifty families, tripling the annual giving of a few years ago.

Never has the church been so close in fellowship, prayer, and commitment. Steep banks already sprout thousands of square feet of soil-holding ice plant, thanks to Saturday work parties organized by the young people. Home visitation in the community is bringing warm response, notably from Catholics who are glad their community will now have a church. And not one of the members doubts that one day the entire project will stand completed just as the architect, Robert Bradt so eloquently expresses it: " . . . to provide an environment to encourage free men to voluntarily assemble for Christian worship; the simplicity and strength of the buildings to reflect the basic simplicity and proved strength of Christianity as practiced by the Brethren; the warmth and friendliness of the buildings to convey these characteristics set forth in the New Testament."

When day was new

Three poems by Mildred Morris Gilbert

HALLOWED GROUND

Stillness
Gently surrounds me
In this early morning hour,
As alone in my garden
I stoop to see
Glistening dewdrops on a flower.

Contentment
Floods my restless heart
And peace is also mine,
These quiet moments
When I draw apart
To this beauty that is Thine.

Solitude
Gives my soul rebirth;
I feel His presence there,
As I kneel
To cultivate the earth
In an attitude of prayer.

PETITION

Dear Lord,
Let this not be
My loss: that blinded by
The shining crown, I failed to see
The cross!

THOUGHTS AT EVENING

I'm glad I took the time to pray
Before beginning this new day;
It wasn't that the work was less,
For, really, there was more, I guess.
But pausing as the day began
Helped me create a better plan.

The children seemed to sense it, too,
My tryst with God when day was new.
Their many ceaseless, small demands
Interrupting all my plans
Were met by a voice with softer tone
And eyes with a look much kinder
grown.

Yes, things were better all this day
Because at dawn I paused to pray.

TO HEAL THE BROKEN

In obedience to Christ's example and command, the Church of the Brethren renders a ministry of redemption and service throughout the world. I wish to participate in this work through the enclosed contribution for the Annual Conference Offering.

Name _____ Amount _____

St./RFD _____

City _____ State _____

Congregation _____ District _____

(Please clip this form and enclose it with your contribution. Send to: General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120)

To heal the person

The Road to Salvation: A Handbook on the Christian Care of Persons, by Theodor Bovet. Doubleday & Company, Inc., 1964. $4.95

Psychiatry and Religious Faith, by Robert G. Gassert and Bernard H. Hall. The Viking Press, 1964. $3.95

A Psychiatrist Looks at Religion and Health, by James A. Knight. Abingdon, 1964. $3.75

The Healing of Persons, by Paul Tournier. Harper & Row, 1965. $4.95

More than usual interest attaches itself these days to the topic of religion and psychiatry. A person sampling this literature is struck by the quantity of written material that espouses one or another aspect of this topic from one or another point of view. The four volumes here under review, addressed to the general reading public but with particular reference to clergymen, make an interesting sampling and allow for what I hope will be some useful generalizations. First, a brief description of each book.

The *Road to Salvation,* written by a Swiss theologian and psychiatrist, Theodor Bovet, views pastoral work through Barthian theological glasses tinted with many practical psychiatric insights. His discussion is guided by the thought that the church and its ministry, while having as their purpose the sharing of the word of life, nevertheless experience difficulty in getting close enough to real-life situations to meaningfully deliver that word. He takes the position that the behavioral sciences, particularly psychiatry, offer appropriate tools for understanding man in all his sin and sickness, loneliness, apathy, and all other human conditions of conflict and isolation.

I was impressed with this book for at least two reasons: the author's attempt to give his work a theological framework, and his remarkable openness at many points to the possibility of pouring new wine into old wineskins. In the realm of marriage and sexual relationships especially, he articulates fresh viewpoints which break through some of the rigidities of conventional religious thinking. At the same time, I wish that the author had used some case presentations to make his psychological insights more available to the reader and to show more concretely the relationship between theology and psychology.

Father Gassert, a Jesuit priest, and Doctor Hall, a senior staff member of The Menninger Foundation, have teamed to write *Psychiatry and Religious Faith,* a most helpful handbook for nonprofessionals wanting to understand psychiatric theory and practice. The authors have a primarily Catholic audience in mind, more specifically priests and nuns, but in reading this book one quickly recognizes the relevance of what is being said for persons of any faith group. Church of the Brethren readers will find helpful chapters on mental health problems, psychiatric theory, psychiatric diagnosis and treatment, and psychotherapy, as well as a discussion of some of the familiar questions raised by religious persons (for example, "Does the Catholic [or Brethren] who seeks psychiatric help run a serious risk of losing his faith?" To which the direct answer is made, "Not if his faith amounts to anything"). I would recommend this book to Brethren readers, particularly ministers.

Of somewhat more specialized interest is James A. Knight's *A Psychiatrist Looks at Religion and Health,* although the content is not complicated or abstractly written. The chapters of this book were originally journal articles, here loosely grouped under main headings having to do with man's capacity for health, pioneers in the field of psychiatry, the psychological use and abuse of religion, and the spirit of cooperation between psychiatry and religion. I was disappointed with Knight's book, particularly in view of his double vocational preparation (he is both a minister and a doctor), because he gave such superficial treatment to some highly complicated interrelationships between religion and psychiatry. Nevertheless, many readers not familiar with the literature in this field may find this book an eye-opener in that it actively encourages interaction between religion and psychiatry and offers helpful insights into some of the psychological meanings of religion.

Paul Tournier, another Swiss doctor, is no stranger to American readers, having become a best seller through earlier published works like *The Meaning of Persons.* As far as chronology is concerned, *The Healing of Persons,* translated into English just this year, was Doctor Tournier's first book (1940) and, according to the author, is still the favorite of readers in Europe. You get the full flavor of the author's style in this example of the "medicine of the person," as he terms his combination of interests in medical art and religious values. He states very simply — and very frequently — his conviction that "personal problems" have a considerable influence on health and that it is the doctor's business not only to minister to the person's physical ailments (symptoms) but also to recognize and release the person from psychological and moral impediments to healing Case after case, most of them successful, is marshaled as evidence for the truth of

his conviction about the nature of illness and the possibility of healing through the process of unburdening oneself of personal problems.

It is a tribute to Doctor Tournier that his whole life mirrors the thing he believes in most and that he can write so persuasively about his experiences. At the same time, I for one come through the experience of reading his books (this one included) satiated with case examples but wanting a clear psychological and theological definition of what is going on. But if you have not read Tournier, this might be the best place to start.

Now, having glimpsed the barest outline of the content of these books, let us move on to some generalizations that bear on the relationship between religion and psychiatry.

First, note the interdisciplinary character of the material gathered in these books. The writers bring theological and medical preparation to their task. When that happens you get new insights into old assumptions and practices, a disturbing but potentially creative experience. The positive side of this situation is that psychiatric and psychological insights do add to our knowledge of human behavior in ways helpful to the church and its ministry. We can learn from being realistic about people – their needs, their characteristic ways of functioning, their defenses, their aspirations – and thereby enhance the meaningful meeting of gospel and life. Otherwise, to use Bovet's analogy, the Christian fire hydrants always seem to be too far away from the real fire to do any real good.

Next, these books underline an essential element common to much current theological and psychological thought, namely, a "holistic" view of man. That is simply to say that man is a "whole" creature involving mind, spirit, body, psyche, and any other category you want to mention. He can be studied from this or that perspective, but if you want the real man you have to put all of these elements together. Hence, good psychiatry does not try to reduce man to sexual and aggressive drives emerging from the chaos of the unconscious or describe him only in terms of how well his ego functions or write off the con-

Wondering about a will?

HERE is a booklet which will help you to consider why joint ownership is not enough; why your wife needs a will also; how to select guardians for your minor children; and whether or not you need a lawyer to draw your will.

Written by Sydney Prerau, former director of the J. K. Lasser Tax Institute, this sixteen-page booklet, "What You Should Know Before You See Your Attorney About Making Your Will," offers practical help on many important issues.

If you would like to find answers to such other questions as: Who can make a will? Who should be the executor? Is my estate taxable? How do I remember my church? write for your free copy of this booklet today. You will incur no obligation. Write to: Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Ave., Elgin, Illinois 60120

science as the unfortunate by-product of neurotic conflict with authority, although psychiatry may indeed focus its work along lines that take very seriously these phenomena.

Good psychiatry also recognizes the many other forces leading to illness and health – including a man's religion, his goals, his place in society – which have not traditionally entered into his particular discipline. Likewise, good theology does not say that wisdom about man is limited to what we can think about a man's relationship to God or the disturbances in that relationship or the implications arising from it. Good theology acknowledges the need for wisdom about human functioning which a religious method was never intended to provide. This opens the way for a mutual sharing between religion and psychiatry. The holistic view of man means there is no necessary conflict between religion and psychiatry, since each sees man and his world from a different perspective and, hence, comes up with different kinds of observations.

In reality, given the limitations of human understanding and the inclinations to pride, proponents of religion and of psychiatry do find themselves in tension. There are several ways of adapting to this tension, speaking here from the side of Christian faith: (1) to maintain total separation between the sphere of faith and the sphere of psychiatry; (2) to enter into cooperative relationships, while holding to firm distinctions between the two spheres; and (3) to merge the two interests to the extent that the distinctions are blurred and language becomes interchangeable. None of the authors of these books holds out for total separation; so let's look more specifically at options two and three.

For those urging cooperation but not merger, the church and its ministry require the knowledge and skill available through psychiatry as a means of making the church's witness more relevant and effective. In other words, psychiatry may contribute a helpful tool for the church to use in its work. Whereas, for those urging a more dynamic interaction between religion and psychiatry, the church not only can use psychiatry as a tool but also must be open to enrichment of and even modification in doctrine as well as practice as a result of emerging human wisdom. Thus, according to this view there are correlations between such categories as sin and sickness, righteous anger and aggression, the love of God and sexual love, which modern psychiatry can illuminate. These issues are not boldly defined in the four books here under review since their intent is largely practical and pastoral, but the material in these books does reflect one or another of these options. For example, Bovet favors cooperation within clearly demarcated limits, while Knight leans more toward merger.

A final theme needs mention. All of the authors assume that a framework of ultimate meaning can come not from within the study of human behavior but only from another source. The data of psychiatry do not in themselves offer convincing answers about the most profound questions that a person puts to himself and to his world. These data require shaping and interpretation. For this reason the point can again be made that Christian faith as a particular "shaping" of the raw data of human experience has an obligation in two directions: the one toward understanding and practicing its faith which sees man in his larger significance as a creature of God; the other toward a realistic and critical evaluation of man in his human estate. Here is the place where religion and psychiatry meet.

– Richard A. Bollinger

REVIEWS/FILMS

Lord Jim

IN WHAT sense is a man responsible for all men? In what sense is a man responsible to himself?

These questions, raised in a direct although controversial manner on the stage by "The Deputy," are the thematic basis for the cinema version of Joseph Conrad's *Lord Jim*. Unfortunately, the development of these significant themes becomes muddled in the encounter with big-screen entertainment.

Conrad had a dark, brooding, although at times hopeful, vision of human fate and decisions. The nature of this vision is only hinted at in the film, and this is largely through the excellent characterization Peter O'Toole gives to Jim. O'Toole here demonstrates that his successes in "Lawrence of Arabia" and "Becket" were not just a flash-in-the-pan, and that he is becoming one of the giants of current cinema. However, we would like to see more variety to his roles; he has shown now that he can play the anxiety-ridden leader of men.

Apart from this characterization, the total effect of the movie is – if you will excuse the cliché – swashbuckling. Director Richard Brooks has taken the theme of universal responsibility, placed it in a framework of Greek fatalism, and then proceeded to make an adventure story out of it – pitting the "good guys" against the "bad guys." The end result is fuzzy – but bloody – and we know little more about human responsibility than we did at the beginning.

Jim is an English sailor in the China Sea. He deserts a shipload of Moslems to save himself in a storm. When the ship turns up safe, the scandal engulfs him, and he becomes a derelict. An attempt to sabotage a shipment of arms, which he subdues, gives him a "second chance." He takes on the task

of delivering the arms to an embattled group of natives in Patusan, and by making their cause his he regains his self-respect. But the shadow of his desertion follows him, and when his request for trust is betrayed he must decide whether to die an "honorable" death.

Jim is a man in search of perfection. His potential perfectibility lies in what he can do with his "second chance." Yet, ironically, underneath Jim senses that perfection is not possible, and the continual shadow from his past seems to prove this. Whether he is at heart a hero or a coward thus becomes unimportant to him, for each man only reacts to the moment – becoming a coward at one point and a hero at another – while all the time he is the same man. Jim is a man who is never far away from fear.

Moreover, there is an interesting mixture of fatalism within the whole process of decision making. Jim expresses the feeling that events have prepared themselves in coming together at this moment, and that the decision to jump from the ship set in motion all the subsequent events of his life.

In supporting roles Eli Wallach as the General; James Mason as Gentleman Brown; Daliah Lavi as the Girl; Paul Lukas as Stein; and Akim Tamiroff as Schomberg execute their parts faithfully. More disappointing are Curt Jurgens, who, as Cornelius, seems to wonder why he has been cast in this role; and Jack Hawkins as Marlow, who gives us narration about Jim's character at the beginning and then disappears.

"Lord Jim" could have been excellent cinema – the themes and the broad scope are there. That it comes off as simply another lavish adventure spectacular is primarily due to an unfaithfulness to the spirit of Conrad.
DAVE POMEROY

CLASSIFIED ADS

WANTED: Retired male nurse, social welfare worker, state hospital attendant, or similar background to care for elderly confused man in his home. He has a wife, large family, all married, lives at Morton, Ill. To live in, $100 per month. Off Sunday from 9:30 a.m. to 7:30 p.m., plus one day each week. Write: Lester Plattner, Goodfield, Ill.

Faith Looks Up

IT WAS about two Christmases ago, and my kindergarten children were talking about the coming holiday. When I asked them why we celebrate Christmas, I received some of the usual answers: "It's Jesus' birthday," "We sing carols," "We have parties at Sunday school," and, of course, the Santa Claus stories, too.

But little was I prepared for what happened a couple of days later. We were gathering for our usual storytime on the rug. Some children were slow at finishing their work; so the rest of us were just chatting when I heard one fellow say, "I wanta be dead."

This brought ohs and ahs from all the other five-year-olds who heard.

"Why do you want to be dead?"

"So I can go to Jesus' birthday party."

"But we don't need to be dead to celebrate his birthday."

How do you tell a five-year-old that Jesus lives, when he is ready to argue that Jesus is dead and if you want to help celebrate his birth, you must be dead too?

We tried to tell Charles "inasmuch as you. . . " in a five-year-old vocabulary, but his story was more dramatic and he remained unchanged.

So I try to show him. I try to pay more attention. I try to be more kind and gentle toward him.

This past Christmas another child very seriously told me that he would be "taking Jesus back to heaven." His story went on to say that "Jesus fell from heaven . . . now he's sick . . . I must take him back . . . we'll fly."

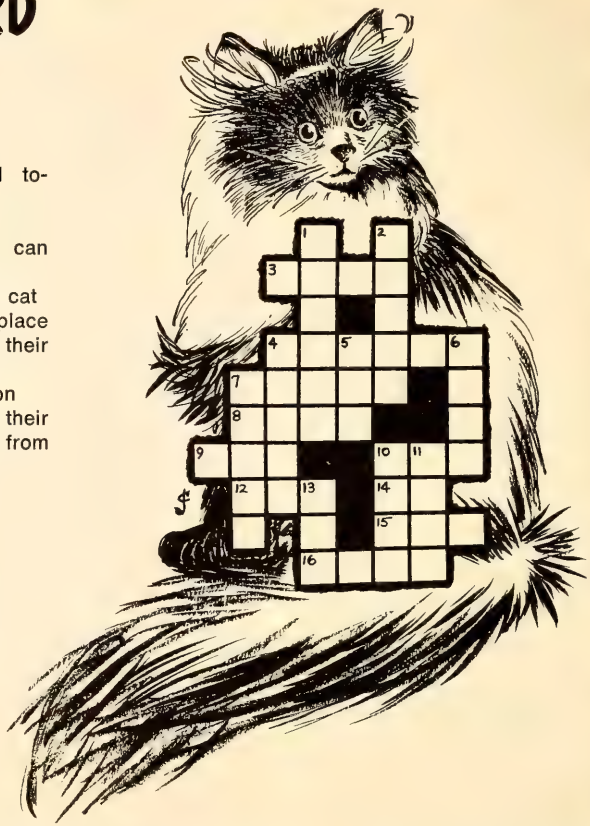
What do you say to a kindergartner with a story like this? Sometimes it is difficult. Always I find it challenging. And I never know what to expect next.

But God has always given me words to say or has shown me a courage for action. He does take care of our needs if we allow him to do so. I know he provides for mine.

Teaching daily in a public kindergarten, teaching senior highs in church school, serving as a district director of children's work, and taking a new responsibility this summer at Camp Eder are only some of the educational activities that engage Sara Swartz's time. A graduate of Elizabethtown College, with an M.A. from the George Peabody College for Teachers, Sara lives in Newville, Pennsylvania, and attends the Huntsdale church.

CAT CROSSWORD

by John and Carol Conner



Across

3. One food cats love
4. Kittens like to chase a _____
7. Cats are _____ animals
8. Bits of thread
9. Not good
10. For what reason
12. Cats do not like to be _____
14. Laughing sound
15. A kitten can be a little _____
16. House cats are _____

Down

1. Young cat
2. Links joined together
4. Slip
5. Pest a cat can catch
6. One color of cat
7. Cats need a place to sharpen their _____
10. Sudden notion
11. Cats can find their way _____ from far away
13. Little child

ANSWER

Across
3. Fish
4. String
7. Clean
8. Lint
9. Bad
10. Why
12. Wet
14. Ho
15. Imp
16. Tame

Down
1. Kitten
2. Chain
4. Slide
5. Rat
6. Gray
7. Claws
10. Whim
11. Home
13. Tot

A DAY TO REMEMBER

Lucile Long Strayer

Together we looked at the top of the hill,
Patches and I.
I said to my dog, "Do you think that we can
Get clear to the top?" And he barked, and he ran
Round and round, chasing butterflies. So we began,
Patches and I.
We climbed to the top of that very high hill,
Patches and I.
The sky was so blue and the air was so bright!
The world stretched around us to left and to right!
And we gazed and we gazed at this wonderful sight—
Patches and I.

Together we walked to the foot of the hill,
Patches and I.
My mother said, "Goodness, you've been long away!
What were you doing?" But what could I say?
We had found a wide world in just one little day,
Patches and I.
We soon had our supper and went off to bed,
Patches and I.
After prayers, talk, a story, my mother said, "Good!
You've had far adventuring, as every boy should.
But always come back!" And I knew that we would,
Patches and I.

WEATHER
Storm approaching; clouds and earth tremors predicted

JERUSALEM SUN TIMES

FINAL ★ EDITION

DEMONSTRATION REACHES TEMPLE COURTS

Norman Harsh

JERUSALEM — This city was treated to a strange kind of "invasion" this afternoon amid the crowds arriving for Passover festivities. A Nazarene, Jesus by name, rode a donkey colt in a throng of palm-waving, laying-coats-in-the-roadway procession which disbanded only after reaching the Temple courts.

To those who complained at the Messiah songs of the marchers, Jesus replied in mysterious fashion, "If they were silent, the stones would cry out." One of Jesus' assistants explained the purpose of the demonstration as being to dramatize the claim of Jesus' friends, if not of Jesus himself, that he is the Messiah. Asked to explain the use of a donkey on such an occasion, the assistant talked in garbled terms about peace and nonviolence. City police and the Roman guard saw to it that the marchers and a number of hecklers along the way were kept safely apart.

Tonight a special meeting of the Sanhedrin will be held to consider the import of the demonstration and what to make of the quietly persistent character of its leader. The meeting would definitely be a "low key" affair were it not for persistent rumors that the demonstrators will return to the Temple tomorrow to protest what one disciple called "the Messiah's burning anger" at what was going on in the Temple today. Citing the Prophet Isaiah's description of the Temple as "a house of prayer for all peoples," Jesus, it is reported, felt that today it looked more like a den of thieves where priestly authorities were discriminating against worshiping Jews from communities beyond Jerusalem environs.

A spokesman for Pilate's legionnaires said late this afternoon that if another "march on the Temple" develops tomorrow they have orders to protect the demonstrators and maintain order. The city police department, under indirect command of Caiaphas, would seem to prefer stopping the marchers at the city gate.

This city has come to expect a fever pitch during Passover holidays, but the apparent conflict between city police and the Roman command is a new development this year which must be placed alongside the "Messiah" claim of this Jesus from Nazareth.

Caiaphas will hold a "live" radio-TV news conference at ten o'clock tonight; our reporter will cover the Olivet encampment of Jesus and his followers and, in tomorrow's early edition, will report their reactions and plans.

In Brief

PASTORS AND PARISHES

Changing pastorates this fall are: **Gene Wenger,** who moves from Bethany church, Detroit, Mich., to Panther Creek, Iowa; **Kenneth Byerly,**

from Columbus, Ohio, to Greene-Union Ridge, Iowa, which **Darrell Fryman** has been serving; **Philip D. Brown,** who leaves First Chicago, where he has been associate pastor, for First Central church, Kansas City, Kansas.

After seven years at Tyrone, Pa., **Herman L. Balilies** will become pastor of the Grossnickle-Myersville parish in Middle Maryland on Sept. 1. . . . **Ethmer Erisman** has resigned the Des Moines Valley pastorate, effective the end of August. . . . **Dean Kagarise** of Johnstown, Pa., will become pastor of the Pipe Creek church, Md., Sept. 1. **Philip H. Lauver** has resigned at Flint, Mich., where he has been pastor for the last six years.

Ray E. Zook will serve as two-month interim pastor at Panther Creek this summer. . . . **L. A. Whitaker** will be leaving the Lewistown pastorate in Minnesota at the end of August.

OPPORTUNITIES

An elementary school teacher is interested in securing a teaching position in a community, preferably in Pennsylvania, that will provide a Christian environment for her teenage son and daughter. Anyone knowing of available opportunities should write to May Beahm Rittenhouse, Melcroft, Pa. . . . Members of the Church of the Brethren and others who may be interested in engaging in a chess tournament by mail are invited to contact Robert C. Bowman, 617 S. Washington St., Easton, Md. If enough persons are interested, details of the procedures of the tournament will be announced later. . . . Teaching positions (fourth grade elementary, German and math teachers) are available in Froid, Mont. There is also work for farmhands, single or married, for the summer or year round. Write to F. A. Oliver, Froid, Mont.

A Christian Writers' Conference is scheduled for the American Baptist Assembly at Green Lake, Wis., during the week of July 3 to 10. Information concerning the interdenominational program and its leaders can be obtained by writing to Mrs. Margaret S. Ward, American Baptist Board of Education and Publication, Valley Forge, Pa.

DEATHS

Bowman, Warren, North Webster, Ind., on Feb. 22, 1965
Brumbaugh, Magnolia Alice, Kremlin, Mont., on Jan. 10, 1965, aged 94
Carr, Ida, Huntsdale, Pa., on Jan. 31, 1965, aged 82
Frantz, Merrel M., Springfield, Ohio, on Feb. 9, 1965, aged 65
Garling, Arby, Upton, Pa., on Feb. 22, 1965, aged 87
Goodling, Mary L., Hershey, Pa., on Feb. 3, 1965, aged 89
Grinnell, Claude J., Carson City, Mich., on Jan. 16, 1965, aged 83
Harris, Addie Mae, Ashland, Ohio, on Jan. 14, 1965, aged 81
Holsinger, Glenn W., Quakertown, Pa., on Jan. 16, 1965, aged 68
Juday, Ethel M., Silver Lake, Ind., on Nov. 22, 1964, aged 59
Kauffman, Eva, Scalp Level, Pa., on Oct. 22, 1964, aged 66
Lanning, John, Sabetha, Kansas, on Feb. 15, 1965
McManuels, James D., Harrisburg, Pa., on Feb. 14, 1965, aged 85
Long, Annie E., Cleona, Pa., on Feb. 3, 1965, aged 77
Mahorney, Margaret A., Bainbridge, Ind., on Feb. 6, 1965, aged 76
Mason, Evada A., Hansell, Iowa, on Dec. 19, 1964, aged 78
Platt, George R., Waterloo, Iowa, on Feb. 7, 1965, aged 77
Quay, Clarence E., Sr., Spring City, Pa., on Dec. 22, 1964, aged 73
Ross, Zella, Toledo, Ohio, on Feb. 6, 1965, aged 75
Witmyer, Nora, Brownstown, Pa., on Jan. 14, 1965, aged 83.
Wilcox, Sarah E., Fostoria, Ohio, on Dec. 13, 1964, aged 72
Zinsmeister, Mary M., Fredonia, N. Y., on Nov. 26, 1964, aged 23
Zinsmeister, Nelson, Fredonia, N. Y., on Nov. 26, 1964, aged 25

PERSONAL MENTION

Harvey L. Long, chairman of the welfare committee of the City Club of Chicago, recently received an award from the Illinois Probation and Parole Association in recognition of his many years of service to the association and his noteworthy contribution to the field of probation and parole.

Two Brethren were elected to positions of leadership in the White County Ministerial Association, Ind. **Willis Detwiler,** pastor of the Burnettsville congregation, was named vice-president, and **Clyde Lehman,** pastor of the Monticello church, secretary-treasurer of the organization.

The executive secretary for Northern Virginia, **Stanley R. Wampler,** has been named executive secretary for the cooperative field program for three Virginia districts, Eastern, Northern, and Second, beginning Sept. 1. The cooperating districts include eighty-seven congregations with more than twenty thousand members in Virginia communities north of the James River.

James Renz, Elgin, Ill., was elected first vice-president of the Illinois Association of Homes for the Aged at its recent annual meeting. Mr. Renz is secretary of the trustees of the Church of the Brethren Home for the aging at Mt. Morris, Ill. . . .

J. Perry Prather, retired pastor of Ashland First church, Ohio, has joined Agape Acres, Inc., as an assistant to the director and supervisor of the firm's sheltered workshop. The workshop serves the physically handicapped.

Mt. Morris congregation, Ill., has chosen **Mr. and Mrs. Harold Hoff** to represent the local church on the tour to Ecuador in July. By sponsoring the Hoffs the local congregation hopes to stimulate interest in the mission program and to obtain first-hand information concerning the problems and culture of the Ecuadorians.

Kurtis F. Naylor, presently pastor of the Wenatchee Valley congregation, Wash., will take a position with the National Council of Churches this summer. He will be in charge of the relief and rehabilitation services for

CONTRIBUTORS

After living near Toronto, Canada, for several years, **Ruth Griggs** is now at Franklin, N.C., where her husband, Julian, is in the antipoverty program of the government. . . . **George W. Carpenter** is the New York secretary of the World Council of Churches' Division of World Mission and Evangelism. . . . General Brotherhood Board member Edward K. Ziegler is pastor of the Oakton church, Va. . . . **J. Harry Haines** is the Asia secretary for the World Council of Churches. . . . **Eugene K. Chamberlin and Gladden Boaz** are laymen in the San Diego church, Calif. . . . A former district executive secretary, **Norman Harsh** is now pastor of the Barren Ridge congregation, Va. . . . **Richard Bollinger** is on the staff of the Menninger Foundation, Topeka, Kansas.

southern Europe, northern Africa, and the Middle East. . . . **Robert E. Wagoner,** a native of Chicago, Ill., and a doctoral candidate in history and philosophy of religion at Harvard University, has been appointed assistant professor of philosophy at Juniata College, beginning next fall.

Dr. and Mrs. Keim T. Houser of Forest Park, Ill., and North Liberty, Ind., have been appointed by the Brethren Service Commission to its program in Castañer, Puerto Rico. Dr. Houser will join the medical staff of the Castañer Community hospital in July 1965. Mrs. Houser is the former Sylvia Rieman of North Manchester, Ind. Both Dr. and Mrs. Houser graduated from Manchester College, and he is also a graduate of Northwestern University Medical School. He is presently completing his intern program at Cook County hospital in Chicago.

Concerning our missionaries: **Clara R. Walker** has arrived in Ecuador; **George and Wilma Kreps** have returned from Ecuador for a three-month furlough. . . . From India have come **Kathryn Kiracofe** and **Louise Sayre; Jack and Lila McCray** will be in the States in time for Conference. . . . **John and Jesse Channer** have completed their two-year volunteer service in Nigeria and are now in Iowa, where Dr. Channer is beginning a two-year residency. . . . **Homer and Marguerite Burke,** who have been on a two-year volunteer assignment in Nigeria, will return to the States in time for Conference, as will **Roger and Virginia Ingold** and **Elvis and Betty Lou Cayford. . . . Ralph and Florence Royer** are in the States on regular furlough. . . . Returning to Nigeria immediately after Conference are **Dallas and Jean Oswalt** and **Roy and Violet Pfaltzgraff.**

ON THE AIR

The Television, Radio and Film Commission of the Methodist Church has initiated the first national live late night audience participation radio program called Night Call, presently being aired over three stations: WBAL in Baltimore, WHO in Des Moines, and KSL in Salt Lake City. The three stations are interconnected with broadcast lines. There will be a host or moderator in each station. They will talk with one another, with the national guest of the night and with radio listeners who telephone questions to the guests. Calls come from all parts of the country. Issues are discussed which are important to the church and the nation. The program is heard nightly Monday through Friday. . . . Browne Barr, a United Church of Christ minister in Berkeley, Calif., will give a series of lectures on the contemporary application of the parables of Jesus on NBC-TV's "Frontiers of Faith" beginning June and continuing to July 25. The series is telecast at 1:30 p.m. Eastern Standard Time.

A series of twenty-six radio programs based on the international Convocation on Pacem in Terris, held in February, has been produced for broadcast on commercial and educational stations. The half-hour programs are now being broadcast by stations in twenty-five states. Tapes of the programs are available through the Center for the Study of Democratic Institutions of Santa Barbara, Calif. . . . NBC News has sent its television-radio program unit to Europe to tape six programs in Holland, West Germany, and England and to make a color film of a seventh program in Czechoslovakia. Eminent theologians and lay experts have been invited to participate in the programs, which will explore current trends in religious thought and action.

INSTITUTIONS PLAN AHEAD

La Verne College trustees have approved a $3,650,000 development program that will provide $2,000,000 in endowment funds and $1,000,000 for new construction. The program is scheduled to begin July 1. Construction funds will be used for a chapel, science education classrooms, a fine arts center, expansional library and land development and rearrangement. . . . Contracts for construction of a new library building on the **Manchester College** campus have been awarded to three Ft. Wayne and one Indianapolis firms. The new library will be located just north of the present library. It will have a seating capacity of 500 students with individual study carrels for 216 students. There will be space for 150,000 volumes.

McPherson College trustees have approved a general salary increment for faculty members and the employing of additional faculty in certain areas. They also authorized the administration to initial steps to secure a federal loan to build additional dormitory space and to implement current plans for the construction of a new library classroom building. . . . The **Bethany Brethren Hospital** has been notified that its proposed Downers Grove Hospital has been given the full approval of the hospital planning Council of Metropolitan Chicago.

DEDICATIONS, ANNIVERSARIES

Groundbreaking services were held Easter afternoon in anticipation of the building of a new church plant for First church in **York, Pa.** . . . April 4 was the date of dedication services for the newly relocated house of worship for the **Hopewell** church, Va.

On Easter day the Westmont church in **Johnstown, Pa.** announced that its mortgage debt, which had been $60,000 at the time of dedication in 1958, had been paid in full with a balance of $8,000 on hand with which to begin the erection of an educational wing for the church building. Construction will begin in the near future. . . . The **Bridgewater** church, Va. dedicated its remodeled church building on May 23.

Sunday, April 25, was the occasion for dedication services for the Christian education building of the First church in **Reading, Pa.** . . . Dr. D. W. Bittinger of McPherson College was the speaker at the dedication of the remodeled sanctuary in the **Navarre** church, Kansas, on May 2.

The **Wichita** church, Kansas, dedicated a new education unit on May 16. . . . On the same day members marked the fiftieth anniversary of the founding of the **Shepherd** church, **Mich.** Dan West was the guest speaker.

The Trinity church in **Detroit, Mich.,** has set Sunday, June 6, as the time for the dedication of its new building. The $135,000 facility was completed in March and the first service was held March 21.

CALENDAR

June 6	**Pentecost**
June 6	**Annual Conference Offering**
June 13	**Children's Day**
June 20	**Father's Day**
June 22-27	**Annual Conference**
July 4	**Christian Citizenship Sunday**
July 18-24	**Brethren Youth Seminar Washington, D.C., New York City**

We need a new immigration policy

"WE ARE a nation of immigrants," said John F. Kennedy. If you stop to consider where your forefathers came from, you will agree. If you inquire into the national origin of many of our most famous citizens — scientists, inventors, statesmen, writers, artists, industrialists — you will discover how much we owe to the forty million persons who have migrated to our country.

Yet we operate at the present time under immigration legislation that is discriminatory and unfair. Our recent policies have tended to contradict the sentiment of the inscription on the Statue of Liberty that reads, "Give us your tired, your poor, your hungry masses yearning to be free." These noble words by Emma Lazarus, picturing the United States as a haven for the "homeless, tempest-tossed," and "the huddled masses yearning to breathe free," have been forgotten in a policy that often works to exclude immigrants rather than to welcome them.

The most obvious defect in the present law is its "national origins quota system." Since 1924 immigration quotas have been set according to nationality percentages found in the population in the 1920 census. This system has favored countries in northwest Europe (which were allotted eighty-two percent) and has discriminated against the countries of southern Europe (allowed only sixteen percent) and permitted only two percent to be accepted from the vast populations of the rest of the world.

Because this law is manifestly unfair, Congress has passed special legislation in recent years to make it possible for displaced persons, refugees, and political escapees to enter the country as nonquota immigrants. But the need for basic reform in immigration legislation remains.

Former President Eisenhower, the late President Kennedy, and now more recently President Johnson have urged the passage of a new immigration law. They have echoed the concern often expressed by church groups, including our own Annual Conference, which said in a 1957 resolution, "We urge our members to press for legislation that will remove from present laws the discriminatory provisions based upon national origin and that will increase the number of persons admitted annually."

Now legislation has been proposed in Congress which will move in the direction of realizing this goal. Our representative in Washington, John Eberly, points out that the current proposals (S. 500, H. R. 2580) "would operate by a formula providing that (1) selection be made on the basis of a person's potential contribution to the culture and the economy of the country and not on his national origin; (2) the second order of preference be given close relatives of citizens and of permanent residents already in the United States, thereby uniting families; and (3) visas be granted to persons in order of applications received."

THE TRANSFER from the present program to the new system would be accomplished gradually over a period of five years. Each year twenty percent would be struck from each country's quota and placed into a pool to be reassigned on the basis of the new formula. No country could receive above ten percent of the total quota for any one year. The President with the advice of an immigration board could reserve up to thirty percent to offset any hardship that might come to a country through curtailment of its emigration. Another ten percent is to be available to care for refugee situations that could develop in tension spots over the world.

This appears to be a sensible way to correct the errors of an unfair and inadequate policy. Therefore, we hope our readers — for Christian as well as humanitarian reasons — will support current efforts at immigration reform. — K.M.

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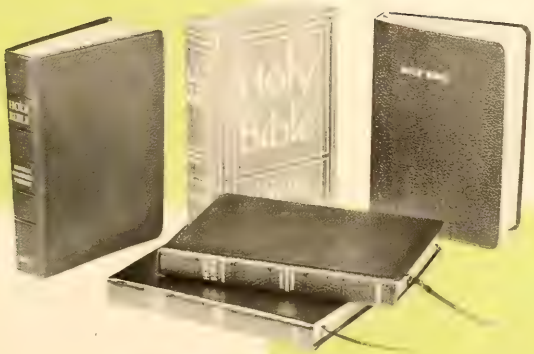

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LOOK FOR THESE FEATURES IN THIS *messenger*

PACIFIC ISLANDS ARE NO PARADISE *for those who have always lived there, but the Christian church there is growing, facing new challenges.* Pictures by John Taylor; text by J. Harry Haines. page 3

GALES OF THE SPIRIT *are still blowing as the Holy Spirit works in the lives of Christians — and speaks in various languages to modern man.* by Edward K. Ziegler. page 7

ECUMENICAL ENGINEER *is both a description of John R. Mott, born 100 years ago, and a tribute to his contribution to the world church.* by George W. Carpenter. page 9

WHY THE DISTRICT SCRAMBLE? *Many church districts are merging or sharing leadership. Here is a special report on current thinking — pro and con.* page 16

TO HEAL THE PERSON *is a concern of both pastor and psychiatrist. Four recent books combining the insights of religion and of psychiatry are reviewed by Richard Bollinger.* page 24

OTHER FEATURES include a message for Pentecost Sunday from the presidents of the World Council of Churches (page 1), the story of a San Diego church's plans for serving its community (page 21), three poems (page 23), a description of the "demonstration" at Jerusalem (page 29), and an editorial on immigration policy (page 32).

COMING NEXT

Your family vacation could be "the most dangerous two weeks in the year" or the most profitable, says Glenn Asquith. . . . A former radio announcer continues to "speak out loud and clear" as an active layman in his church and community. . . . Jean Crouse describes the contributions of a "practical school" for Indian youth in Ecuador. . . . The moderator comments on the purposes of Annual Conference.

VOL. 114 NO.

messenger

CHURCH OF THE BRETHREN 6/10/65

He speaks out loud and clear

Readers Write

SO FEW CHURCHES

I read "End of a Trend" in the March 3 MESSENGER with interest. We go to a Methodist church, as it is within easy driving distance. We would much rather go to our own church and have our children taught Brethren doctrine.

I wonder if this is one big reason why the Brethren don't grow? There are so few churches. The Brethren Church has so much to offer. And people so desperately need what we have to offer. Let us see a Brethren church in every town and community.

MRS. LEO STALDER

Brooks, Iowa

USE THE CREATIVE ARTS

In the article, "Some Dreams for the Church of the Brethren," by Stauffer Curry (March 18), the final paragraph states: "We dream of a church which will more fully penetrate our complex cultural patterns. . . . "

What is the Church of the Brethren doing to specifically challenge the creative mind? More specifically what are we doing to challenge the arts? Are we interested in inspiring minds to create and to work toward an aspiration? Does the church want to use contemporary work? If not, why do we separate or deny ourselves the use of various types of media which may contribute to a more meaningful Christian experience?

We are often too easily buried under the daily pressures of our world. We have very often lost our childhood spontaneity and our sense of wonder. Yet more often than not it is this element that is captured and conveyed by the creative personality.

It seems to me there is so much potential – the use of photography, poetry, literature, sculpture, drama, oratory; many areas could be employed in such a program. Is there such a program started within the church? Where does one begin? I'm impressed with the new MESSENGER format. I would hope that this is an indication of a start in this area.

I would like very much to see us inspire minds to create and to use time creatively. This need not be in terms of creative arts alone. It could be in terms of services, but it is in terms of using energies that would otherwise be dissipated. Where do we begin?

JEAN B. REIST

Mount Joy, Pa.

THE DEEPEST TRUTHS

In reply to the letters that some readers wrote (4/15/65) concerning "Controversy Over Curriculum" (2/4/65), I feel that I must take my stand in opposition to them. To me, Christianity is a way of life, and that way of life is the approach to life that Jesus had. This is all that matters – the way he did things – the why, not the how. How the creation of the earth occurred is irrelevant to me; only that God somehow caused the life in me for some purpose and that I am fallible and sinful in the sight of the eternal is enough.

If Jonah found himself in the belly of a whale (although whales cannot swallow anything larger than a pea), that also is irrelevant to me; only that Jonah violated God's will as it was revealed to him and that God had mercy to forgive and send him back to his mission are enough. The fact that Elijah brought down fire from heaven to his altar does not matter; only that Elijah was later brought to realize that God is not fire, wind, and rock but that he is known to us through a "still, small voice" is enough for me. Too long we have put our faith in facts, and we have ceased to find the deepest truths that the Bible writers sought to convey in their "confession of faith."

When we in our modern-day setting can accept the truths that those men found, when we can have the same approach to life as they did, when we too can have "a confession of faith" telling how we ourselves have experienced God and his revelation, then and only then can we call ourselves Christian.

There is astounding truth, a boundless freedom, a happy life, and unspeakable power in our Bible, but we must look for it – not blindly stumbling over the facts and trying to make ourselves accept all that contradicts our reason and then calling that faith, for faith does not rest in facts.

I am a firm believer that it is what we do with our Bible (and with Jesus) that counts, not what we say about it. The Bible seeks to answer the questions: Why am I here and what is my purpose in life? Science can never answer these questions, and these are the most important ones it seems to me. It does not matter how I got here; I only want to know why and for what reason I am here and alive today.

JEANNE JACOBY

Gettysburg, Pa.

WELL DEVELOPED

The April 15 MESSENGER compels me to comment on Brother Snyder's *In His Hand*. This is not to defend it – it needs no defense. The spanning of the Old Testament in such comprehensive and deeper-than-usual style deserves high compliment from us in Christian education. I think the material is thoroughly honest, biblical, scholarly, enlightening, and interesting. Conceived for only about an eight months' term, this baby is beautiful and well developed. I hope it may have a long and useful life. To appreciate and realize its full potential may be a bit difficult, but not too difficult for teachers who are qualified, dedicated, and conscientious or for youth who are primed to learn the Bible and theology.

CHARLES E. WEAVER

Manheim, Pa.

MESSENGER, Vol. 114, No. 12. June 10, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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He Speaks Out Loud and Clear

by INEZ LONG

"FOR YOUR Council of Churches, Cliff Huffman with Religion in the News." This is the way a veteran broadcaster signs on his weekly broadcast over Radio Station WLAN, Lancaster, Pennsylvania. But this is only one of the ways in which this Christian layman speaks out about such timely matters as the way families manage their money – and pastors' salaries. Back of the clipped words is the teen-ager, in love with radio, who practiced the double U in the local radio station's familiar station break, "WSVA, in the Shenandoah Valley of Virginia," as he went about hauling water to the chickens in a Model T Ford truck and

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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HE SPEAKS OUT LOUD AND CLEAR
CONTINUED

waiting for recognition as a potential announcer.

Back of the resonance is the twelve-year-old boy who played a harmonica with the Blue Ridge Serenaders in a 1934 depression year version of a hootenanny. Back of the split-second timing is the sixth grader who pushed across the Blue Ridge to Radio Station WEHC, Charlottesville, sixty miles away, for a broadcast each Wednesday.

As Cliff's voice developed, professionals chimed in. "Son, you've got a darn good voice," cried a station program director who hired him the moment an opening developed.

"Your ideas are a bunch of baloney," yelled another manager when Cliff refused to say with gusto on a program of dinner music that "wherever good friends are together, Wacker beer is found."

Cliff Huffman was a young man with his ear to the ground. While he was a newscaster for several major stations in Richmond and Roanoke during World War II, he learned daily to pronounce the names of such places as Dnepropetrovsk and Vladivostok, names never heard by many before they went out over the air.

Cliff sensed that change was coming, that it would keep on coming.

He tuned his ear to other voices when the youth at Roanoke sent him to the National Youth Conference at Bethany Seminary in Chicago in 1944. He became aware of the futility in reading what someone else wrote and the need to be more creative. He learned that his knowledge of what he really believed was woefully lacking. He learned that most of the young people at the conference were in college.

Cliff heard voices at the conference that were not on national hookup. But they were creative. They were incisive. They were not always trained. He cringed under the faulty speaking voices, the slipshod, overworked tone patterns. He realized that he knew how to say things effectively. He also knew that, as a Christian, he did not know what to say about his beliefs.

So Cliff enrolled at Elizabethtown College, earning a diploma in less than three years, all the while working forty-eight hours a week as a radio announcer in nearby cities, driving thirty-six miles daily to and from the stations. He argued with himself between broadcasts as to whether or not to train for the ministry as his fellow classmates urged him to do.

He courted a girl whose beauty had not escaped the plain Eastern Brethren, much less a gentleman from the South. Cliff won the girl. He took his bride, Hazel Kreider Huffman, to Roanoke and became the promotion manager of the radio station. He took her along to Orlando, Florida, where he was one of the first to cut a recording of Annual Conference.

He did not know he was marking time as the

second hand ticked off the program in radio station WDBJ. He only knew that he felt at home in the tick, tick of time and in the babble of voices. What he was waiting for, he did not know. He did not bother to ask himself or Hazel. The South was lovely; their marriage was new; time stood still with all voices dubbed in or out, as he chose.

"Huffman," said an insurance man at a Kiwanis meeting one day, "I'd like to talk with you about your future."

The direct approach, on a subject Cliff had put off, caught him off balance. He agreed to a period of training as a life underwriter. In 1950 Cliff and Hazel returned to Lancaster County, with new competency in the business of the church, insurance, investment, and the exacting business of home and family which would increase by two daughters, Abby and Alisa, and a son, Andrew.

Clifford Huffman's voice continued to be clear and precise in church and community affairs, as he presided over the Wheatland Community Organization and the Lancaster County Council of Churches. His voice was heard in the Homemaker Service of Lancaster County, as church school superintendent, church board chairman, assistant church moderator, and youth teacher of the local Lancaster congregation.

Cliff's words are pared down to essentials. Just as his broadcasts about the church around the world are lively with news, enlivened by interviews of action projects that put Brethren in first rank, so his work as a layman is active and practical. With an experienced eye always on the clock, clicking off essentials with a flourish, he concludes his broadcasts with the discipline of a veteran, with pace and pause. Not a trace of filler material that makes the church sound unearthly or ethereal, a part of dead or dying history. Not a word too many. Not an uncertain start or jerky sentence. Never a sloppy ending.

Counselor about family finances

Cliff is a veteran in many fields which he has studied for maximum performance. Now a farm loan appraiser, currently servicing a portfolio of over seven million dollars worth of farm loans for the Equitable Company, Cliff goes into the privacy of home and family where, close to the surface, is the family's lifeblood: money.

Cliff sees money in terms of persons. He is not negative about money. Not secretive about how it works for all men alike. He does not feel guilty about it nor does he regard it in the puritanical sense of filthy lucre. He knows from experience that money can make or break human lives. He has seen plenty of them break over it because persons did not have sufficient money management ability.

His salaried position with Equitable includes responsibilities for servicing twelve counties of southeastern Pennsylvania and appraising farms offered for security for first mortgage; analysis of financial statements of applicants; investigation of applicant's credit; appraisal of the applicant's ability to repay the loans and servicing the loans once they have been placed. On the side he counsels with those who seek advice on life insurance.

On another side, but not on the periphery, Cliff invests his management ability voluntarily for the church. His pastor has advised young homemakers to see Cliff before they make their family budgets or to seek his counsel on problems of financial stress.

"If a family goofs in one area," he says to church and community groups, "it may find itself in a financial straitjacket." He warns against putting too many bricks into budgets. Bricks are fixed items that will not give. They will not squeeze. They have no flexibility.

"Make good use of balloons," advises Cliff. "They expand and contract."

Bricks items are mortgages, installment payments, and regularly recurring payments from which there is no escape. "When a budget gets wedged tight with bricks," Cliff warns, "there is no way out and depression sets in. The whole family suffers."

The lifeblood of a family is sustained by something vital: money. Cliff has some rules of thumb: since people own homes for personal satisfaction, they lose the joy of owning a home if it costs more than about two and a half times their annual income. Mortgages should not be more than one and a half to two times the annual salary.

"There seems to be a fad for ministers to own their own homes," he has observed. "But I find many ministers are not aware of the full cost and financial hazards of owning their own homes. Generally, housing allowances do not cover the complete cost of owning. Furthermore, when a pastor moves, he must often sell quickly, sometimes when the market is not favorable." Owning

a home is seldom good business for a pastor, Cliff has observed. It would be far better if ministers would increase their pension contributions or put aside money regularly in an investment for the day when they retire and locate permanently.

Concern for pastors' salaries

A Rockefeller subsidy to study the salaries of clergymen brought Cliff, together with representatives from all major denominations, into a move to bring salaries to a respectable level. Back of that move was Cliff's work on a five-member committee requested by the 1959 Annual Conference to study pastors' salaries. Back of that was a three-day drive home from the 1958 Conference in Des Moines on which Cliff learned from his old college gang, most of whom had gone into the ministry, of the disgracefully low salaries which they earned after three years of seminary training and a lifetime dedication to the pastoral ministry. Cliff and Hazel saw that they were financially insecure. For three days, on the drive home, they talked and planned.

Arrived in Lancaster, they spoke with their pastor about their concern. Typically, he said little in reply. Then it occurred to them that pastors were trained not to speak outright about their own salaries. If pastors' salaries were to be raised, Cliff decided that laymen would have to do it. This would take education of the laity, because any layman knows that when he votes an increase in his pastor's salary, he digs deeper in his own pocket the next Sunday.

Cliff Huffman interviews Russian visitor over WLAN

The Lancaster congregation voted to send a query requesting a study of Brethren pastors' salaries. Chosen to get the query on its way, Cliff learned the fine art of writing a query properly, that is, one which does not try to answer the very question it raises by resting it on an inept assumption. The query moved on to the district, passed, and went to the Conference, where it passed again.

Cliff was named to the committee. The slow study work began. In 1960, at Champaign, the laymen of the church, with the pastors abstaining by request of the delegates, voted the first salary schedule for their full-time ministers.

"So you're the man who helped get me a five hundred dollar raise?" said a visiting minister when he met Cliff at the back door of the Lancaster church after a Lenten service.

"That's one of the best greetings I've ever had," said Cliff. He knew the work that went back of educating the church to raise pastors' salaries. He knew firsthand the work that pastors put into their congregations, regardless of salary. The gratitude of each for the other develops a close partnership, in the stuff of life as well as the spirit of Life.

It is a partnership that can be faced openly now by congregations and by delegates who, at Ocean Grove in June, will consider a review of the salary schedule requested in the original query. The committee's report will come out clear and concise as the chairman, Cliff Huffman, speaks into the auditorium microphone.

There is a businessman back of that voice and a dedicated layman. He knows what he is talking about. He knows how to say it. When he asks, "What is adequate support for a minister?" his voice will reach parsonage families, though they never hear it, in the added security of salaries that make the pastoral ministry a respectable profession for young and old alike.

Albert Camus, a sophisticated writer of our time, wrote, "The time has come for Christians to speak out loud and clear and to pay up personally." When a voice and an act are needed, laymen like Cliff Huffman put the two together in the practical work of a Christian in the world. □

by GLENN H. ASQUITH

The most dangerous two weeks in the year

"WE CAN leave the archery set," my wife suggested. "Nobody used it last year after we struggled to fit it in."

With the irritation born of weariness, I pulled out the bow and arrows and the padded target. By rearranging the rest of the luggage I managed to shut the lid of the car trunk. Of course, the three children in the back seat were wedged in among clothes, cameras, and boxes of linen. The shelf at the back window was filled with books and other small things. The two of us who were to ride in the front had as our share the cat in his carrier and the large thermos bucket filled with lunch.

As we cleared the driveway, someone attempted a bit of gaiety by saying, "And away we go!" But we did not go far (who does?). After a mile of tedious traffic we wondered if we had turned out the basement light. Also, one member of the family was reasonably sure that an upstairs window had been left open. Since we could not face two weeks of living with such dire uncertainties the automobile was turned around for the return. Personally, I checked on the basement light (which *was* out) and the upstairs window (which *was* closed), and then we started off again.

When we had settled down to the monotony of freeway driving I began to question: "Why do we do this every year?" And I noticed that hundreds of other families were on the road going on or returning from a vacation. Undoubtedly, this annual flight from home is part of an accepted way of life – for people who can afford it, that is. This conclusion brought on a guilty feeling.

I had seen with my own eyes hundreds of people who cannot scrape the money together for any kind of vacation. Sitting on the front steps of shabby houses in Philadelphia and leaning from the windows of stifling tenements in Harlem at this moment would be the same people (or similar people) whose faces had blurred together as I rode past on train or bus. And for a score I had seen there would be millions of families in the world equally helpless to get away from the day-by-day environment for one day, much less for two whole weeks. Affluence and poverty are vastly different worlds.

There is a ready rationalization, of course. It is found in the conversation of a pampered boy with his mother: "Freddy, eat everything on your plate. There are thousands of starving boys in the world who would be glad to have that food."

"But, Mother, if I don't eat it you just throw

it in the garbage can. How does that help the starving boys?"

If I and my family had stayed home this year, that would not have enabled millions of others to get to the fountains or country or seashore. Uneasily, I realized that there is an answer to that. If all who try to be Christian and who can manage a yearly vacation would plan on a trip every second year and on the alternate year give the money through a reputable agency, at least one poor family could have its turn. This would be a share-and-share-alike plan which could not ruin the health of any well-cared-for family. As a matter of fact, our year around home has a small yard, a porch, and some air conditioning; this must be true of most vacation-addicted, middle-class households. Two weeks would not be miserable, and they could be broken up by "togetherness" on day trips and picnics to local areas.

VACATIONS SUPERFLUOUS?

This line of reasoning raises the larger question of whether or not vacations have served their purpose and if today's life makes them a superfluous thing. Not too many years ago the self-described "head of the house" worked in the same place day after day, the housewife, minus gadgets, spent most of her time in the home, the children went to school and back and forth to church on Sunday and a few parties, but now the automobile and other widely used inventions have changed all that. I, and my friends, are out of the place of employment on business trips so that we have many breaks in the monotony; our wives are not tied to the kitchen or nursery — they get in the car and go for miles to varied activities; the schools provide cultural excursions for the children in addition to the more varied family schedule. Two weeks away from home do not present a novel experience to many people in our circumstance (which is comparatively modest, I do assure you!). To the poor, vacations could still be as magic as they were to us years ago and to our parents.

Even so, there may be a Christian purpose to a proper vacation. The word itself means an emptiness or freedom from accustomed routines. Even though we need not go to the place of work or learning, our home remains one point of the daily orbit. To change the figure of speech, the house is one way-station, and even though our motion has ceased we can discern the tracks in both directions. Perhaps, in order to get a new vision it is helpful to leave the stations and the tracks behind and break the accustomed orbit for adventuring into new situations where we can encounter new things and have dialogue with strangers. We speak of this as finding out how "the other half lives." And better still would be living as the other half must live.

In the Bible we have good examples of "vacations" on the highest level in the accounts of Jesus, Paul, Moses, and others "withdrawing" for periods of time to commune with God and be free to hear his voice and see his vision. The habits of our regular routines may be insulations against the eternal words of our Creator.

THEOLOGY AND VACATIONS

I think, sometimes, that there is a theology connected with vacations. It may be that we get a hint of this by saying we are going away for "recreation." Although this word means something else to us in our day, it actually denotes a "re-creation" of the person. I may be extravagant in my ponderings, but I am conscious of the teaching that man is created in the image of God. And I am often painfully aware that others must see very little verification of this origin in me. But I must believe that it is there and that something can be done about it. Fascinating stories of the recovery of great works of art appeal to me as good illustrations of what I want to express.

Frequently, famous paintings have been lost for many years, and, then, by accident, a fleck of paint falls from a portrait or landscape, and an expert sees that there is an older picture underneath. With extreme care the craftsman scales away the newer layer and eventually lays bare the masterpiece. It seems to me that an outer layer of patterned living may cover my real and best self. To break away from this patterned and controlled life even for two weeks may serve to peel off the accumulated grime of conformity and self-seeking until there is revealed the man God intends me to be.

All of this, of course, is dependent upon what I have called a "proper" vacation. More often than not the two weeks away from the job become the most dangerous two weeks of the year. In my earlier years I was employed in a business office, and I recall, vividly, one late afternoon when one of the owners of the firm came in ex-

citedly and said that he had cleared his desk and was all set for his vacation. He asked me to send a telegram to his wife who had gone ahead of him to their summer place:

Same time, same place,
All set for an "h" of a pace.

He wanted to spell out the "h" word but Western Union would not permit! But that expresses our common attitude toward the vacation period. After all I have but two weeks out of a whole year and I must do all of the things I cannot do at any other time – rush, rush, rush! Do not miss any of the fun! And, at the end of the period, the weary heart and mind will look toward the job as a blessed refuge from the "h" of a pace I have set for myself. But a proper vacation, now that is different!

VACATIONS ARE NOT TOTAL

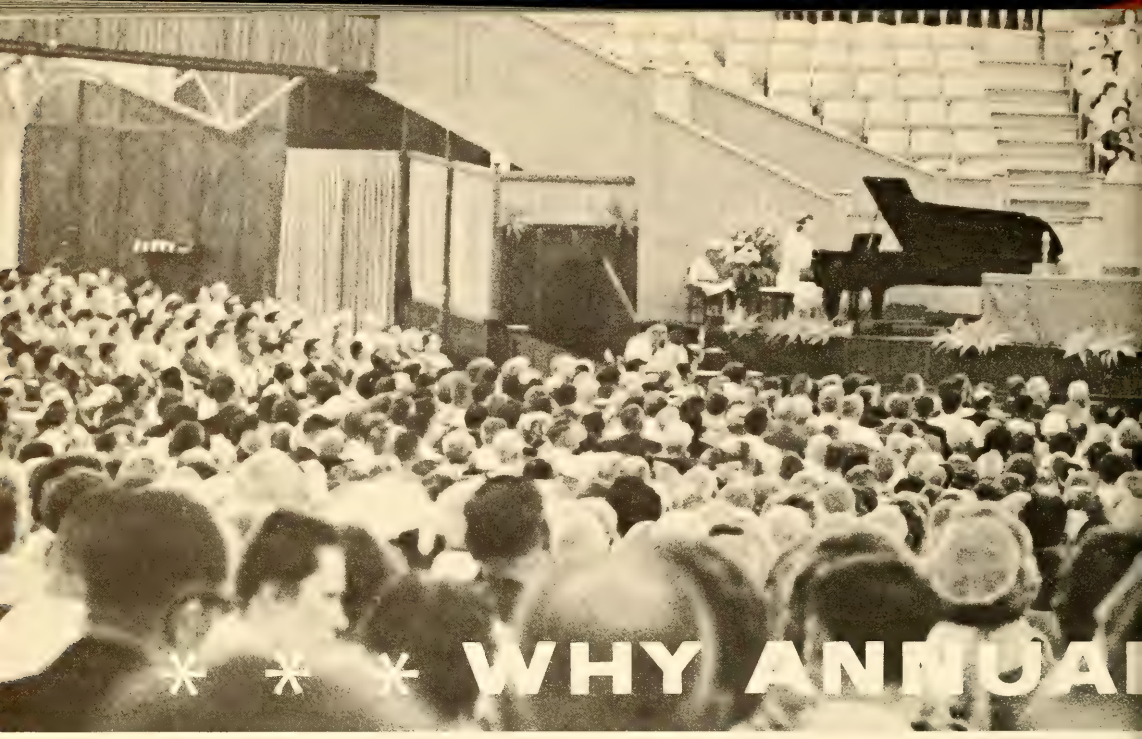
I remember with joy one two-week period when we rented an old farmhouse not too far from the sea. To our son's disappointment we decided to spend some of the days sitting in lounge chairs in the yard under the great trees. We felt the sun and friendly breeze on our cheeks, we napped from time to time, and we read good books which had been accumulating. Something happened to me hour after hour, and, at the end, instead of dreading the return to the job I was filled with splendid resolutions of how better to do my task and how better to live with those whom I served. For once I knew the true meaning of recreation. And I was surprised at the extent to which this renewing helped me reevaluate the work back home.

Possibly a vacation can best be justified by the need for backing off for a new perspective on the profession or position by which a living is earned and achievement accomplished. In art galleries I have found that many paintings can be enjoyed only by the long view from the far side of the room, and it seems that this principle holds good for the labor of the hand and brain.

Another thing I have learned about vacations is that they cannot be total. Good habits of eating, sleeping, and behaving may not be left in the locked house behind but must be taken along if the vacation is not to turn out tragically. A sensitive, expensive motor using high octane gasoline cannot be shifted to heavy crude oil without hopelessly fouling up the mechanism; no more can a high-principled, disciplined man, woman, or young person change suddenly to shabby living and intemperance without permanent damage. For me, these habits and convictions have included regular church attendance, Bible reading, and prayer. A Christian vacationer does not "get away from it *all,*" but only from some things, since he cannot get away from himself.

But how did I get started on these long thoughts about vacation? Oh, yes, I was out on the freeway floating along, passing cars and being passed, chatting casually with my family, being assaulted by the complaints of the cat when I began to wonder if this kind of thing was right, useful, or necessary. Of course, only the thought teasers came then; I had to wait until we had arrived and settled in at the farm before I could examine fully the ideas which seemed to blow through the car windows with the New England breeze.

In my own mind I think I have explained vacations to some extent; at least, I think I understand the implications more clearly. And that plan of an every-other-year trip in favor of sending another family seems to me worth exploring most carefully. □



THE GENERAL purpose of Annual Conference is to plan those things which individual congregations cannot do alone. Its overarching objective is to build more effectively the kingdom of God.

This will be the final year for the general theme, "To Heal the Broken." The specific theme is "To Heal the Broken, in Loving Obedience." It seems appropriate to emphasize obedience, loyalty, and discipleship.

During the Conference there will be numerous features on Mission One, the emphasis for 1965-70, using the theme, "God Loves the World So . . . "

The overall purpose can be divided into six specific purposes. After Standing Committee gives a preliminary look at the agenda items, open business sessions will be held each morning and afternoon from Wednesday morning through Saturday noon. Hearings on many major business items will be held on Wednesday afternoon.

Discover consensus on beliefs

The first specific purpose is to discover a consensus on matters of belief, sometimes in relation to specific problems. This year the delegates will be asked to vote on a committee report on child dedication and to answer a query on practices of participation in the love feast. On two items in process — namely, a statement on the theological basis of personal ethics and another on our beliefs in relation to economic problems — the groups making the studies are asking for another year of time. The statements in answer to a query on religious practices in the public schools and the secularization of the culture are closely related to our beliefs, although they also involve issues of policy. Delegates will be asked to give very careful attention to these.

A new method of looking at matters of belief is in the "theological conversations" scheduled after the night sessions, although they are not a part of the Conference business.

Decide church policy

A second purpose of Conference is to make decisions on matters of policy. The term *policy* implies a course of action selected from alternatives. A great amount of business is in this category. The reports of the General Brotherhood Board, the National and World Councils of Churches delegates, the Fraternal Relations Committee, Bethany

Theological Seminary, Bethany Brethren Hospital, the auditors, and others all reflect courses of action. One query asks for a study of the role of congregations near to non-Brethren colleges in which there are Brethren students. Other queries ask for the establishment of a BVS in stewardship, a study of our curriculum, and for the church to register as a peace church with the Canadian government. These demand study and prayer by the delegates.

Take a look at polity

A third purpose of Conference is to make decisions on church polity. Polity is concerned with the form of government or organization within the church. The delegates will vote on major recommendations on district organization and realignment, on the future of men's and women's fellowships, on a study of the lay eldership concept, receiving of ministers from other denominations, financial operations, and other items.

A new query asks for a study of Annual Conference, especially the question of making it biannual.

A fourth purpose is that of providing inspiration. A number of our people will lead the Bible hour each morning. Several of our own people, plus visiting speakers Colin Williams, John Oliver Nelson, and Ralph Sockman, will speak at general sessions.

A fifth purpose is fellowship. While this is largely inherent in the general structure of Conference, some specific features are designed more especially for developing fellowship. Dinner meetings, alumni gatherings, youth activities, early morning and late evening activities, and others have a large element of fellowship.

A final purpose, though not a major one, is that of training. While specific skill training is not usually a part of Conference, many post-breakfast conferences, dinner meetings, and other gatherings provide orientation in certain specific church activities. Some general training is inherent in the total Conference experience.

Even if you as a reader cannot be at Conference, as most people will not, Conference is yours to enjoy – by reading the business and minutes booklets and the reports of speeches and by praying that the Conference be truly an instrument in doing God's will. □

MY BROTHER'S NAME

Gray clouds, darkening, crowd the moon
tonight, but finally concede
a slender rim of luminescent light.

O Father God, I do not want
dark clouds of prejudice
to hide my brother's face from me!
Sometimes his skin is not
the color of mine; sometimes
he speaks another tongue;
worships in a different way
or seemingly not at all. He may be
slave or tyrant; greedy, hungry;
meek or proud; sinner, saint —

Incarnate God, I need you to erase
clouds from my eyes
as you lift them now from the moon,
until, in every man, I see you,
still living his heaven's heritage
or bearing his grief, his shame!
Then shall I see each one
my brother, and know,
past all appearing,
Love is his name.

Emily Sargent Councilman

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IN A SPIRIT OF REDEMPTIVE LOVE

THE STRUGGLE for freedom must always be waged in a spirit of redempti love, of compassion and prayer and understanding for the one who is oppre ing his brother. This means that the approach will always be nonviolent a compassionate. If we meet hate with more hate, then we are only sowi the seeds of our own downfall. Rather, we must meet hate with love, violen with nonviolence, intolerance with understanding, and injustice with a d termined stand for the right. We ought to look to the future with hop Although the headlines seem dark, there are other headlines in smaller pri that point to a hopeful tomorrow. All over the United States people of goo will are joining together, are standing for the right, are joining hands for t cause of freedom and decency and righteousness. I believe in the goodne of people; it is always stronger, in the long run, than the bad. I believe th evil will not remain in power, that right will triumph over wrong. — *Ral Click, to the Bakersfield, Calif., sympathy march.*

pastors and poets speak

REFLECTION ON THE RACIAL CRISIS

FOR WANT OF CHRISTIAN VISION

AS JESUS wept at the death of Lazarus, even so he must be weeping at the stench of death that is abroad in our land. Even as he wept over Jerusalem because she failed to catch his vision of the fellowship that he knew he could exist between God and man and between man and man, even so he must be weeping over his church today. When there is no vision, the people perish. And for want of Christian vision, in our land there are people who perish. . . .

Jesus said, "I am the resurrection and the life. If a man has faith in me, even though he die, he shall come to life; and no one who is alive and has faith shall ever die" (NEB).

Is it because the Christian church has forgotten this that we Christians pale at the threat of evil? Have we lost our faith in the ultimate triumph of good over evil? Has the message of Easter fallen on deaf ears and we hear not the triumphant cry of the resurrection morning?

In exactly the same way that the cross of Christ marked the ultimate defeat of evil, the battle for the dignity of all men is won. Skirmishes are yet to be fought, but the right of all men to be counted as men is theirs. And so those who have died have not died in vain. They take their place with other immortal saints who heard the Master's victorious shout, and because of them the Christian faith has been made strong, and the stature of man made taller. — *Galen Miller, to congregation of the Champaign, Ill., church.*

HE GOT INVOLVED

He had no business there, they said, no right
To march Selma's embattled streets with *them* —
A Yankee with an added adjective,
Come down to meddle with the status quo
And fraternize at Negro restaurants.
A preacher ought to stick to preaching hell!
He had no right — except compassion's need
To see that hell is not on earth, to strike
At crass injustice to unlearned poor,
At brutalizing those God called his own.
He could not "pass by on the other side."
And so they killed him. Well, he asked for it!

He had no business there, they said, no right
To stride into the crowded temple court
And overturn their profitable tables,
Wielding a lash as coins and cattle scattered,
Disrupting their accepted practices.
A healer ought to stick to healing sick!
He had no right — except a righteous wrath
At exploitation of unlearned poor,
At desecrating what God called his own.
He could not "pass by on the other side."
And so they killed him. Well, he asked for it!

Ernestine Hoff Emrick

EEK JUSTICE, UNDO OPPRESSION

'HE CENTRAL problem of racial conflict is the theological problem of reconciliaon. Our reconciliation to God should automatically help us be reconciled to is other children. Look magazine quoted that old statement: "In the South, he Negro is recognized, but his rights are not. In the North, the rights of ie Negro are recognized, but he is not." The difficulty with this blatant alf-truth is that it ignores the need for reconciliation in both the South and Vorth. We need to see all our fellowmen as made by our Creator in his nage and as potential children of God. Christians are among those that elieve there is privilege for all men at the foot of the cross. Our reconciliation o God creates an interest for justice to all men everywhere. If over forty hurches were bombed in Indiana, we could expect the Christians of Kansas nd California to be alarmed. This witness for justice is as old as Isaiah and mos. Clergymen remember the sermons of Wendell Phillips, a fearless rophet of liberty who preached against the slave trade over one hundred ears ago. The prophetic voice of the church will continue to cry, "Seek ustice, undo oppression!" — *Charles E. DuMond, at the end of the Elkhart, nd., sympathy march.*

CAN I REMAIN NEUTRAL?

HOW DO you deal with Jesus the man, the Christ? Do you take him seriously? His life — his words — his death — his victory? The more I have studied of Jesus the more I realize you cannot take him lightly. What he did was not just for the people in his century, not only for Jews or Gentiles, but for men of all races and all ages. What he said was for all men and for all times. And he said, "Love God with all your heart, soul, mind, and strength . . . and your neighbor as yourself." Interpreting his own command he said in essence, "That means serving and giving of yourself to whoever is in need. Give of yourself to your fellowmen as you would expect and hope they will give of themselves to and for you."

In democratic America I personally expect justice, fair play, and equal opportunity. For the most part my personal expectations are being met. However, I know that the identical expectations of one segment of our population are presently being denied. Can I as a Christian and an American remain neutral on the subject? Can I show love for Christ if I do not show love for all of the people for whom he lived and died? Can I show love for God if I do not show love for my neighbor? How can I love God whom I have not seen, if I do not show love for my brother whom I have seen? — *Jay Gibble, to the congregation of the 28th Street church, Altoona, Pa.*

BEFORE THE COCK CROWS

Who, *me* participate in a
Freedom march to the courthouse
square?
But wait, Lord, certain friends I have
Might see and recognize me there.
And anyway, perhaps we're rushing
Things a little bit too fast,
So many issues . . . they confuse me . . .
Maybe when more time has passed.
You say that time is running out?
Yes, I know that Lord, but still
I need to meditate, to pray,
To contemplate my Father's will.
Of course I love you, Lord, of course —
Surely you must know it's true
That anywhere you choose to lead
I want to follow after you.
But this is not an easy choice —
I wrestled with it half the night.

Your question comes again the same,
Simple as *black* and *white!*

Mildred Morris Gilbert

QUESTIONS *you ask*

Question: **What is the significance of the service of laying on of hands? How many ministers are necessary to perform such a service?**

Answer: The laying on of hands is an ancient ceremony which is often referred to in both the Old and New Testaments. In connection with the burnt offerings of Old Testament sacrifices, the offerers were directed to lay their hands on the victims before they were slain. This probably did not mean that the guilt was symbolically transferred from the offerer to the sacrifice, as in the offering of the scapegoat (Lev. 16:21) but that the sacrifice was being set apart and dedicated to a sacred purpose.

The laying on of hands also suggests a blessing as when Jacob blessed the children of Joseph (Gen. 48:14).

In the New Testament, Jesus often laid his hands on the sick to heal them (Mark 5:23; Luke 4:40). Here the underlying idea seems to be a transference of spiritual wholeness. The apostles also worked many signs and wonders through the laying on of hands.

In the tradition of the Christian church, the laying on of hands has been symbolic of the coming of the Holy Spirit into the lives of individuals. It is also used in special ceremonies such as confirmation and ordination. When the seven were chosen for a special ministry in Acts 6:6, the apostles laid their hands upon them, not that they should receive the Spirit, for they were already full of the Holy Spirit (Acts 6:3), but that they should be consecrated to their task.

In the Church of the Brethren, the laying on of hands is associated with baptism, the service of anointing for healing, the installation of deacons for lifetime service, the ordination of ministers, and the consecration of Christian workers for various ministries, such as is often experienced at the convocation service at Annual Conference. The ceremony symbolizes both the baptism or rebaptism of the Holy Spirit, as in the anointing service, and the consecration of life for a set-apart ministry, as in ordination.

In baptism, only the officiating minister lays his hand upon the head of the person being baptized. In services of anointing, installation, ordination, and consecration, at least two ministers usually participate in the service. Often, there are more.

While those officiating in services practicing the laying on of hands are usually elders or ministers, it must not necessarily be so. Laymen are often called upon to engage in the ceremony, especially in services of consecration and anointing for healing.

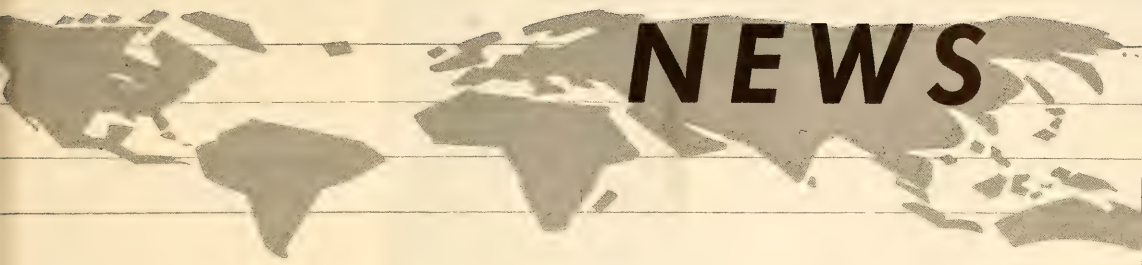
Question: **Why does the minister stand at the door of the church after the service? Should his wife stand there with him?**

Answer: There is a long-standing tradition in the American Protestant church that the minister stand at the door of the church to greet the people as they leave the service. This gives the minister an opportunity to shake hands and speak a word of greeting to most of the worshipers.

Whether or not his wife stands with him is a matter of their own preference. There would be no more reason, professionally, for the wife to be there than for any other layman to stand beside his pastor. However, some ministers prefer to have their wives beside them to emphasize their family relationship to the church.

In some churches, pastors, instead of going to the door, remain at the chancel in the front of the church or retire to a nearby parlor to be available to those who would especially like to talk with them. They discover that while they greet everyone at the door, they really can have no meaningful or extended conversation with anyone because of the press of the crowd. In such instances, designated laymen, such as the moderator, deacons, or others asked to be hosts and hostesses, remain at the door to greet the people. A minister should try to determine how he can best serve his congregation after the service and should make himself available to his people in the most helpful way.

* *If you have a question you would like to have answered on this page, send it to Questions You Ask,* MESSENGER, *Church of the Brethren General Offices, Elgin, Illinois. Replies to questions are written by Dr. Paul M. Robinson*



The business before the Brethren

On June 23, the first day of business sessions at Annual Conference, the Church of the Brethren will be remembered in prayer by the staff of the World Council of Churches and other organizations in Switzerland.

The prayer will issue from the ecumenical center in Grand Saconnex, Geneva, where the churchmen come together each working day to worship and to remember in prayer, periodically, the member churches of the World Council.

At the suggestion of General Secretary Norman J. Baugher, the prayers for the Brethren will be directed to two concerns:

— that the Church of the Brethren might know the will of God for it on matters related to merger or union with other bodies,

— that the Church of the Brethren, in seeking to turn its witness more to the world and to discern God's Spirit working there, might launch into new obedience and renewal.

Just how major these same two concerns will be to the 1,100 voting delegates in session at Ocean Grove, N.J., June 22-27, still is to be determined. The concerns likely will add stimulation, though, to a Conference agenda comprised heavily of internals in organization and programing.

On merger, no direct recommendations or queries are before the Conference. However, since the drafting of the report of the Fraternal Relations Committee which sums up a series of conversations with eight denominations, a communication was received following the April meeting of the six-way Consultation on Church Union, inviting the Church of the Brethren to become a full participant, rather than an observer, in that consultation's next step of looking at an outline plan for union.

Whether the Fraternal Relations Committee will act on the invitation or pass it on with or without recommendation to the Standing Committee will be determined early in the week at Ocean Grove.

The second concern, the church's turning to the world, will be introduced as the recommended Brotherhood emphasis for the remainder of the '60s, with the theme, "God Loves the World So. . . . " Presentations will be made by Dr. John Oliver Nelson, Bangor, Pa., at the Friday night service, and in a special General Brotherhood Board report Saturday morning.

On other items of business, the various reports —

— suggest discontinuance of the elders' council, with a transfer of functions to district boards and commissions.

— outline a comprehensive plan of district organization.

— set the direction of lay involve-

ment as being in the adult program, but suggest that men's and women's fellowships be continued, if needed, in districts and congregations.

— oppose proposals designed to make Bible reading and the praying of the Lord's Prayer compulsory in public schools.

— commend the service of child consecration as an expression of gratitude and commitment to nurture by parents and congregations.

— leave to the moderator and chairmen of committees studying queries as to whether reports be read in the Conference business sessions.

— defer further consideration of a change of name for the Foreign Mission Commission, pending proposed studies.

Two other queries, one on mental health care facilities and another on personal ethics, will be held over a year to allow study committees added time.

Delegates also will review ten major reports and determine the direction of nine new items of business. Three of the items, however, relate to earlier queries — review of pastoral salaries, educational standards for ordination, and procedures for receiving ministers from other denominations.

In the self-allocation reporting of congregations, goals in Brotherhood Fund giving for 1970 will be included as well as commitment for 1965-66.

Elections will include moderator-elect, six members to the General Brotherhood Board, and personnel for the Fraternal Relations Committee, director of Bethany Theological Seminary, Annual Conference Central Committee, and Resolutions Committee.

Amid the crowded ways

JUST AS CHRIST mingled with the crowds and drew men, women, and children to him from all walks of life, so people today may encounter him in totally unexpected places. At

"Parable" . . . return engagement

the World's Fair, for instance.

To represent Christ and the worldwide mission of the church is the intent of most of the religion pavilions open for a second run in New York's Flushing Meadow. In the eight buildings visitors may see the Charred Cross of Coventry, a Gutenberg Bible, the stellar attraction of Michelangelo's "Pieta," a native hut at the 2,000 Tribes Pavilion, Pope Paul's jeweled triple tiara, the films, "Man's Search for Happiness" at the Mormon Pavilion and "Man in the Fifth Dimension" at the Billy Graham Pavilion, a million volts of electricity passing through the body of a performer at the Sermons from Science Pavilion, and tropical fish from the Sea of Galilee.

For those still not overwhelmed, the controversial film, "Parable," a story in a circus setting with a clown as a "Christ-image," is featured in the Protestant and Orthodox Center. On the basis of a two-to-one favorable response from last season's viewers, the allegorical presentation is the only film shown this season in the center's auditorium.

Added further to the representation there is a modernistic exhibit under Mennonite auspices. Unlike the majority of other Protestant displays, given as they are to hawking denominationalism and merchandise ("Won't you come in and see the second coming of Christ in color? It only takes three minutes"), the Mennonite offering is simple, subdued, straightforward. In depicting the text, "All that came to be was alive with his life, and that life was the light of men," the stark black and white Mennonite panels, curiously, form about the only exhibit sincerely striving to express the theme claimed by the entire Protestant and Orthodox Center: "Jesus Christ, the Light of the World."

Sino-American relations

RED CHINA probably is the only "gainer" in the United States' much criticized bombing program in Vietnam, a foreign affairs expert asserted. He charged that the bombing "damages North Vietnam installations and the American reputation in perhaps equal measure."

This was the view of Dr. John K. Fairbank, history professor and director of the East Asian Research Center at Harvard University, in an address to the U.S. Conference for the World Council of Churches.

He warned against our "trying to suppress the new village-based nationalist-communist revolutionary movement by sheer force," a movement he described as perfected and practiced by the Vietcong in South Vietnam, and as being "mainly socio-political and ideological-cultural, and only in a small part military."

"If we are smart enough to avoid getting the 'imperialist-aggressor' label pinned on us," he reasoned, "we shall still have to figure out how to energize and assist our South Vietnamese allies on the socio-political level of village organization.

"Offering to drop our opposition to Peking's entering the United Nations may influence Peking in the direction we want," he said. "In any case, it is likely to improve our bomb-tarnished image in other quarters."

Byerly writes series

POWER, an interdenominational devotional guide for youth, will feature in its July-August-September issue a series of meditations by Kenneth B. Byerly.

Mr. Byerly is pastor at Columbus, Ohio, and director of the Brethren Student Center, Ohio State University. He was writer of two of the teachers' guides for the new Brethren senior high youth curriculum.

His series in *Power* is an exploration of the Christian and his church with reference to 1 Corinthians.

Assessing the aftermath

BRETHREN response to the tornado-stricken Midwest took the form of condolences, contributions, and co-laborers from across the country.

Especially to Indiana was assistance channeled. There the Palm Sunday storm brought death to 130, among them the following from the Church of the Brethren:

Mrs. Ed Nihart, member, Pleasant Valley church; Mrs. Robert Halt of Pine Creek church, and Janice and Jackie Spradlin, ten and eight, of the Little Pine church.

Also among the victims were Mrs. Michael J. Krehbiel and son, Timothy, 4½ months, of Middlebury. Before her marriage she was Jean Noffsinger, daughter of the Paul Noffsingers of Sidney, Ohio, and formerly of North Manchester, Ind. Her husband, a former Bethany Seminary student, is pastor of the General Conference Mennonite Church at Middlebury.

One Brethren church, Kokomo, was totally destroyed, and the homes of fifty Brethren across north central Indiana were demolished or severely damaged.

A Brethren disaster team was formed to engage in a month-long salvage operation at the unincorporated village of Wyatt, near Bremen, Ind. Heading the team were Owen E. Price and John C. Heisel.

Six Brethren Volunteer Service workers staffed the Wyatt program, in turn directing the day-by-day and weekend labors of scores of Brethren from churches in Indiana, Ohio, and Illinois. The General Brotherhood Board allocated $4,000 from the Emergency Disaster Fund to maintain the disaster unit, and the Bremen Church of the Brethren fed and housed visiting volunteers.

Brethren disaster team was formed to work in month-long salvage operation

The General Brotherhood Board also allocated $5,000 for the Kokomo church, where the loss to the five-year-old plant was $200,000, of which at least $50,000 was not covered by insurance.

Gifts for the rebuilding of the Kokomo congregation came from many sources in addition to the Brotherhood grant. A neighboring congregation, the Mexico Church of the Brethren, called a special council to vote on giving $500 from its own building fund. In Virginia a plane passenger, riding and talking with a Brotherhood staff person, reached into his pocket and contributed $10.

In Goshen and elsewhere, Brethren left their Holy Week love feast services to enter into the service of love to the dying, the injured, and the homeless. Such service was rendered without denominational label, though in the process Christian compassion was made visible.

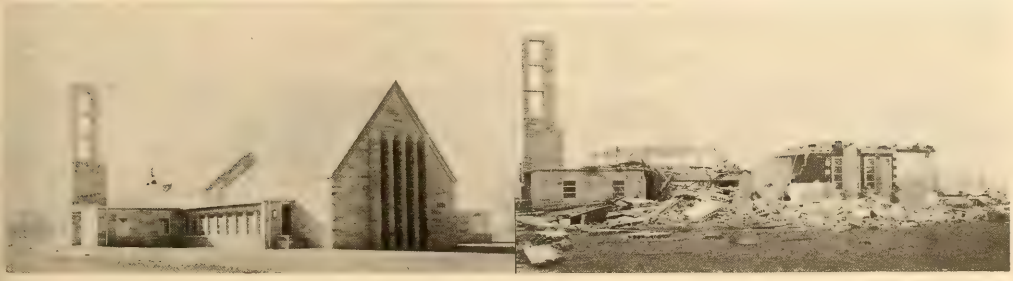
Upon an immediate visit to the disaster scenes, the Central Region's executive secretary, Mark Schrock, summed up some implications of service in such a crisis:

"In spite of civil defense programs, none of our communities are really prepared to function in time of emergency. In our mechanical, urbanized culture, disaster leaves men more helpless than in the elemental stages of culture.

"Disaster strips away the disturbing trappings of race, denomination, or sect. Tornadoes do not know the high church or low, the professor or the libertine.

"A genuine concern for the hurt of our world can be a natural lead to a functioning ecumenicity. Ministry to real human need is the highest form of commitment to and communion with Christ."

Kokomo, Indiana, church before and after tornado



Missionary appointees

CURRENT APPOINTMENTS to Church of the Brethren missions in Nigeria, Ecuador, and India include the following:

Dr. and Mrs. Chalmer E. Faw will leave for Nigeria in July to return to a church in which they served from 1939 to 1945. After a brief period of language study, Dr. Faw will be training Nigerian lay leaders at Kulp Bible School.

Dr. Faw is terminating a twenty-year term as professor of Biblical studies at Bethany Theological Seminary. Both of the Faws hold degrees from La Verne College and Bethany Seminary. Dr. Faw is also a graduate of the University of Chicago.

Mr. and Mrs. C. Evan Kinsley have been appointed as missionary teachers to Waka Schools in Nigeria. Mr. Kinsley brings to his new post thirty-one years of experience in public school teaching and administration.

An alumnus and trustee of Manchester College, he also holds a degree from the University of Wisconsin. He will teach social studies at Waka, and Lucille, also a Manchester graduate, will teach home economics.

The Kinsleys are members of the Mount Morris Church of the Brethren, Ill.

Rev. and Mrs. Ralph Logan Carson have been appointed as missionary teachers to the Waka Schools in Nigeria. They will assume teaching responsibilities in Biblical studies and home economics.

An ordained minister of the National Baptist Convention, U.S.A., Mr. Carson has received his Master of Theology degree from Louisville Presbyterian Theological Seminary. He is a graduate of Hartford Theological Seminary in Connecticut and Shaw University, Raleigh, N.C.

Currently serving as the associate minister and adult choir director of the First Baptist church of Jeffersontown, Ky., Mr. Carson has been a teacher of sociology at Simmons University and worked as a surgical stenographer. He has been blind since birth.

Mrs. Carson, Patricia, also a graduate of Shaw University, has been a public school teacher for eight years. The Carsons have one son, Aaron, three.

Miss Jean Allen is accepting a position as a missionary teacher of home economics at Waka Schools. A 1965 Juniata College graduate, she is the daughter of Mr. and Mrs. Merril Allen of Verona, Pa., who currently hold membership in the Methodist Church.

Mrs. Lucile Long Strayer will assume responsibility as a two-year volunteer English teacher at Hillcrest High School, Jos, Nigeria, beginning in July.

A former teacher at Mount Morris, Bridgewater, La Verne, and Manchester Colleges, Mrs. Strayer is widely known through her contributions of poetry and prose to Brethren publications.

She is a graduate of Manchester College, holds a degree from the State University of Iowa, and is a member of the Bethel church, Milford, Ind.

In order to strengthen the ecumenical witness in Nigeria, *Dr. Arnold T. Thompson* of Wayne, Mich., has been appointed to serve as a three-year missionary at the Garkida Hospital. Mr. and Mrs. Thompson are members of the Evangelical United Brethren Church on loan to the Brethren, who will carry full support for their work which will begin January 1966.

Going out under the alternative service program are:

Rolland Smith of Huntington, Ind., assigned to Waka Schools as a teacher of mathematics. Rolland is a Manchester College graduate. His parents are Mr. and Mrs. Harvey A. Smith. Rolland was in the January BVS unit.

Lee Harris of Jennings, La., teaching music at Hillcrest School, Jos, Nigeria. A 1965 graduate of McPherson College, Harris is a member of the Roanoke Church of the Brethren, Jennings, La. His parents are the Reverend and Mrs. Glenn N. Harris.

Larry Sauder of Manheim, Pa., assigned as treasurer of the mission program at Quito, Ecuador. He is a graduate of Elizabethtown College in business administration and a member of the January BVS unit. He is the son of Mr. and Mrs. Mervin S. Sauder and a member of the East Fairview Church of the Brethren.

Dr. and Mrs. William Weybright of Indiana, appointed to a three-year term of service at Dahanu Road hospital, India. A Manchester College and Indiana University Medical Center graduate, he is the son of Mr. and Mrs. J. W. Weybright of Syracuse, Ind.

Mrs. Weybright, Susan, is the daughter of Mr. and Mrs. Wesley Brubaker of Westville, Ind., and the granddaugher of Adam and Alice Ebey, who served in India from 1900 to 1931.

Waka Schools, Nigeria, has accepted *Miss Karen Oltman* of Enders, Nebr., as a teacher of English literature, serving under the Teachers for West Africa Program of Hershey, Pa. She is a 1965 graduate of McPherson College and the daughter of Mr. and Mrs. George Oltman.

L. to r.: the Chalmer E. Faws, the C. Evan Kinsleys, Ralph Carson, Jean Allen, Lucile Long Strayer, Arnold T. Thompson

Latin America: change in a changeless church

It was ten o'clock in the morning of March 24 in rural Ecuador's San José de Minas. José Peñá was calmly planting geraniums in the town square when he heard sounds of agitated voices coming from the open door of the Roman Catholic church. Why would people get upset at mass?

Men began to spill out the door into the street, arguing violently with one another. Soon hundreds of people filled the street and José's newly planted flower beds became a battleground of angry, fighting people. The priest came to the door and pleaded in vain for attention. Finally, the sheriff and his policemen arrived and broke up the mob, arresting the worst of the agitators.

What had taken place in the church to convert a quiet country village into a hotbed of violent religious controversy? This is what happened. The local priest had celebrated the "new model" of the mass in Spanish, the language of the people. He faced the congregation instead of the altar. The many images of the saints which formerly had cluttered the altar had been placed on the wall to the side of the sanctuary.

The priest had committed an unpardonable deed in the eyes of the faithful in his flock: he had instituted change for a people who could imagine no change in the changeless Church of Rome. The town divided into two camps and the priest was accused of being a communist, a Protestant, and a heretic. It took a trip with three busloads of people to visit the bishop to convince the town of San José de Minas that the priest had authority to initiate the new forms. The faithful are not yet sure that the change is of God.

The first fruits of Vatican Council II are filtering down to the Latin American parish level and the effects are worthy of note. It appears that Juan XXIII and the action of Roman Catholic leaders in the various sessions of the Council have opened the door to a new era of religious life and practice for Latin America. The Catholic Church will never be the same again in San José de Minas and in its many sister villages.

Here are a few more examples of change to be observed in Ecuador. Near the city of Cuenca, a priest for two months consecutively had threatened the life of a visiting Lutheran missionary holding Bible studies in a village home. In the following month he preached a sermon of reconciliation in the pulpit, naming the Lutherans "separated brethren" and he began to cultivate the friendship of the missionary.

In Esmeraldas a priest who was about to leave the parish for another assignment took the statues of the saints out of the church, set fire to them in the courtyard, and left town. In Pacto the Evangelicals meet weekly for Bible studies with the local priest. On Good Friday the Evangelical pastor preached the Seven Last Words in the Catholic church when the priest did not get there because of bad roads.

Last summer, the Brethren work camp in Pelileo was ostracized by the town in the first weeks by order of the bishop. Within a short time a visit was made to the local priest who later returned the visit, then came around so often for fellowship that he was almost a bother to the campers.

In Calderon the priest recently gave permission for the Evangelicals to conduct a Protestant burial service in the town cemetery, something that has never happened before.

In Brazil Catholics are working to develop a liturgical music based on popular musical motifs with a Brazilian flavor. The church is recognizing that the classic sacred music and the Gregorian chant have little appeal for the masses. There are also religious songs with a jazzy, popular beat on most jukebox lists. They are produced by various groups of singing nuns.

José Miguez Bonino, a Methodist leader from Argentina who is observing the sessions of the Vatican Council, says that renewal, triggered by the Council, is taking place rapidly. A vigorous catechetical and biblical movement is under way. Superstition and idolatry are being seriously challenged by the clergy for the first time. Laymen are beginning to find a respectable place in the life of the church. In some dioceses, the political and economic stranglehold on the people's life and destiny which has been maintained by the "unholy league" between the church, the wealthy, and the law enforcement-military forces is being weakened. Some bishops have launched enthusiastic social reform programs to help alleviate the desperate conditions of the masses and to restructure the image of the Catholic Church. It has traditionally been the champion of the status quo and of the politically expedient. Now it seeks to be champion of the people.

The faithful ponder: Can reforms be of God?

What can Protestants expect from the new spirit of Rome? At present, the Catholics seem to be confused

and divided. In some parishes the Protestants are gaining new respect from priests who take seriously their recent designation as "separated brethren" and dialogue is the result. In other parishes the priests still man the fort against the Protestant "heretics" and would be willing to use inquisition methods if they could keep their influence out. In Calderón the priest has chosen a middle road, saying that Protestants are welcome for their social witness and work but strongly opposing the idea of a separate church with its rebaptism and its lack of respect for papal authority.

Certainly, the Roman Catholic Church in Latin America is in a time of turmoil, change, and even doubt. This is seen in the variety of reactions to Council action taken by the various priests and bishops. It is seen in the confusion of the ordinary faithful laymen, as in San José de Minas. It is seen at the level of the Pope himself, who in certain pronouncements seems to be applying the brakes to the liberalizing tendencies of the Council. He has sought to establish, for instance, Mary as the mother of the church, an action designed, apparently, to curb possible Protestant notions of seeking some kind of union with Catholics outside the framework of traditional Roman dogma. It may be that reform and freedom in the church have been gaining too much momentum to please the hierarchy, which must keep change under control so that it be a change of form and not a basic substance.

One highly respected Latin Protestant, who is very willing to be optimistic if possible, recently commented pessimistically that the Church of Rome is as soft as a kiss but as hard as marble. The changes for deliberate basic reform from the papal level are small indeed, but change once initiated may be hard to contain within the confines of the Vatican dream. — *Merle Crouse*

Growing edges

Lafayette, Ind. — Some thirty children of the Cary Children's Home have chosen to attend the Lafayette Church of the Brethren.

In turn, members of the church have been urged to become sponsors of individual children, inviting them in for meals, to picnics, etc. "Their greatest need is for love and a little personal attention," members were told by Jack Weise, superintendent of the home.

Denver, Colo. — "Christian Education News," a monthly enclosure with the church newsletter, is being published by the Christian education commission of the Prince of Peace Church of the Brethren.

The pilot issue related what Brethren curriculum teaches children of various ages regarding the meaning of Easter and the crucifixion, the resurrection, and eternal life.

Future issues will interpret other curricular materials and highlight Christian education events.

Washington, D.C. — The Church of the Brethren ranked high in a recent listing of churches appearing before Congressional committees in 1963.

As reported recently by the *Christian Century,* the list indicated the following number of oral presentations or written statements included in the printed record:

American Baptist Convention 1, Baptist Joint Committee 2, Church of the Brethren 14, Friends Committee on National Legislation 21, Lutheran 3, Methodists 11, Protestant Episcopal 6, Unitarian Universalist 9, United Church of Christ 5, United Presbyterian 4.

North Manchester, Ind. — Koinonia, a center for the encouragement of small group camping and retreating, has been established by individual members of the Manchester Church of the Brethren.

An eighty-acre farm with lake and rolling hills, the center is located a few minutes' drive from town. More than 10,000 trees have been added to the site.

The sponsors have incorporated the development as a nonprofit corporation.

Roanoke, Va. — The Peters Creek Church of the Brethren is among hundreds of congregations currently setting increased goals for outreach giving. Though Peters Creek has a building debt of $39,000 and is adding a $25,000 Christian education wing, the congregation seeks to give $13 per member for the Brotherhood Fund by 1970. A yearly increase of twenty percent and more will be needed to move from last year's level of $4.27 per member.

"We are thrilled with the congregation in its attempt to be a greater part of our worldwide mission," commented Pastor Albert L. Sauls.

Dixon, Ill. — Thirty churchmen from five Dixon congregations, two of them Catholic and three Protestant, including the Church of the Brethren and one Negro congregation, met to discuss concerns and involvements in race relations. The meeting was called by the Catholic head of the Christian Family Movement.

"It was obvious in the meeting that the barriers were by no means completely down; we were guarded in our talk, not quite sure how to cross Negro-white, Protestant-Catholic lines," said Pastor Howard A. Miller of the six-member Brethren representation.

"It is obvious also that as this group continues to meet there will be more on the agenda than race relations," Pastor Miller added.

Hyattsville, Md. — The University Park Church of the Brethren and the North Brentwood Baptist church will join in an interracial, ecumenical vacation church school June 21 — July 1. The sessions, for four-year-olds through junior highs, will be held at the University Park church.

Kalamazoo, Mich. — About forty Methodist students of the Wesley Foundation at Western Michigan University participated in a Brethren love feast and communion, under the direction of John D. Tomlonson, pastor of the local Church of the Brethren.

In addition to the feet washing, agape meal, and eucharist, the service included a meal featuring foods native to the Near East at the time of Christ.

Day by Day

a devotional guide for the family

"NEVER UNDERESTIMATE the power of a schnook!" warns Boris Badenough of television cartoon fame. Importance, usefulness, and power cannot be measured by size or appearances. God controls the great and the microscopic and is often present in our lives in small things and events which we deem insignificant.

A spark is just a little thing
But, oh, what it can do!
A sperm and egg aren't big at all
But they're what started you!
A tick that crawls inside your skin
The wasp that stings your nose —
The germ that gave you whooping cough,
The aphids on your rose,
Thx typing kxy that doxsn't work
The piano note that's sour,
The stone you have inside your shoe
The minutes in an hour,
A "please" and "thank you" — with a smile,
The lost key — when you're late,
An atom, and a baby prove
Some "little" things are great!
(VSZ)

JUNE 13-19

Matt. 17:14-21. If faith the size of a mustard seed can remove mountains, how much is needed to change the spiritual landscape of a town?

James 3:1-4. One tiny (wrong) pill or one small hole in a parachute can produce disaster. One pull of a switch could produce a holocaust.

James 3:5-13. Ruined reputations, deflated egos, broken friendships float in the wake of one small tongue. Speak what is truthful and kind.

Luke 15:8-10. How upsetting it is to be unable to find a lost object . . . or to be lost! Many men join to search for one lost in the woods.

Luke 21:1-4. "If we cannot give by thousands, we can give the widow's mite, for the least we do for Jesus still is precious in his sight."

Matt. 7:1-5. To look around is so much easier than to look within. To think one has no faults is the greatest one of all.

Prov. 6:4-9. If an ant can accomplish so much with an ant-size brain, what should you be doing with yours?

JUNE 20-26

s *Luke 17:11-19.* If someone was thoughtful enough to help you, serve you a meal, or give you a gift, he deserves no less than a "thank-you."

m *John 4:5-14.* Without water, man's body will die. Without the water of life, his soul will shrivel to nothingness.

t *Matt. 5:13-16.* Quality is more important than quantity. The flavor of a community can be changed by a few salty Christians.

w *Matt. 18:1-6.* View the world through children's eyes and discover marvelous joys that adults are too busy to see. Oh, to see as children!

t *Isa. 40:12-15, 21-23.* Parts of our earth are still unexplored, and earth is one of the smaller planets! Of what value are you in this vastness?

f *Matt. 10:28-31.* God loves us even though he knows us better than our parents or best friends do. Every human life is priceless.

s *1 Kings 19:8-12.* "Speak, Lord, for thy servant hears." But with blaring radios and TV can the still small voice get through to me?

by EARL and VIVIAN ZIEGLER

Little things make big differences

A news photo last winter showed a collegiate basketball team caught in various strange positions sprawled across a gym floor. Were they practicing yoga, a dry-run swimmer's crawl, or testing the durability of their kneepads? No — time had been called so the players could search for a team member's contact lenses!

If a speck of dust enters the sterile interior of a spacecraft, the whole mechanism is thrown out of whack. An inflamed appendix can cause great pain. A fifty-mile hike begins with a single step, and one vote may mean the difference between victory and defeat for a politician. A misplaced comma can change the whole meaning of a sentence, and a misplaced decimal point will produce havoc in a bank! A slip that shows can cost a girl her job, and a friendly wink or smile eases the pounding of our hearts when we are among strangers. When a man was asked what caused the breakup of his marriage, he replied, "I don't really know. It was a lot of little things."

Little things can mean a lot. Do you believe this? What illustrations can you give? What are some little details that are often overlooked? How should we judge the importance of things — and people? Who do you suppose are the "big wheels" in God's sight?

Use objects as worship aids

Find examples in your everyday life to illustrate this two-week theme. Observe some ants outdoors (preferably!) and place a few cake crumbs near them. Watch their ingenious methods for carrying these gigantic loads. Check ant antics in an encyclopedia and discuss how wise, systematic, and industrious they are.

As you can and freeze cherries this month, draft your children into helping to seed them and point out what can happen when one seed is missed and is baked in a cherry pie. If you have a microscope, look at the shape of salt crystals and the cellular structure of a cross section of celery or a leaf. When you are asked to remove a splinter, use this tiny wood fragment as a teaching illustration. Discuss the importance of an acorn, big brother's recently acquired high school diploma, or an electric fuse. An interesting assignment may be to ask each family member each day to think of or bring to the worship center a small object of great potential.

Resources

"A Litany of Praise for Little Things"

Leader: Our God, for beauty we can see, the colors of pansy faces and butterfly wings, the glisten of dewdrops, and twinkling merriment in our loved ones' eyes

Response: Father in heaven, we thank thee.

Leader: For sounds we can hear, the incessant pounding of ocean waves and the intermittent pitter-patter of raindrops, the morning song of the robin, and the resonance of the organ in church

Response: Father in heaven, we thank thee.

Leader: For the joys we inhale in a fragrant rose garden or among pine trees, the smell of bread baking and bacon frying, of newmown lawn, and a sweetheart's perfume

Response: Father in heaven, we thank thee.

Leader: For the loveliness we can feel as we touch velvet, moss, or a cat's fur, caress a baby's hand or smoothly polished wood

Response: Father in heaven, we thank thee.

Leader: For the sensation of inner peace that comes from telling the truth, sharing with others, resisting temptation, being prepared, practicing honesty, and in knowing that Christ is without and within us wherever we go

All: Father in heaven, we thank thee.

Sing together from the *Brethren Hymnal*, "All Things Bright and Beautiful" (No. 93), "I May Not Climb the Heights" (No. 431), "This Is My Father's World" (No. 99), or the songs, "This Little Light of Mine" and "Two Little Hands." If you have a recording of "I Believe," use it sometime during worship.

Suggested poetry from *Christ and the Fine Arts* would include, "God Is Not Far," by Thomas Clark, "If You Will," by A. D. Burkett, and "My Prayer," by Toyohiko Kagawa. In *His Pen in Her Hand* find "Summer Loveliness," by Mary Grace Martin, and "I Saw So Many Things," by Vera E. Johansen.

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

— From "The Rime of the Ancient Mariner," Samuel Taylor Coleridge

A new opportunity for Indians of the Andean Highlands

Ventures of a Practical School

by JEAN CROUSE

A DELICIOUS aroma comes from the classroom of the one-year-old practical school. If you glance inside you see six happy and industrious Ecuadorian teenagers, four girls and two boys, stirring a batch of papaya and pineapple jam to accompany the freshly baked biscuits Pepe has just taken out of the oven.

The "cooks" are wearing attractive aprons that each one, boys included, has cut out, sewed on the machine, and embroidered by hand. The boys are no less enthusiastic than the girls in cooking and sewing projects, both because it is fun and because in their future lies the possibility of a good position as cook in a Quito hotel or an embassy home or as a tailor in the village.

Of the students who complete the six-grade course in our mission primary school each year, only about ten percent enter secondary schools in Quito. The practical school was started to provide an alternative course of study for those who do not enter high school.

Five Indians and one white girl comprise the present student body of the new school. Its curriculum gives them a thorough training in the domestic arts so that they will qualify for jobs in Quito as servants in homes or

This girl will be trained in the domestic arts and will qualify for employment in a restaurant or a hotel

The Indian is beginning to feel an eagerness to explore

Training such as this will enable this boy to afford education in night school

as cooks and waiters in hotels and restaurants. Even more important than being prepared for positions outside the community is the fact that the students are learning to improve their own homes and the health of members of their families by introducing, for example, a balanced diet and the importance of boiling drinking water and by demonstrating some rudiments of first aid and home nursing. The young people are encouraged to teach their relatives and friends what they have learned.

Pepe's biscuits were baked in a simple oven made from a large rectangular tin can such as are used in Quito for storing cookies and which can be purchased for 16 sucres (85 cents). Pepe and Manuel cut a door in one side of the can, attached the lid upside down, and put several wires across the inside of the can to make a rack for a cake pan or pie plate. This oven works well set on top of the single gasoline pressure burner that many Indians have in their homes.

This is the first oven that the Indians have been able to afford, and it opens for them a new vista of baked and roasted goods. The practical school students have taken delight in using their improvised oven to bake cakes, rolls, and cookies to serve visitors to their school. Among those to sample their wares have been the minister of education of Ecuador and the inspector of Quito schools.

Whether the students are scrubbing ceilings, painting walls, making trousers, or cleaning latrines, there is about them a spirit of happy camaraderie and an enthusiasm and zest for working and learning together. This is not surprising, for the

These students reflect the cheerfulness and energy of their teacher, Phoebe Nelson

Phoebe Nelson has been lent by the Peace Corps to work in the mission's practical school for two years as a teacher of youth

young people reflect the warm, hearty cheerfulness and unbounded energy of their teacher, Phoebe Nelson.

Phoebe, a Peace Corps volunteer, has been lent to the mission for two years to work with the practical school. She has welcomed everyone in the community, old and young alike, with open arms and an open heart. A former schoolteacher in Wisconsin, Phoebe grew up on a dairy farm. The good times she and her brothers and sisters had exploring the countryside in an old buggy hitched to the work horse were paralleled only when the buggy was replaced by a sleigh in the crisp whiteness of winter. The Nelson family was a miniature orchestra as everyone gathered around the piano with their various instruments for frequent evenings of music. Daily Bible reading and prayer by Mr. Nelson with his family is only one aspect of the deeply religious upbringing which Phoebe has had. Her active Christian faith is radiant and reveals itself in many ways as she works with the students in the practical school.

On one wall of the classroom is a large poster listing the attributes of a good employee: honesty, sincerity, dependability, cleanliness (of clothes, of person, of room), courtesy, good humor, and a desire to learn.

Last year's graduates have tried to take these ideals with them to the present positions:

Manuel has helped to con-

The students learn how to make a clean and pleasant home as well as new skills

struct the first full-scale grocery store in Llano Grande and will serve as clerk when it opens.

During the summer months Cesar secured a job in a Quito home as a gardener and dishwasher. He is now, with new application, preparing to enter high school.

With the hope of becoming an accomplished seamstress, Carmen is attending a sewing school.

Rosa Maria and Beatriz have decided to remain with their parents, sewing for the family, demonstrating new recipes, and putting into practice new ways of doing things. These girls have been prepared to be outstanding homemakers. They have come to appreciate the fact that, when they marry, a husband and children are not to be merely tolerated but to be loved and made happy in a home that is clean and pleasant to return to.

What plans do some of today's biscuit makers have? As Pepe cuts up fruit for another batch of jam he shares his hopes that at the completion of the course he can secure a daytime job as a domestic. In this way he hopes to earn enough money to enable him to attend night school and learn to become an accountant.

The first-aid instruction is inspiring Cecilia to turn toward public health and nursing.

Every object in the classroom from sewing machine to dishpan is labeled in English. Throughout the day English phrases pop up frequently. In this age of the tourist and of international organizations such as the United Nations and the Alliance for Progress, any English which the practical schoolers learn is an asset.

PHOEBE NELSON is one of the thirty-three members of a Peace Corps group, sponsored by Heifer Project that works largely in agriculture, home economics, and forestry. She is assigned to the Calderon area, where part of her work is the practical school, sponsored by the Church of the Brethren mission with some World Neighbors support. Along with other responsibilities Phoebe teaches English classes for the fifth and sixth graders of the Brethren primary school.

WE HOPE that in another year or two the students of the practical school will have opportunities not only to learn skills of the domestic arts but also to delve into the challenges of carpentry, weaving, and practical agriculture. A nurse's aide training program, as well, is envisioned for the near future.

Until recent years the Indian of the Andean highlands, burdened by an inferiority complex, poverty, illiteracy, drudgery, and drink could seldom hold his head high or fill his heart with hopes. But a transformation is taking place. The Indian is beginning to feel within himself a new spirit, a new ability, and an eagerness to explore the opportunities of life. The practical school has an important place in this transformation and the sparkling eyes of Pepe are lively witness to this fact. □

A Man and His God

I met a man one day, who agreed with me in many respects. He, too, believed in God and his church. He felt, as many do, that something should be done about the juvenile situation, the family problems of people, the race issue, Russia, and Communist China. He did not, however, attend church. He said, very convincingly — to convince himself as much as me — that he could worship on the lake better than in church. He could worship in his shop. Since God is everywhere he could worship him everywhere.

I stopped by the other Sunday morning to join this man in worship. The morning was warm and bright when I strolled into his sanctuary (his garage); after all, God is everywhere! I was surprised to hear that he did have Sunday school. As I entered I could hear a monologue about God and the neighbor's children. I gathered from what I heard that the man was using his influence to seek damnation for some unpardonable sin. I could tell it was an all-out effort, too, because I could smell the incense he was burning.

I kept moving toward the front of the sanctuary and spotted the word *Allah* in large beautiful letters. This was different from what I was used to, but at least this was God. The man moved as he heard my footsteps, and I realized the full significance of the name. The name *Allahwetta* was the name of his almost new boat. And what a boat!

The reason for the giving of oaths was a scratch on the boat a full inch long and a hair wide and of lesser depth. The neighbor's boy had accidentally touched it with his glove when he came to borrow back his own lawn mower.

It was obvious that my friend was devoted to his god. I saw him bowing more than once. He was efficient, too, because as he bowed each time he either checked the trailer tires or flicked a nasty bit of dust from the Allahwetta.

I carefully avoided touching the Allahwetta but went searching for the altar. Sure enough, it was there. I turned the pages of his open bible and found it to be strange but up to date. The dates were 1960, 1961, . . . and right up to 1965. It seemed to have to do with certain rituals of the cleansing of engines. Some of the chapters were entitled Zephyrs, power glides, 240 horse, 360 horse, etc. I read a few passages and soon decided that his bible did not mean much more to me than mine did to him. I believe in cleansing rituals. But engines? This is ridiculous.

The rest of the altar was different. too. For candles, he had two beautiful flourescent lights (one on either side). On one side was the cherubim, I mean the socket wrenches, and on the other the screw drivers (both the standard version and the Phillips version). The cross was made with two driving irons standing up against the side of the garage and a beautiful, sparkling new fishing rod lying across at just the right intersection. It was obvious that this man was not only devoted to his god, but was talented too.

As I was about to leave, one of his priests or levites came. He did not wear a robe but wore levis with coveralls over them. He had come to help for the preparation of the day's worship on the sea. He deposited two cans of gasoline, one of oil, a change of plugs, and one nicely tuned-up motor. He handed the man a note and put a differently colored one in his top left pocket. The man who worshiped God reached into his pocket, pulled out a big roll of bills, and peeled off several of them. I was about to reach for them when I realized that they were not for my God but his.

Once more I turned to leave, but this time another helper came. This was the baker, to be followed by the butcher, the grocer, the pop and beer toter. I was just about to mention laying up treasures in heaven where neither moth nor rust corrupts when I realized that he had the answer for this too. These precious items would not go wasting. The last of the temple helpers came with a huge cake of steaming cold dry ice. This would pack the treasures in the chest for the all-day worship experience.

Such is his kingdom and his power and his glory. Forever? I just cannot bring myself to say Amen. — *Mervin A. Cripe*

HOME SWEET ZOO

Dan tries to hoot like his friend Bubo, the horned owl

HOW would you like to have a zoo in your own home? Maybe your mother thinks you have too many animal friends already, counting dogs, cats, hamsters, turtles and white mice. But *you* know there is always room for more and if you had your way, you would find a place for a couple of snakes, maybe a pony — and even a pet skunk.

In case your mother doesn't go for having pets around, show her these pictures. And tell her about the three lucky boys — Ken, Jon and Dan — who do have a small zoo at their home in La Verne, California.

Their father, Robert Neher, is professor of biology at La Verne College. Maybe that explains why he doesn't object to making a home for such pets as a boa constrictor, a tarantula, two great horned owls, as well as more common pets like dogs, cats, rabbits, turtles, birds and goldfish. The professor can always explain to frightened visitors that he keeps animals so that he can study them.

The Nehers keep their 5½ foot boa constrictor in a glass cage. The tarantula stays in a glass jar and owls live in the cellar. One of the owls is called Bubo. He is tame and gets along well with everyone except a white French poodle called Danielle.

Mission: the Christian's Calling

VOICES OF PROTEST AND HOPE, compiled by Elizabeth Dodds. Friendship Press. Paper, $1.95

MEN FOR OTHERS, by Stanley Rowland, Jr. Friendship Press. Paper $1.95, cloth, $3.50

THE WORD WITH POWER, by Suzanne de Dietrich; **MISSION AS DECISION,** by Bernard Ikeler and Stanley Rowland; **BABYLON BY CHOICE,** by Martin E. Marty; **REALMS OF OUR CALLING,** by Howard Grimes. Friendship Press. 75 cents each, or four for $2.75

IN SPITE of our intention to see life whole and our religious faith related to every part of it, we continually tend to segment life from religion. In fact, the church has drifted so far into the calm waters of isolation that it is difficult for her to get back into the mainstream of the world's work and need. This fact is recognized in every one of the study books provided this year for a unified study theme, relating both home and foreign mission to the central concern of "mission" as "the Christian's calling."

The church needs to study seriously, evaluate itself earnestly, and submit to a shock treatment that will jar it out of the soft, comfortable nest of "services as usual." In her anthology *Voices of Protest and Hope,* Elizabeth Dodds provides some of this shock treatment. Her collection contains a variety of pictures describing the dull, drab monotony of life as well as its beauty and charm. She composes a portrait of the church both as an impotent institution and as a dynamic, believing fellowship.

As we listen sensitively to the real world, we are at first appalled, then deeply troubled and confused, but finally inspired to become identified with the world as Christians, the result of God's creative power and the object of his love.

Listen to an example of Mrs. Dodds' protest as she quotes Walter Kerr: "All of us are compelled to read for profit, party for contacts, lunch for contracts, bowl for unity, drive for mileage, gamble for charity, go out for the evening for the greater glory of the municipality, and stay home for the weekend to rebuild the house. . . ."

She includes another protest, this from Thomas Griffith: "We set out to be good and settle for being well behaved. We often call tolerance what is really only the ability to hold contrary opinions so weakly that we do not perceive their contradiction. We declaim against faraway injustice and pay our charities by check so that our conscience need not travel down the back street of our own city, need not linger with derelicts or touch squalor. . . . Most of us, in all we do, learn to measure consequences and to ration responses and call it practical wisdom."

One echo of the voices of hope, that of the controversial popular writer, James Baldwin, is heard: ". . . to be with God is really to be involved with some enormous, overwhelming desire and joy and power which you cannot control, which controls you. I conceive of my life as a journey toward something I do not understand, which in going toward makes me better."

Voices of Protest and Hope come largely from nonchurchmen and may seem unfamiliar, but their unfamiliarity does not minimize the urgency to listen. The voices are those of Auden, Faulkner, Snow, Eliot, Einstein, Baldwin, Van Doren, Hansberry, Fry, and many others. Running throughout this book is the church's prayer of confession — hitting the chapters which treat such subjects as the pleasure principle, science, race, poverty, privatism, anxiety and loneliness, uninvolvement, and criticism of the church. Yet there is hope for breakthroughs in racial reconciliation, that science will be used for peace and health, that through the agonies of protest the self and its relation to God may be found again.

Through Stanley Rowland's book, *Men for Others,* the reader visits people who exemplify the Christian mission in their lives. He shares in the thoughts of Christians who have realized their function as missionaries in their daily life and work. He describes the environment of eleven men and women and captures characters so expertly that the reader quickly comes to know real and colorful personalities.

A retired career missionary and a young poet meet in a coffeehouse and from opposite personal views realize that the mind of Christ is their common denominator. Together they discover that mission means joining with people and working with affirmative love in the coffeeshop or in Iran.

In *Men for Others* we meet John D. Hayes, who with "some kind of talk" influenced the life and destiny of influential persons in Communist China. We meet Eugene Nida, the medicine man of words, who as secretary of the American Bible Society, contributed to understanding at many levels in many countries by carefully analyzing intricate linguistic meanings.

We make the acquaintance of Sir Francis Ibiam, a boy from the inland bush who became governor of Eastern Nigeria. We see the "Forest Boy — Knight of Faith" and others who are contemporary examples of persons

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who have found a way of life which demonstrates what it means to be in mission.

Four study booklets: *The Word With Power, Mission As Decision, Babylon by Choice,* and *Realms of Our Calling* offer a variety of topics for discussion and situations that assist in understanding the church, the world, mission, and the Christian's involvement. These are not for indoctrination; neither do they contain pat answers to questions. They are realistic approaches to life and invite those participating in the study to seek their own answers and make their own decisions. They invite a personal preparation for Christian participation in the life of the world. This is in harmony with the belief that faith, when it is vital, finds expression in action. Thirteen study sessions are suggested in the manual. It includes suggestions for mission study sessions where adults, youth, and children will be together, and provides excellent assistance not only to leaders of adult groups but also to leaders of youth and children.

— *Stanley Keller*

REVIEWS/RECORDS

SING JOYFULLY. Choir of St. Michael's College. Argo RG 423 mono and ZRG 5423 stereo, $5.98 each

St. Michael's is an English school which has trained boy choristers for over a century. In this collection of fifteen anthems they show those admirable qualities that are often lost nowadays when boys' voices yield to those of women. Selections in English and Latin range from Thomas Tallis' "If Ye Love Me" to Ralph Vaughan Williams' "O Taste and See" and Benjamin Britten's "Antiphon." Nothing very striking here, but a nice variety and high level of musical substance are consistently maintained. The best pieces are those mentioned and others by Morley, Byrd, and Gibbons.

JOHANNES BRAHMS: EIN DEUTSCHES REQUIEM. Gundula Janowitz, Eberhard Waechter, Vienna Singverein, Berlin Philharmonic, Herbert von Karajan, cond. Deutsche Grammophon 18928 mono and 138928 stereo, $11.96 each

This is the third recording of the *German Requiem* to be issued in little more than a year, and it is tempting to say, "Who needs it?" when other important works are yet to be recorded. But Karajan is not so easily put down, and he once again proves his ability to turn to gold nearly anything from Beethoven to Britten. To my taste, his only serious competitor in this work is the estimable Klemperer on Angel 3624, who takes Brahms at a reverentially slow pace and employs the best soloists now singing in German.

Karajan's soloists are not their equal, but they are not that bad, and the excitement Karajan finds in this gray bourgeois music is a tribute to his genius. He makes it just a little fresher than Klemperer does and thus creates a choice between this possibility and Klemperer's mellower one. Both are very fine acoustically as well. I happen to like this one better, and I am glad to have the *Variations on a Theme of Haydn,* which occupies the fourth side, a bonus which the Angel set does not offer.

JUDITH ANDERSON READS THE PSALMS AND THE TALE OF DAVID. Caedomn TC 1053, mono only, $5.95

Far from *The* Psalms, only eleven are given here, but they are well chosen, read with conviction and fluency in the King James Version, and interspersed with sections from the books of Samuel which tell of such key episodes in David's life as his anointing and his encounters with Goliath and with Bathsheba. The broad a's and slightly theatrical manner of the great actress seem appropriate to the seventeenth-century vocabulary, which she handles as if — almost — it were her natural idiom.

CHANTS OF THE CHURCH. Choir of Mount Abbey, Dom David Nicholson, cond. RCA Victor 2786 mono, $4.98, and stereo, $5.98.

Gregorian chant is the chief style in the repertory of these Benedictine monks at a monastery in Oregon. Most of the twenty-three selections date from the Middle Ages or earlier, though one admits to a seventeenth century origin and others, long used as antiphons, are quite recent as chants. All are in Latin and cover a wide range of liturgical usage — communion, offertory, several pieces to the Virgin Mary. The singing is competent, but one misses the lean acoustics which best serve this type of music.

CLAUDIO MONTEVERDI: MASS FOR FOUR VOICES; ORLANDO GIBBONS: SHORT SERVICE. Old North Singers, John Fesperman, cond. Cambridge 415 mono, $4.98, and 1415 stereo, $5.98.

Christ Episcopal church in Boston is better known as Old North. Since 1960 it has had a first-rate professional choir which also serves as a repertory group. The two early seventeenth-century works recorded here have both been subjected to scholarly editing, but there is no indication that they have lost anything thereby. Monteverdi was a great innovator in his day, yet this mass shows great deference to the tradition of Palestrina; its "modern" touches are very subdued, and the total effect is one of austere grandeur.

Gibbons, a contemporary of William Byrd, composed only to English texts and in the old antiphonal style. The four parts of the Anglican service recorded are a distillation of the Eliza-

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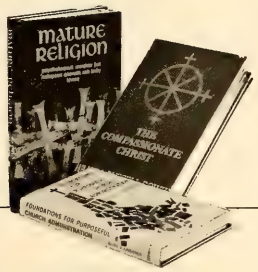

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In Brief

PERSONAL MENTION

Markle church, Middle Indiana, has elected **Wayne Lawson** of Union City, Ind., as pastor beginning Sept. 1. . . . The Chinese fellowship of Chicago, Ill., has called **Mow Choung Lin** to be its pastor. An ordained minister, Mr. Lin served as pastor in Indonesia for more than five years. The Chinese fellowship uses the facilities of First church, Chicago.

Vera Hackman, dean of women at Elizabethtown College for the past twenty years was honored by the Alumni Association on May 22. . . . During the Sunday morning worship hour the McPherson congregation surprised the pastor, **Harold Z. Bomberger,** on the observance of his twenty-fifth anniversary in the ministry.

David R. McConnell, a graduate student at Boston University, has accepted the call of the General Brotherhood Board to the position of youth editor, succeeding Richard H. Coffman. A graduate of Manchester College and Andover-Newton Seminary, Mr. McConnell is a member of the Danville church, Ohio, and a licensed minister.

The speaker for the eighty-fifth commencement of Bridgewater College was **Paul M. Robinson,** president of Bethany Theological Seminary. One hundred fifty-seven were given degrees. . . . Among the contributors to a new Prentice-Hall volume, *Stewardship Illustration,* is **Harl L. Russell** of the Brotherhood staff.

Nigeria field secretary **Roger Ingold** was ordained to the ministry on Easter morning in the Garkida church. The Ingolds have returned to the States for a brief furlough.

Two Brethren pastors are heading up councils of churches in their areas: **Charles E. DuMond** of the Elkhart City church, Ind., is president of the Elkhart County council, and **Samuel McCaman,** of the Colorado Springs church, is president of the Pikes Peak council.

Three couples in the Indian Creek congregation, Pa., celebrated recently marriages of many years: the **Isaac Buchers,** sixty-four years, the **Jacob Prices,** sixty-three years, and the **William Prices,** fifty-three years.

OPPORTUNITIES

Brethren en route to Annual Conference will be welcome to stop at many Brethren churches. Specific invitations have come from the Mechanicsburg church (morning worship at 10:15), Pa., midway between Carlisle and Harrisburg, also from the Lakewood church (morning worship at 10:00 EST), Ohio, one mile north and one-half mile west of Interchange No. 5 on the Ohio Turnpike. The latter has facilities for parking trailers. The *1965 Yearbook* is a handy reference guide for locations of churches and addresses of pastors.

If you would like a free copy of Sydney Prerau's "1965 Contributor's Guide to Charitable Tax Deductions," write to Harl Russell, 1451 Dundee, Ave., Elgin, Ill. 60120. . . . Mrs. Pearl Hoover, 4810 Fifty-first Ave., S., Seattle, Wash. 98118, would like to obtain a copy of *"Psalms, Hymns and Spiritual Songs,* published many years ago by the A. J. Showalter Company.

TORNADO DAMAGE

The church and parsonage of the **Slifer** congregation in **Iowa** were demolished by a tornado on May 5. Pastor Charles Nettleton and his family escaped harm, but their household goods were a total loss. (See news story on tornado damage, page 15.)

Contributions to the emergency disaster fund may be sent to General Brotherhood Board, 1451 Dundee Ave., Elgin, Ill. 60120.

CONFERENCE INSURANCE

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m., EST, June 12, 1965 until 12:01 a.m., EST, July 5, 1965. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Ocean Grove Conference when the injury occurred. Members of the Church of the Brethren and their small children not yet church members are covered.

Benefits payable are: $1,000 for accidental loss of life, or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse (licensed or graduate) which is not collectable from any other insurance.

Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. 60120, or at the Conference office. It is not necessary to contact him about this insurance, except to report a claim.

NOTEWORTHY

The first residents in the *Bridgewater Home for the Aging,* Va., moved into their new home early last month. The new facility, supported by five Church of the Brethren districts in northern Virginia and West Virginia, is located near Bridgewater College. Its present capacity provides for twenty-two residents and thirty-two infirmary patients. . . . Another Brethren home for the aging, *The Cedars* in McPherson, Kansas, held a dedication and open house on May 30.

The *Codorus* congregation in Pennsylvania on May 23 broke ground for a new church. The entire new structure is estimated to cost $236,000. . . . A tract of land has been purchased by the *Markle, Ind.,* church, for building a new parsonage.

The *Wenatchee, Wash.,* church on Christian College Sunday was host to more than eighty persons in the state who were educated in Brethren institutions.

When a local church family was naturalized as U.S. citizens the *Cloverdale, Va.,* church held a reception in their honor and presented them with a check. . . . Dean Warren Groff, of Bethany Theological Seminary, was the leader for a two-day Bible conference early in April at the Messiah church in *Kansas City, Mo.*

Manchester College is one of nine colleges forming the Central States Association, which will maintain an office in Chicago. The schools will cooperate in plans for study abroad,

CALENDAR

June 13	**Children's Day**
June 20	**Father's Day**
June 22-27	**Annual Conference**
July 4	**Christian Citizenship Sunday**
July 15-18	**District Meeting, Texas and Louisiana, Roanoke, La.**
July 16-17	**District Meeting, Western Pennsylvania, Camp Harmony**
July 18-24	**Brethren Youth Seminar, Washington, D. C., and New York City**
July 22-24	**District Meeting, Eastern Virginia, Woodbridge**

sharing of library resources, and experimental education programs. . . . *Bridgewater College* will send a team of four faculty and staff members to a conference on Chinese culture, scheduled to be held in Nova Scotia, Aug. 8-18.

The *Allison Prairie* church in Illinois will observe its centennial homecoming on July 25. Dolar Ritchey will be the speaker. . . . July 18 is the date for the *Mt. Morris College* reunion, at the Mt. Morris church.

Three blue ribbons — awards of merit — were received by the Church of the Brethren in a national creative communications contest, sponsored by the Religious Public Relations Council. The Brethren were the only repeat winners, receiving recognition in three out of four categories. The pieces cited were: "In Christ: A New Creation" (motivation), "Accent" (inspiration), and "Newsletters" (information). Professionals in art and advertising served as judges.

In the period between December and the end of February *426 persons* were *baptized* in 10 churches related to the Brethren missions in Nigeria.

The *Navarre church, Kansas,* dedicated its remodeled sanctuary on May 2. . . . For a future building site the *Eaton church, Ohio,* has purchased four and four-tenth acres of land on North Barron Street in Eaton. . . . *The Tire Hill congregation* in Pennsylvania recently decided to launch a building program on a "pay as we go" plan.

WEDDING ANNIVERSARIES

To these couples, congratulations: celebrating their fiftieth wedding anniversary, Noah and Lillie Sellers of Lineboro, Md., Mr. and Mrs. Orville Quinlan of La Place, Ill., Mr. and Mrs. Leroy Mohler of Reading, Pa., Mr. and Mrs. Don Davies of Panora, Iowa, Mr. and Mrs. Otto Daugherty of Springfield, Ohio, Mr. and Mrs. Henry Marker of Greenville, Ohio, Mr. and Mrs. Forrest Payne of Sabetha, Kansas, Mr. and Mrs. Merle Quimby of Glendale, Calif., and Mr. and Mrs. Charles Noble of Mt. Morris, Ill. At the same place Mr. and Mrs. J. W. Pope observed their fifty-ninth anniversary.

Others noting long years of marriage were the Arnie Wrights of Chico, Calif. (fifty-seven), the Charles Hoffmans of Ohio (sixty), and the John Gumps of New Carlisle, Ohio (sixty-five).

CWS WORKER DIES

A plane crash in Madagascar on May 11 took the life of **Ted Kimmel,** Church of the Brethren minister who for fifteen months had been director of Church World Service in Madagascar. A memorial service was held at Tananorive on Sunday, May 17. He was formerly pastor of the Cherry Grove church in Illinois. He is survived by his wife, Joan, three daughters, and his mother, Mrs. Harry O. Kimmel of Shelocta, Pa.

Amos H. Blocher, a minister for more than sixty years, died in Olympia, Wash., on March 15, at the age of ninety-three. He was a schoolteacher for many years and a Bible teacher in the church school. . . . **Dennis W. Kesler,** a minister for over forty years, serving pastorates in Newton, Maple Grove, Sabetha, and Rock Creek, Kansas, died on May 7, at Abilene, Kansas. Since 1962 he had been assistant superintendent of the Brown Memorial Home in Abilene.

THINGS TO COME

The Brethren Service Center, New Windsor, Md., will be the scene of the 1965 **missionary retreat** sponsored by the Foreign Mission Commission. It is scheduled for June 17-19.

This summer's **Ecuador tour,** the Brethren's fourth, will take on an interdenominational note as the Evangelical Covenant Church joins the Church of the Brethren as sponsor. The date for the tour is July 7-20.

The La Verne church, Calif., is preparing to celebrate its **seventy-fifth anniversary** with appropriate ceremonies, Nov. 5-7. A Friday evening dinner for the church family, a historical pageant on Saturday evening, the anniversary sermon on Sunday morning, and a historical exhibit throughout the celebration are being planned.

Besides these events, the anniversary year will feature a capital funds campaign, church school study of the role of the congregation in a rapidly changing community, and a week of meetings with an emphasis on spiritual commitment.

DEATHS

Aby, Edward C., Shippensburg, Pa., on March 13, 1965, aged 80
Broadwater, Floyd, on Feb. 24, 1965, aged 79
Buhr, Harry W., Greenville, Ohio, on March 18, 1965, aged 78
Cox, George, Winter Park, Fla., on March 1, 1965, aged 52
Dacheux, Sadie, York, Pa., on Oct. 26, 1964, aged 86
Deardorff, Emma, La Verne, Calif., on Jan. 22, 1965, aged 64
Dickinson, Jessie C., La Verne, Calif., on Jan. 4, 1965, aged 53
Fink, Eli J., York, Pa., on Nov. 17, 1964, aged 80
Grim, Clarence E., Kansas City, Kansas, on March 15, 1965, aged 67
Keith, Mrs. George, Villamont, Va., on Jan. 28, 1965
Keith, George, Villamont, Va., on March 8, 1965
Lehman, Anna M., York, Pa., on March 20, 1965, aged 71
McLaughlin, Helen P., York, Pa., on March 28, 1965, aged 68
Masterson, Vida B., La Verne, Calif., on Nov. 16, 1964
Medlar, Vernon E., Dayton, Ohio, on March 16, 1965, aged 78
Miller, Rosa, Cedar Rapids, Iowa, on Jan. 7, 1965, aged 94
Moyer, Minerva, Wakarusa, Ind., on March 21, 1965, aged 81
Taylor, Calvin George, Arendtsville, Pa., on March 27, 1965, aged 93
Tibbet, Jennie B., La Verne, Calif., on Jan. 25, 1965, aged 66
Tyson, Eva, La Verne, Calif., on Oct. 9, 1964, aged 86
Walker, Samuel D., Frankfort, Ind., on March 12, 1965, aged 84
Walther, David, Sidney, Ind., on Feb. 20, 1965, aged 12
Wagoner, Raymond O., Rossville, Ind., on March 19, 1965, aged 67
Wallace, Florence M., Foraker, Ind., on Feb. 19, 1965, aged 80
Wisler, Dwight E., Cando, N. Dak., on Jan. 28, 1965, aged 66
Wisman, Maynard G., Wilmington, Del., on March 8, 1965, aged 67

CONTRIBUTORS

Glenn H. Asquith is the editor of the BAPTIST LEADER, the director of the Green Lake Christian Writers Workshop, and the author of several books. **Jean Crouse,** with her husband, Merle, is a missionary in Ecuador, South America. A member of the General Brotherhood Board and a school teacher, **Inez Long** is the wife of the pastor of the Lancaster church, Pa. **Stanley G. Keller** is the director of church extension for the Brotherhood. Four pastors write about the racial crisis; they are **Ralph E. Click,** Bakersfield, Calif.; **Charles E. DuMond,** Elkhart City, Ind.; **Jay E. Gibble,** Twenty-eighth Street, Altoona, Pa.; and **Galen L. Miller,** Champaign, Ill.

EDITORIAL

Some current versions of a familiar text

A MAN in search of the essence of the gospel of Christ once visited a number of churches. Although he came to each one as a stranger, he remained long enough to study and observe and to sense the pervading spirit of each congregation. At the conclusion of his stay in each place he tried to express in a single paragraph what he considered to be the belief of that church.

. . .

He went first to a lovely sanctuary not far from a university campus. Here he listened carefully, often to words he could not understand, but after diligent study he concluded that their meaning was something like this:

"For God so loved the intelligentsia that he revealed himself in abstruse books of divine wisdom so profound that only those already initiated into the highest forms of thought could unravel their mysteries, thus assuring that, while the ignorant and the uninformed may perish, the properly educated will discover for themselves the way that leads to abundant life."

. . .

He then visited another imposing building where his eyes were drawn to the flags in the chancel and to the affluent appearance of the worshipers. On the basis of the services he attended, the activities in which he participated and the conversations he heard among the faithful he decided that their gospel would read as follows:

"For God so loved the United States of America that he blessed it with freedom and prosperity, sending able leaders to govern it, energetic businessmen to invest in its future, and young men of military age to defend it from its enemies so that whosoever is fortunate enough to be born a citizen (with some exceptions due to color or doubtful ancestry) will enjoy its material blessings even though the rest of the world should perish."

. . .

Turning next to a church with an obvious denominational name, he found its members friendly but firm in explaining to him the nature of the gospel they proclaimed. He noted how they gloried in the security they had found. To him their religion seemed to say:

"For God so loved our church that he drew up careful plans showing how to surround it with high and durable walls so that those who are properly baptized, who attend regularly, and who dutifully give their tithes may be protected from the evil world outside while enjoying the good fellowship within."

. . .

Finally, his search took him to a gathering of people known for their superior character and their many good works. Their building was modest and their ways were simple. But as he listened to them talk and observed their behavior, he concluded that their golden text must read as follows:

"For God so loved the saints who attend to their own goodness that he gave his stamp of approval to their codes of conduct so that only those of the best reputation, those who are careful not to be contaminated by extensive contact with the world, avoiding even the appearance of evil, shall live forever to enjoy the rewards they have earned."

. . .

Then he stood at a busy crossroads where people passed by. He thought of the thousands who were lonely and hungry, confused and despairing, not knowing who they were or for what they lived. He noted their varied shapes and sizes, the colors of skin, the accents of speech, and the vast spaces that seemed to separate them from one another and from their God. "Where in the world," he asked himself, "is there a gospel for all of these who are also God's children?" Then he recalled an ancient record which went something like this:

"For God so loved the *world* that he gave his only Son, that *whoever* believes in him should not perish but have eternal life."

We are confident that if the searcher keeps on looking he will find a church upholding this gospel. Will he find it in yours? — K.M.

No Rusty Swords

by Dietrich Bonhoeffer

Here, in the first volume of his collected works, is the absorbing spiritual journey of a dynamic religious leader. In these pages Bonhoeffer describes his years of academic training, travels in Spain, his visit to the United States, his work as pastor and teacher, and his prompt, powerful opposition to the Nazi regime. Bonhoeffer's private wrestling with the basic religious concerns of our times is revealed, as is the direct, radical way in which he resolved them. $4.50

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by Bernice Hogan

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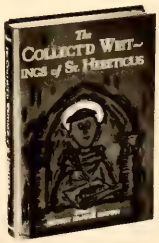

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LOOK FOR THESE FEATURES IN THIS *messenger*

HE SPEAKS OUT LOUD AND CLEAR. *A layman in a Pennsylvania church, formerly a radio announcer, still discusses and does something about current issues.* by Inez Long. page 1

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VOL. 114 NO.

messenger

CHURCH OF THE BRETHREN

6/24/65

Will mission reshape church design?

Readers Write

REALISTIC RECORD

A vote of appreciation to Dr. Snyder for writing the excellent curriculum, *In His Hand*. The down-to-earth approach of this curriculum removes the Old Testament from the realm of the vague and unapproachable to the realm of a realistic record of God's redemptive plan. I can now accept the patriarchs, kings, and prophets as sinful, self-willed men who, nevertheless, were used by God to make his will known to men.

Although sometimes discouraged by the apathy of many youth, I have found the teaching of this curriculum to be rewarding for what I have learned and the glimpses of enthusiasm shown by the youth. I realize that some persons will not agree about the value of these lessons; however, as Christians, I trust that we can be accepting of one another's point of view while holding to our personal beliefs.

RICHARD G. BLOUGH
Palmyra, Pa.

KEY TO A GIANT PUZZLE

Never in all my years of teaching Sunday school have I encountered material which has so excited and challenged me as this course, "In His Hand."

For the first time in my life, I am learning answers to unsolved questions in my mind. I can see the whole scope of the Christian religion more clearly than before. It is as though I have found the key to a giant puzzle. I hope that I am able to pass on a little of my enthusiasm to my class. . . .

In the study on broken relationships versus whole relationships, I found the answer to young people who feel they must experience everything in order to know about it. Must they? Also, the real reason why a husband and wife can remain faithful to one another rather than run for a divorce when everything seems to be wrong. It is not enough to say that there is more to life than sex; some moderns will ask, "What?" When a boy and a girl are concerned about their relationship with God and with others, meaning one another, they will have a real reason for saying "No" to whatever tempts them. . . .

I would like to challenge any adult who feels the need to criticize this material to spend a year studying it for himself. The fact that it begins in the beginning and goes right through with the Hebrews in their developing relationship with God is very helpful.

MRS. HAROLD E. BEARD
Taneytown, Md.

ABBREVIATIONS

May I add my congratulations to the new MESSENGER. A decided improvement. We do miss some items which were of interest. The obituaries, which are now deaths *In Brief*, remind me of an observation by Bro. I. N. H. Beahm some years ago. In speaking of changes through the years, he remarked that there was a time when at Annual Conference he would meet a brother whom he had not seen since last Conference. Then he would be greeted with a hearty handclasp and a Christian salutation along with: "How do you do, Brother Beahm? It is so good to see you again." Some years later the greeting was abbreviated to: "Hello, Bro. I.N.H." (with a quick handshake). And then it was simply: "Hi, Beahm!" Yes, in life and in death we have come to the "Hi, Beahm" stage!

FLORENCE L. BRESHEARS
Omak, Wash.

RENEWAL, NOT REFUGE

The feet of a growing fourteen-year-old boy will not fit comfortably into the shoes he wore when he was six any more than his inquiring, adventurous, daring mind will fit the boy of six. The church of Christ today could no more be fit into the old structures of its past.

The thing that bothers me most is our fear lest fellowship with "other Christians" will water down our faith in God. If this happens it is only because we have it so well preserved in a shell it cannot absorb the greatness of others' experiences with "their" God too. The greatest joys of the Christian fellowship is in "sharing" not only of our intake of the goodness of God but also in the excitement of carrying out all of the vast responsibilities he puts on our shoulders.

The church must be a "renewal center" in, not a "refuge from," the world.

ETHEL BLOCK
Cleveland, Ohio

MINISTERING TO STUDENTS

As recently as fifteen years ago, it was possible for a young person to work his way through college. Now with costs at our church colleges around $2,000 a year, this is no longer true, particularly for girls. In fact, attending one of our colleges has become beyond the financial reach of a goodly percent of our church constituency. It is likely that the church will become increasingly short of leadership as more and more Brethren students, who would have chosen full-time church vocations had they attended a Brethren college, quietly enter other lines of work.

Therefore, it appears we need to explore more creatively and aggressively means of ministering to the spiritual needs of our denominational students at state colleges, where many will have to go, including some future church leaders.

MRS. EMERSON FIKE
Blue Ridge, Va.

MESSENGER, Vol. 114, No. 13. June 24, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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No stranger in its neighborhood

STORY STARTS NEXT PAGE

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MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: Both the chapel and the cross tower on the Bethany Theological Seminary campus signify the unifying purpose of the seminary community. The new campus was selected as the "college building of the month" for April by the magazine, College and University Business, which also carried this photo on its cover. For news of other recognition given to Bethany's architecture see the special report on page 16.

PHOTO CREDITS: 1, 3 (bottom), 4. Bill Campbell; 3 (top) Harrisburg News; 10 A. Devaney; 16, 17 (left) Religious News Service; 17 (right) Hedrich-Blessing; 21, 23 World Council of Churches; 26 Alan W. Farrant

No stranger in its neighborhood

by BILL CAMPBELL

THE FIRST Church of the Brethren in Harrisburg, Pennsylvania, unlike many churches in the inner city, is no brick stranger to its neighbors.

Residents of that city's Allison Hill section know the church as a living, working force in the community. Through an intensive program of community involvement, members of First church have made it an integral part of the neighborhood.

First church is not just a building to which outsiders come on Sunday, taking up needed parking spaces. It is a "doing church," actively engaged in providing service and filling the needs of its neighborhood.

Several years ago, church officials admit, there was real antagonism between the church and the community. Today, this has been eliminated as the church works hand in hand with the community on problems of mutual concern.

In a major step in community involvement, C. Wayne Zunkel, First church pastor, and several church members led in organization of a community civic association. This association, which meets monthly in the church, recently presented 1,500 signatures to the Pennsylvania Public Utility Commission in connection with the reconstruction of a vital overhead railroad bridge leading into the area. The action is expected to speed up work on the bridge by at least a year.

An officer of the association visited City Hall and brought about the closing of two "amusement centers" which operated near the grade school and offered gambling devices to young children. One of the centers served as the meeting place where several youngsters, aged eleven to sixteen, had planned a robbery.

In another direction, Larry Alwine, of Johnstown, Pennsylvania, one of two Brethren Volunteer Service workers at First church, has been developing a program of private renewal of the old homes in the neighborhood, in addition to directing clubs for neighborhood boys.

Earlier this year, church members and residents of the Hummel Street area of the church visited the Georgetown section of Washington, D.C., after they noticed the external similarity of many of the homes in Harrisburg to the one into which Mrs. Kennedy moved after her husband's death.

Georgetown had an act of Congress to aid its renewal, but First church officials — after meeting with area development experts — are convinced such a renewal is possible in Harrisburg's Hill section on a smaller scale through voluntary measures. Alwine is devoting half time to exploring renewal possibilities in an effort to establish a trend of restoring properties and to replace less stable dwellings with new architecture in keeping with the style of homes already there.

In keeping with its philosophy of self-initiated renewal, First church bought and restored a property two doors from the church. The three-story brick building had been vacant for two years and apparently was earmarked for deterioration.

Today — thanks to church members and more than 1,500 hours of volunteer work — the dwelling has been completely refurbished and redecorated to provide a cheery, homelike atmosphere for nine girls who work or study in Harrisburg. Houseparents also live in the dwelling.

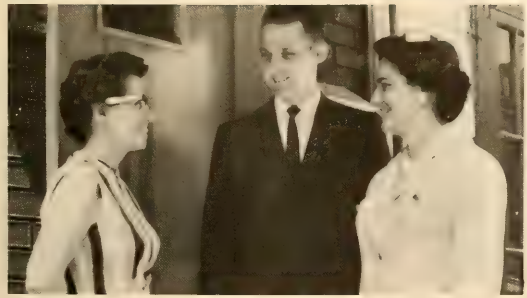
The Brethren Fellowship House, now considered a pilot project for private redevelopment of the community, also stands as an example of First church's meeting a need. There is a long waiting list of girls seeking to live in Fellowship House. Only one of those presently living in the home is Brethren by background, but they share in First church's program, and one girl has applied for Brethren Volunteer Service.

In addition to these physical aspects of the church's witness, church members have been developing personal ties with major political and social issues and are "becoming involved." Members take part in regular study experiences and recently provided volunteer help to distribute half a million leaflets across Pennsylvania, asking people to carefully consider a controversial parochial school bus issue before the state legislature.

The pastor himself sets the pace for involvement through his service as president of the United Churches of Greater Harrisburg, as a member of the executive committee of the Division of Social Relations of the Pennsylvania Council of Churches, and as a representative of his denomination on the General Board of the National Council of Churches. He also serves as cochairman of the housing committee of the Harrisburg Human Relations Council and is a member of the Mayor's Citizens' Advisory Committee and the local chapter of the NAACP.

Barry Cassel, center, Elizabethtown student, instructs Richard Elliott, left, and Ken Carberry in radio repair

Right: Frank Crawford Jr., Pamel Hoch, center, and Carol King find an outlet in the church's drama club as they present a play for reception of new members. Below: Dr. and Mrs. Galen Keeney make a friendship call



In the community of First church, the second BVS worker, Karen Cline, of Waynesboro, Virginia, works with seven after-school clubs, involving one hundred children, as part of the congregation's desire to provide a seven-day-a-week program.

Students from nearby Elizabethtown College also gave up two hours of their time on Saturdays for nine weeks to provide instruction and recreation for the teen-age high school youth in the neighborhood. None of the youth is related to the church, and many have no relationship to any church and are not served by any social service agency.

The club programs have no religious approach, but a number of the neighborhood youngsters have been seen in church on Sundays.

"Some get more love and acceptance at church than anywhere," said Mr. Zunkel. "Their activity has led to parents becoming active in the church. But we have never made this an issue. The number of neighborhood residents belonging to the church is relatively small but growing."

More than 121 community family units, with a total of 479 persons, are related in some way to one of the many programs of the church. Of these, about forty-eight community families have adults related to the church's Sunday morning program. Twenty-six of these families have one or more persons who are First church members, with thirty-nine members in all.

In an effort to develop adult friendships, church members have been making calls in the community. The calls are not intended to get people to join the church but are merely friendly, social visits.

At the same time, the church is exploring other areas of service, including a day nursery for working mothers and a study hall and educational program for high school dropouts.

Behind all of these programs is a firm belief that the needs of the community must be met by the church. But this feeling did not develop overnight. It came after more than fifteen years of discussions, study, and surveys — and a great deal of struggle.

For years church members debated whether to stay in the city neighborhood — with its cramped quarters and parking problems — or to follow the example of so many other city churches and move to suburbia. The basic question was whether the church should remain in an old area of deteriorating housing which could become a substandard of slum area.

A *Harper's Magazine* article by Truman Douglass calling churches "job shirkers" by deserting the city caused First church members to think about their church's future in terms of the needs of the immediate area.

The big decision then was made. The church voted to stay but, in the same meeting, also voted to purchase the suburban lot to which it had considered relocating — as the site for a suburban home mission church. More than sixty First church members and children left to become a part of the new Ridgeway congregation.

Left: Mrs. Robert Brode and Warren Strack check waiting list of girls for church's Fellowship House. Right: Pastor C. Wayne Zunkel, president of Greater Harrisburg Council of Churches, presents a citation to police chief

Those who remained moved ahead in developing facilities for an expanded ministry. They purchased two dwellings adjacent to the old parsonage, demolishing the three to make room for a much needed addition. Their problem was enlarged by the fact that many of those who had accumulated some wealth had moved to the suburban church. Many of those remaining were young couples whose giving was out of earnings. Despite this, the church received contributions of $104,000 over a three-year period – over and above regular giving. Wayne Carr, professional fund raiser, called it the largest amount he ever raised without a large capital gift.

The next step – involving the congregation in developing plans for the new addition – was easier. Some 117 persons served on 19 committees, studying available information and visiting numerous churches to gain firsthand ideas. After eighty-eight weeks of careful planning, the steering committee on August 18, 1961, publicly announced plans for the new structure.

"We provided two clubrooms and other facilities, thinking in terms of service and the people using the building," Mr. Zunkel said. "This was done because of our awareness of the many opportunities for involvement in community life. As we read in the New Testament, this is what Jesus was doing when he talked about faith.

"It is not something off in a room away from everything. We see him healing and feeding the hungry. He was involved in the total life. And we must be involved in the total well-being of a person – not just spiritual health."

First church's involvement in the "total life" of the community has not come without some casualties. The pastor admits that "we lost a few people" who did not agree with the community involvement philosophy.

"But we've tried to give our members a great deal of freedom," he added. "We're not trying to jam this down their throats, and we have provided many opportunities for the usual things in a full church program.

"We have an active women's fellowship and a full choir setup under the leadership of David Willoughby, Elizabethtown College's choral director. We try to maintain a usual program in addition to our neighborhood work. We're not trying to push the congregation into one mold."

The church's drama club, in addition to its own regular presentations, each year has brought in plays by Elizabethtown College and the Bishop's Company, a group of professional players.

Adult study has included "Great Decisions" discussion groups and a school of lay theology, which each year has given members a chance to enroll in a college religion course, taught in the church by nearby college religion professors. Members buy their own textbooks and pay a small tuition fee.

Warren Strack, chairman of the church board, finds reaction to the church program "highly favorable." "The majority of the congregation supports it," he said. "I know of no serious objections. Most people want to enter into more community activity. Our program, with the help of the Brethren Volunteer Service workers, provides that opportunity. It also gives us liaison between the church and the community."

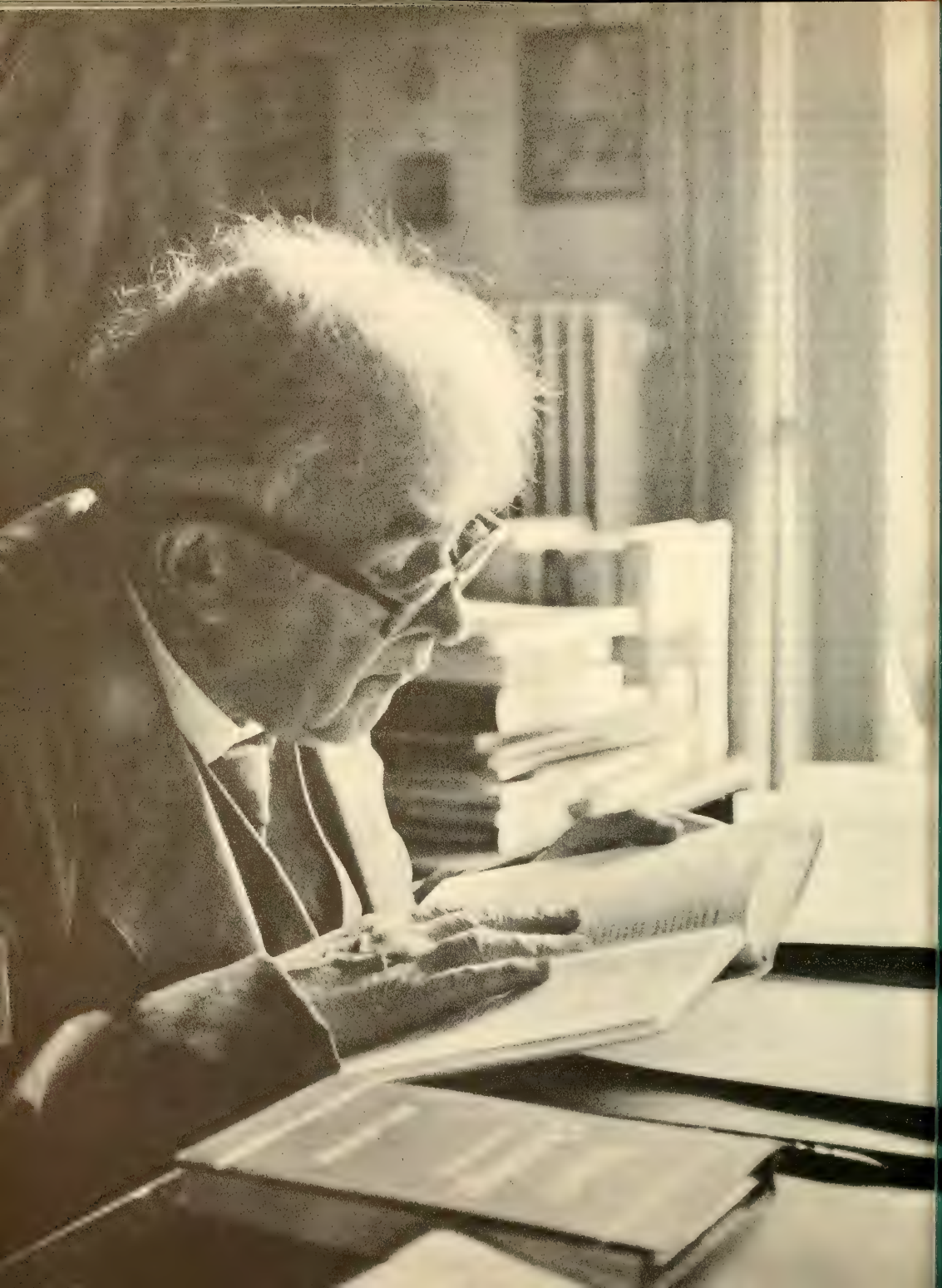
Mrs. Robert Brode, a church member who lives outside the neighborhood of First church, feels "we definitely should be interested" in the area around the church. "For quite a few years," she said, "we didn't do anything in the neighborhood. Now we've begun to make area residents aware that First church is here.

"Too many churches don't do enough in their immediate neighborhood, and I think they miss the boat. I feel it is vitally important that we concern ourselves with the community. I don't think that we can go to church and ignore those around it."

Other religious bodies have drawn ideas from the congregation. Requests for further information about aspects of the program have come from such varied and distance sources as a Methodist church in Albany, New York, and the world's largest Four Square Gospel congregation, in Portland, Oregon. The executive director of the American Jewish Committee in Philadelphia, after visiting First church, has been urging Jewish groups to develop an interest in inner-city work.

First church continues to expand its program. The congregation currently is giving consideration to adding an associate pastor to its staff, with special responsibilities in work with community youth and adults, seeking to relate them to the spiritual ministries of the church.

"The field is unlimited," says Pastor Zunkel. "The longer we stay, the more opportunities we find for ministry and service." □



THE MIGHTY BARTH

Even though we may differ with "Friend Barth" we cannot ignore him

THE THEOLOGIAN with the beret "at a jaunty angle" is the way his critics describe him. For Professor Karl Barth is not the gloomy sort of person many Americans imagine him to be. Instead, his sense of humor continues to amaze those who read and criticize his works.

But Karl Barth will not be remembered for his humor, characteristic as it is. He has become a twentieth-century theologian who will most likely — it is too early to say definitely — be widely read in the years to come.

Only a few men achieve permanent recognition in the history of Christian thought. In such a list I would include such outstanding thinkers as Origen, Jerome, Augustine, Anselm, Thomas Aquinas, Erasmus, Luther, Jonathan Edwards, Kierkegaard, Karl Barth, Emil Brunner, Dietrich Bonhoeffer, and C. S. Lewis — to name only a few, and men of unequal gifts at that. To narrow the list down, however, to those who have made an enormous contribution to the thought of the Christian church, I would say that Augustine, Aquinas, Luther, and Barth stand out as prominent.

Augustine, for example, stood on the watershed of two worlds: the dying Graeco-Roman culture and the beginning of the Dark Ages — Rome fell when he was fifty-six. He is the last great theologian of the ancient church to whom both Catholics and Protestants appeal.

Thomas Aquinas, who lived from about 1225 to 1274, was perhaps the most comprehensive thinker between the mighty Augustine and the great reformer, Martin Luther (1483-1546). Sometimes known as the Angelic Doctor, Aquinas was the first to attempt a comprehensive system of thought. He mastered the learning of his day and set forth what became the official theology-philosophy of Roman Catholicism. Even today Catholic thought is known as neo-Thomism.

Thomas Aquinas died perhaps a little under fifty. Karl Barth, by contrast, having been born in Switzerland in 1886, now approaches eighty. Writing furiously to complete a work on Christian doctrine which could easily run to fifteen or eighteen huge volumes, Barth is second only to Aquinas in such a comprehensive work.

The mid-twentieth century has witnessed a powerful renaissance of creative theological writing. The list of authors is impressive and the number of books phenomenal. While it is impossible to guess which books will become permanent classics, it appears that of the few contemporary writers who will be read in future years Professor Karl Barth will be one. The reason is not hard to find. Few indeed have been the men who have read and digested as much of the learning of the past as Barth or who have in such a large way organized this material into a coherent and impressive system.

I first came to know Barth when I sat in his classes along the Rhine in 1938. It was a joy to hear him again at the University of Chicago in 1962. My great opportunity,

by J. C. Wenger

however, was to call on him in his home in Basel, Switzerland, in November 1963, while in the area for Mennonite World Conference work. There I met him not only as a theologian but also as a man.

Educated in Bern and in the German universities of Berlin, Tubigen, and Marburg, Barth became a Swiss pastor at Safenwil in 1911. In Germany he had been exposed to liberal thought under such professors as Harnack, Gunkel, and Herrmann. But when he assumed his pastorate, it gradually dawned on him that he needed a message of spiritual authority if his preaching was to have any real significance. He began to study his Bible as never before.

In 1918 he completed a commentary of *Romans,* which, a Catholic writer says, "fell like a bomb on the playground of the theologians." Although his thinking has matured and developed a great deal since the commentary was written, we can identify major strands in his thinking from this work.

Karl Barth hopes to be a prophet who points to the Word of God as the source of his spiritual message. He says we dare not philosophize away the message of God's Word; rather, we must attune our ears to listen to it. Furthermore, the message of God's Word, not simple and easy, often involves paradox. The divine Word thunders to us of our sin and need of the reconciliation which God accomplished through Christ. Therefore, away with human wisdom and pride!

Barth has definite ideas about the condition of man. He must humbly recognize his creaturehood as well as his depravity and repent as God addresses him through his Word and his Spirit. Man is incurably proud, Barth says, and would like to appeal to the sovereignty of human thought.

Man relies on his reason so much that even the existence of God must be proved before he will acknowledge that he does exist! At such a philosophy Barth shouts an unconditional "no." There is for Barth no such thing as "natural theology," knowledge of God apart from divine revelation. Man does not establish God's existence; it is he who has created man and who addresses him through his Word and through the living Christ presented in it.

Barth believes that, in the final analysis, the only true revelation of God is in Christ. He says further that both the Old and New Testaments derive their permanent value from their witness to Christ. It is true that we hear the Word of God in sermons and read it in the Bible, but in the highest and most significant sense it is in Christ alone that we encounter God himself. Away then with all humanism and modernism! cries Barth. We want to meet God through Christ.

Barth cannot go along with the shallow optimism of his liberal theology professors. The message of the Bible is not one of human progress, Barth believes. It is rather the proclamation of the redemption of man through the death of God's Son.

Theologian of hope, courage, wholeness

Meeting Karl Barth, I encountered a man different from many theologians. Indeed, many of his characteristics make him stand out among men. One of these is his hope and joy. Barth has caught the message of the victory of Jesus Christ; therefore, let the forces of evil rage as they will. This glorious hope came to Barth through the influence of a great South German preacher, Christoph Blumhardt.

Another major characteristic of Barth's is his courage. Whatever his defects may be — and he would be the first to acknowledge the limitations and the depravity of his flesh — Barth has been determined to follow God's Word, let it lead him where it will.

There is no better example of this than his amazing conclusion in reference to baptism. After studying the scriptures, Barth was convinced that baptism is applicable only to those sufficiently mature in commitment and discipleship to Jesus Christ. The Protestant churches were in a commotion when he made this declaration, but even today Barth sticks to his guns, for he feels that he has rightly heard God's Word.

His gift to see truth as a whole is a third characteristic of Barth's. He will not discuss various disciplines, such as ethics, theology, or the church, as if each were a unit in itself. He insists on seeing everything as part of the one great truth of God in Christ. Perhaps this is one explanation of his seemingly endless

discussions of every topic in his writings.

Barth believes that all truth must be tied into the central truth of God in Christ. All truth is Christian truth, he says, and our knowledge of God, no matter how poorly grasped, must be seen as one great spread of truth.

Barth knows that adequate knowledge of God is strictly impossible; thus he is the first to joke about himself. He tells how the angels laugh at "Old Karl" as he "tries to grasp the truth of God in a book," according to Casalis in *Portrait of Karl Barth*. The angels laugh, says Barth, as they cry: "Look! Here he comes now with his little pushcart full of volumes of the *Dogmatics*."

System of thought has errors

The *Church Dogmatics*, as Barth calls it, is his great unfinished work on his system of doctrine. Although it is too soon to make an evaluation of his thought, both Catholic and Protestant theologians are beginning to listen to Barth. Many feel free to disagree with the sage of Basel, where he now lives in "retirement," and Barth would be the first to insist on their right to disagree.

Most theologians will agree, however, that Barth has done a great service for Christian truth. Along with his Swiss colleague, Emil Brunner, and such American scholars as Reinhold Niebuhr, he has almost crushed the older liberalism to death.

Yet, it is precisely in his doctrine of the scriptures that Professor Barth is most vulnerable. On one hand, no one speaks more reverently of the Word of God than does Barth; yet, he turns and absolutely refuses to identify the Word of God with the written scriptures of the canonical Old and New Testaments. Paradoxically, he can quote scripture, when it serves his purpose, with the dogmatism of a backwoods preacher. Then he proclaims just as vigorously that the scripture writers were men of their time, fallible in their writings and subject to error as we all are.

To me this introduces into Barth's system of thought a subjective element which makes me question many of his views. Another example is his concessions to the liberals on the early chapters of the Bible as being nonhistoric or merely symbolic, rather than literal truth. However, I do believe Barth manages to hold to much of traditional theological truth, in spite of what may appear to be an arbitrary element in his reading of God's Word.

We may differ with "Friend Barth," as one of his critics has called him, but we cannot ignore him. In my judgment Barth will go down in history as one of the greatest theological minds since the time of Luther. □

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ROUTE 66 REVERIE

There is something about
skimming a concrete ribbon,
mile
piling on
mile,
that takes the mind,
otherwise unoccupied,
to where one has been
and where one is going.

Seen in the rear-view mirror,
receding miles become years
reaching back across
hills already climbed,
valleys lately traversed,
vistas long since ventured.

A man in a car passing me
plunks a guitar
plunging into the future
faster than I am.
Let him go:
he is singing into it.

Ernestine Hoff Emrick

TO BE A PERSON

I suppose it all began in college days. Most college preministerial students have periodic doubts about their calling or, knowing full well their calling, have the ancient prophetic tradition's desire to chuck the whole thing for some other field. I thought about teaching, and, just in case I was to get serious about it, I thought I should have an "Ed Psych" course under my belt. Well, as it turned out, it was under my belt all right, but I could hardly stomach it. I was taking a senior reading course at the time on existentialism which included Kierkegaard, of course. Soren's subjectivity and Ed's objectivity did not mix. On an exam we were asked why objectivity was important in grading. I knew what the professor wanted, but I did not like that answer. So I wrote an essay on why subjectivity is important for a teacher — meaning a genuine desire to be personal with students. I got an F on the exam (my fellow stu-

dent graded it), but a concern was born.

The best brief statement of this concern I have seen is in Reuel Howe's first book, "Man's Need and God's Action." He says God created us to love people and use things, but we use people and love things.

The Genesis account of creation tells us that God created us like himself, as persons, meaning we find fulfillment in personal relationship. Graydon Snyder ("In His Hand," Church of the Brethren youth curriculum) tells us that this is the meaning of "in God's image" and the point of the "rib story." When Adam went down the animal lineup looking for a companion, he found none. So God took a part of him to form another – another person – one he could love and to whom he could relate personally. In a real way we can say Adam "was not all there" until he became one with Eve. Part of him was missing. He was fulfilled only in knowing and relating to another person. While this is perfected in the marriage relationship, deeply personal communi-

cation may take place with anyone.

Man's relationship with things is to subdue and use them for himself. But man's relation to persons is to love them, relate to them personally. What have we done? Howe says we have reversed creation's intention. We have used people and loved things.

Using people

Look at a few of the ways in which this reversal has taken place in our society. In industrial complexes today a man is not a person; he is a machine to perform a function, and, if an automatic machine can do it better and cheaper, here comes the pink slip. Nothing is expected of him but to complete his instructions. He is timed; there is an efficiency rate at which he must complete the task. A computer figures it out. Management thinks for him. He is function. He is nobody. This is not to overlook the enlightened management in a few instances that appreciates and wants the suggestions and concerns of individuals.

Even management runs the same risk of depersonalization. According to the executive's rank he is expected to live in a certain suburb, drive a certain car, frequent certain clubs. Before he can move up the ladder even his wife must pass certain tests of beauty, social grace (which usually means she can mix a good martini and make eyes at old men), and an ability to discuss current fads. Wives become economic functions necessary for advancement. They are used. Do we wonder why some commit suicide?

Look at our economy's depersonalizing tendencies. Stock market gains are of more value than persons who work for or buy the company's product. These people are only important as functions — producers or consumers — not as persons. Children are used as "consumer trainees" who will guide parents to the right cereal box. And who can say (among the men, at least) that he has not been attracted by the commercial that uses beautiful girls to draw us to a certain hair cream or after-shave lotion.

Sexual promiscuity and prostitution and poor sexual relationships between husbands and wives are for the most part founded on this same pattern — using people instead of loving them. A man cannot stand the rejection he gets or fears he will get; so he will buy with money, gifts, or dates, somebody to use, and the girl becomes a thing. She is valued only for her function. Girls do the same to fellows, then lead them on to get whatever they want from them.

Loving things

It is safer to use people than to love them, because love can be rejected. And it is safer to love things. They cannot reject. So we surround ourselves with certain securities. For many a person the loved one is the car. It even gives back power and importance. On a visit to a psychiatric hospital it was very interesting to see three psychiatrists drive off in old 1950 and 1951 clunkers that no high school student I know would dream of driving.

There is a fascinating new book by Robert Short, a theological student at the University of Chicago, entitled *The Gospel According to Peanuts.* One of the many Peanuts cartoons the author uses to make his point shows Linus having his "portable security," his blanket, taken from him by Snoopy. He chases him out in the snow, wrestles it back, and with his blanket he stands before the fire and says, "The struggle for security knows no season."

In another cartoon Charlie Brown asks him what he will do when he gets too old to carry it around. "Who knows? I've been thinking of having it made over into a sport coat." Clothes can be the things we love because they are safer than people. Maybe its books or degrees or a house. We love things. They cannot reject us. But neither can they bring us wholeness! Neither can they fulfill personhood.

On washday Linus has an awful time without his blanket. He yells, "I gotta have my blanket"; he cannot breathe; he gags the inimitable "Aaaughh!" Then Lucy comes running from the dryer with the blanket and Linus sighs, "Saved." Saved from what? Loneliness, insecurity.

Linus gets his security back, but only until something happens to his blanket again. Is there some security men may know that is more certain than Linus'? Is there some way of finding security, wholeness, fulfillment? In theological language, is there atonement? Is there at-one-ment? Can we be at one with ourselves, our fellow persons, and God?

Genesis says this was God's intention in creation. He made us in his image, in such a way that we are complete when we are personally related in love with him and with our fellows and use created things. But we have rejected God's setup. We have preferred to love things and use people. Where is there deliverance from this?

The New Testament says the answer is the grace of God as revealed in Jesus Christ. He has accepted us. God loves us and makes us able to accept ourselves. Only when we can do that can we love God and others. His love comes first.

The forever depressed and lonely Charlie Brown just begins to believe that someone loves him, that he does have friends, when Lucy says, "Name one." Charlie's only happiness is Snoopy. Snoopy cuddles up to him and he smiles.

The gospel says that God loves and enables us to love. Only as we do are we real persons. Only in the love of God can we defeat the trend of man today toward depersonalization.

NEWS

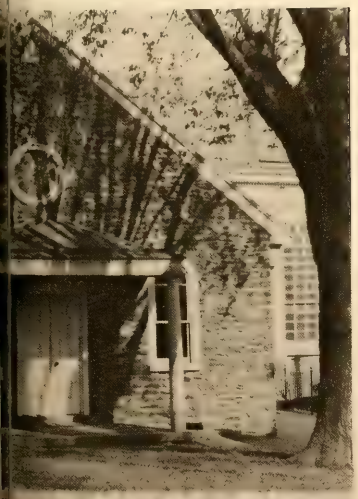
Germantown: in search of new patterns

IN a nearly 200-year-old stone church fronting on Germantown Avenue at Montana Street in Philadelphia, the early American school clock on the wall is stopped.

So is virtually everything else on the stately Germantown premises, except in the row-house-surrounded cemetery at the rear, where there is an occasional burial. These additions, however, offer nothing to the vitality of the church.

Had the congregation which worshiped on these grounds moved years ago to a new location, as did a score of other Brethren churches faced with similar challenges, perhaps a strong church would now exist. But in a sense the congregation could not move, for its roots were deep in hallowed ground.

Old wineskin. New wine?



This was the Mother Church of the Brethren. It was the first center of worship for the pioneers who came to America to escape persecution for their religious views. It is the ancestral home of more than a thousand offspring congregations in the United States today.

But for the moment it is a church that has a building and not a worshiping body. It is a museum and not a mission. Can this facility – a structure not only nostalgic but authentic and grand – somehow again become a spiritual center and force in the Germantown community?

Efforts are under way to make it so, efforts by the General Brotherhood Board, the North Atlantic District, First Church of the Brethren, and the remnant of Germantown.

Decisive action began in April 1964, when the congregation at Germantown voted 28-7 to unite with First church, at the latter's invitation. Though this step meant a temporary closing of the Germantown church, it was seen as a means of opening the door to a creative and probing study of possibilities for a meaningful ministry.

Thomas Wilson, pastor of First church, Chicago, and Lee G. Whipple of the Brotherhood staff conducted a study of the neighborhood in respect to a continuing Brethren ministry. Of the facts established, some were quite revealing:

– Germantown as a whole is about fifty-three percent nonwhite, though the area immediately adjacent to the Church of the Brethren is about seventy percent nonwhite. There is a larger percentage of older white and of younger Negroes.

– The community is quite stable racially and economically.

– Except along Germantown Avenue, a major business artery served by motorcar, the residences in Germantown are old, big, impressive. Most homes are as well kept, if not better, than in former years.

– The educational level of Germantown is two years *above* the median for the greater Philadelphia area.

– There has been no property damage, not even windows broken, on the Brethren property, even while the buildings have been vacant.

– While the greater Germantown area is well churched, this is not the case for the immediate neighborhood of the Church of the Brethren. The Grace Baptist church (an all-Negro congregation) a half block away plans an early relocation, owing to lack of space.

– Community leaders would welcome a church ministering to the total needs of the resident community.

In reviewing this and other data, the related Brethren bodies voted to inaugurate an exploratory ministry at Germantown, hopefully beginning in

September. An interracial team of a full-time minister and two Brethren Volunteer Service workers will be sought to direct the work.

Certain modifications in facilities were recommended, including the paving of several lots for a recreational and parking area on the lower side of the church to the east and the development of a tot lot, for young children, on the upper side to the west. The historical church would remain and be further restored. The parsonage would become a community center and quarters for volunteers.

The scope of the program is foreseen as possibly including study and prayer groups, tutoring and study halls for students, a dental clinic, and recreational and club activities.

At the opportune time a worshiping community may be called into being.

"I could see a church service developing quite different from the usual Sunday morning pattern," commented W. Dean Crouse, First church pastor who has shepherded the recent Germantown developments. "Indeed, the pattern must be adapted to the community, as every church should be. For one thing, I could see Germantown calling for a more sophisticated program than a typical inner city church might have."

But the shape of the ministry largely will be formed by those who are served. Hence, the program as proposed is seen as exploratory, "to discover the potential of a ministry there," as General Brotherhood Board member Earle W. Fike, Jr., put it.

"Would we enter into such a program if this were not the Mother Church?" Raymond R. Peters asked in a General Brotherhood Board discussion. To this Harry K. Zeller, Jr., responded that the historical tie was a "given," but even without this the property is there to be cared for.

And Charles E. Zunkel reminded the board that Germantown to the Brethren is different from just any community where similar needs may exist. He added that the establishing of a church in a changing community was "a problem Brethren had run from elsewhere and it seems appropriate that we take on this challenge."

Finances totaling $10,200 from the General Brotherhood Board, $2,500 from First church and $1,000 from the North Atlantic District will be channeled to the first year's program, with additional funds sought from other sources.

In the minds of the planners, Germantown represents a notable chapter of Brethren history, but it is more than that. It symbolizes the determination of the church to come to grips with the world and neighborhood as they presently exist.

"Anything Can Happen"

A FILM designed to "shake up" the conservative constituency of the National Association of Evangelicals was premiered at the association's convention in Minneapolis.

Dr. Clyde W. Taylor of Washington, D.C., NAE general director, warned that the forty-minute film probe of what is wrong with evangelical churches might be shocking to some of the two million members of the forty-two conservative denominations which comprise the association.

The aim of the film, he said, is to get local churches "off dead center" and show them how they can reach Christian renewal.

"Anything Can Happen" begins with interviews with people in their homes, offices, shops, and on the street. It depicts a new convert as saying that "the organized church tends to take away my taste for God. What I need is honest fellowship."

A young artist states that the church failed to give her the answer of how to be a Christian and an artist. She found life to be "more real" in an integrated housing community than in the church.

An alcoholic missed "the power of God" in all the activity of a church but found his help in a unit of Alcoholics Anonymous.

Other criticisms follow. To these, the film offers no pat answers, but does suggest that churches must pay more attention to the problems facing people and that church people must minister to their neighbors wherever they are. It suggests that new ways of "witnessing" are needed.

The film urges church people to be concerned and extend Christian love in all situations, to accept people as they are, and to go where people are.

"We must be enlisted in finding God's way for the twentieth century," the narrator concludes. "And if we are ready and willing to work, anything can happen."

In protest of folly

"THE GUNS AND BOMBS, the rockets and warships are all symbols of human failure . . . they are witness to human folly."

Though these were the words of President Johnson regarding Vietnam on April 7, the folly was continuing on May 12, when a group of churchmen silently marched at the Pentagon in protest against it.

Among the 800 participants in the Interfaith Vigil on Vietnam were some thirty-five Brethren, including the spring BVS unit.

A delegation headed by Dr. Edwin T. Dahlberg appealed to Defense Secretary Robert S. McNamara for negotiations aimed at ending the war. The U.S. bombing there, said Dahlberg, "is drawing us farther away from the negotiating table rather than bringing us closer to it."

The vigil expressed hope for settlement through "unconditional discussions" and support of President Johnson's proposal for economic development in Southeast Asia.

For the first time, according to participant Ralph E. Smeltzer of the Brethren Service staff, the Methodist Church officially gave major leadership to planning such a vigil. The pastor of the Mt. Vernon Place Methodist church, over the initial, unanimous disapproval of the board of trustees, offered the church as headquarters for the march.

A week earlier Amsey F. Bollinger, Waverly, Ohio, and A. Blair Helman, North Manchester, Ind., represented the Church of the Brethren at a three-day Visitation on Vietnam by sixty churchmen in Washington. Dr. Helman was spokesman for the group in relaying its concern to Vice-President Hubert H. Humphrey.

Presenting

Bethany's Class of 1965

Bachelor of divinity degrees were conferred on May 24 on sixteen graduates of Bethany Theological Seminary. Presented here are the members of the class.

Alfred C. Antlitz, Jr. From First church, Baltimore, Md. Son of Mr. and Mrs. Alfred C. Antlitz, Sr. Married to Candy Spearman of Middletown, Ind. Bridgewater College. Plans indefinite.

David B. Bagwell. From Manchester church, North Manchester, Ind. Son of Mr. and Mrs. C. W. Bagwell. Married to Margaret Rollo of East Cleveland, Ohio. Manchester College. After September, to York First church, Southern Pennsylvania, as associate pastor.

Bruce E. Bennett. From Bethany church, Philadelphia, Pa. Son of Mr. and Mrs. Robert L. Bennett. Married to Lorraine Johnson of Gowrie, Iowa. Juniata College. To Fostoria church, Northern Ohio.

Charles S. Cupp. From Circleville church, Ohio. Son of Mr. and Mrs. Arthur M. Cupp. Married to Judith E. Hurst of Dayton, Ohio. McPherson College. To Olivet church, Southern Ohio.

R. Lyle Dobson. From McPherson church, Kansas. Son of Mr. and Mrs. Raymond Dobson. Married to Marianne Bittinger of McPherson. McPherson College. To Hagerstown church, Middle Maryland, as associate pastor.

Richard B. Gardner. From Moxham Colonial church, Johnstown, Pa. Son of Mr. and Mrs. Arthur R. Gardner. Married to Carol J. West of Johnstown. Juniata College. To Bridgewater College, Va., in the department of Bible.

Michael L. Hodson. From Trotwood church, Ohio. Son of Mr. and Mrs. Harold Hodson. Married to Barbara Cordier of Mogadore, Ohio. Manchester College. To Beech Grove church, Southern Indiana.

Horace E. Huse. From Brethren Church. Son of Mrs. Estelle Huse, Escalon, Calif. Ashland College. To continue serving Logansport church, Middle Indiana.

Eldon L. Morehouse. From New Salem church, Ind. Son of Mr. and Mrs. S. G. Morehouse, Milford, Ind. Elizabethtown College. To continue serving Blissville church, Northern Indiana.

James Eugene Talcott. From Crest Manor church, South Bend, Ind. Son of Mr. and Mrs. Harrison W. Talcott. Married to Lou Ann Wieand of South Bend. Manchester College. To El Cajon church, Calif.

Glenn F. Timmons. From Cedar Grove church, Hollansburg, Ohio. Son of Mr. and Mrs. B. W. Timmons. Married to Linda Kreider of Abington, Pa. Manchester College. To pastoral ministry.

Murray L. Wagner, Jr. Son of Mr. and Mrs. Murray Wagner, Quarryville, Pa. Manchester College. To First church, Harrisburg, Eastern Pennsylvania, as associate pastor.

James B. Weaver. From Ambler church, Pa. Son of Dr. and Mrs. Charles E. Weaver, Manheim, Pa. Married to Sylvia Bucher of Lansdale, Pa. Elizabethtown College. To Chicago YMCA and graduate work at Northwestern University.

Curt Weddle. From Girard church, Illinois. Son of Mr. and Mrs. Adam Weddle. Married to Esther Hershman of Elizabethtown, Pa. Elizabethtown College. To Richland church, Eastern Pa.

W. Garner Werntz. From United Church of Christ, Annapolis, Md. Son of Mr. and Mrs. C. Garner Werntz. Married to Marcia L. Bird of Annapolis. Franklin and Marshall College. To United Church of Christ mission church, Joliet, Ill.

David A. Yingling. From Hanover church, Pa. Son of Mr. and Mrs. Charles P. Yingling. Married to Judy I. Kuntz of York, Pa. Elizabethtown College. To pastoral ministry.

Will mission reshape church design?

THE BRAND NEW CHURCH at Dunkerdom has just been dedicated. The congregation takes pride in its gleaming facility. The members contribute generously toward the debt outstanding. And the building committee, hopefully, sees its new creation as a church not just for today, but for a generation or two ahead.

But in spite of admirable intentions, the Dunkerdom church is at once obsolete when measured by emerging concepts and values advanced by leading church architects. Here is why –

– The self-studies on which building plans were based centered solely on the needs of members, not of the community surrounding the church.

– The structural form is a sterile statement of faith, couched more in terms of a romanticized past than a relevant present or future.

– The long narrow sanctuary takes on the aura of an impoverished Roman cathedral. The early Brethren meetinghouses, designwise, better served corporate participation.

– The building suggests one-dimensional communication. For adults, whether in the sanctuary or classrooms, the arrangement does not facilitate "talking back."

– The plant apparently was built for the twenty-five-to fifty-four-age populace, as are virtually all churches. But the proportion of persons in the country of this age has decreased from fifty percent to nineteen percent since 1950.

– The church is unequipped to serve people over sixty-five.

– At the same time, little attention was given in planning to the fact that fifty percent of the nation's population soon will be under twenty-five years of age.

– Education is separate from worship, relegated to a wing or an annex where the accent is on teaching, not learning, and where lectures and formality supplant experience and decision making.

– The resources of the congregation, financially, are frozen for years to come by the burden of building costs, and the church is not free to move out into the community with new forms of witness.

If the Brethren of Dunkerdom were to begin anew or, for that matter, any of the congregations across the nation that together spent one billion dollars last year on construction, there is no assurance that the above problems all could be resolved. But the list is indicative of the depth and scope of concerns church architects are wrestling with in striving to design churches that speak contemporaneously.

In short, the reappraisal in religious architecture is occasioned by two factors. First is the revolution in building materials, engineering skills, and design, freeing the architectural imagination. Second is the quest of the church itself to understand its role and mission in today's society.

What patterns finally will emerge from these strivings yet seem tentative. From current writings on architecture and liturgy and from conferences such as the twenty-sixth National Conference on Church Architecture held in April in Chicago, some directions appear to be crystallizing. Cited below are four predictions of things to come.

1. Church architecture will seek to interpret mission.

"The structural form itself should be an articulate as well as a beautiful statement of the faith that it offers and teaches," asserts Grant S. Shockley of Garrett Theological Seminary. This is to suggest as does Ross Snyder of Chicago Theological Seminary, "The dictum, 'Form follows function,' must

be enlarged with 'Form symbolizes meaning.'" In this light, the key question a building committee must ask is, "Why and what are we building?"

"Good church architecture," says Dr. J. Ralph Deppen, "will not presume to create the church. Rather, it will strive to achieve an environment in which the people of God can be and become what God wills for them. A good church building is one which is ever prepared to welcome the worship and work of the body of Christ but which is ever incomplete without the worshiping body present."

2. The church increasingly will move out of its building into the community.

Derived from the growing image of the church as servant, this development takes cognizance that the worshiping body meets at many places and times other than in the church building, such as at downtown luncheons, in prayer and study groups in homes, in sunrise services in parks, wherever human need is served.

While the implications of church renewal, in structural terms, are not clear, some observers see unconventional forms of ministry arising both within and beyond the church buildings, related to specific community needs.

3. The trend will be toward simplicity in design.

The rejection is growing among churchmen of the old idea that the more elaborate and magnificent churches are, the more they glorify God, maintains Architect Edward Anders Sovik, Northfield, Minn. He reminds us: "Let us make no mistake. We do not build a church to house God. We build it to be the house of God's people. It is in serving them that we honor God."

The selection in April of this year of eight churches for "excellence in religious architecture" by the National Conference on Church Architecture supports the claim that smaller and simpler structures can be creative and distinctive. Among the award winners was the chapel of Bethany Theological Seminary, the dominant unit on a campus designed, according to Architect Charles E. Stade, as "an honest architecture, not applied educational or church history, not stylistic fad, but an endeavor to create with wood and stone and brick an architecture of our day, and a lasting one." This same trend toward simplicity in design was apparent in the other seven church buildings chosen from eighty-six entries across the country.

4. A Protestant architecture may be emerging.

This relates to the trend toward simpler edifices, but it goes beyond cost and ornamentation. It suggests even the shape new sanctuaries may take – greater use perhaps of the circle, arc, ellipse, and square, with less reliance on long rectangles and Gothic arches.

Many architects feel the New England meetinghouse was one of the most authentic religious forms created in America. They long not for its re-creation but for a comparable contemporary design today.

"Have we been building churches or ecclesiastical museums?" Harold Wagoner, Philadelphia, head of one of the nation's largest architectural firms designing churches, asked the Chicago conference. "Why do many of us have a tendency to enshroud objects which are old in a hoary aura of respectability? We are vigorous, we are progressive, we excel in technological abilities. But when we go to church, we somehow forget that we are for ourselves and apologetically turn to 'tradition' for spiritual and architectural comfort. Our present-day purposes become clouded in mysticism and rote."

Especially decried by Wagoner and others is the lack of architectural self-assertiveness by Protestants, resulting in a turn toward "puerile copies of

Four of the nation's eight top church designs of 1965 (l. to r.): Hope Lutheran church, Miami, Fla., Good Shepherd Methodist church, Park Ridge, Ill., Roman Catholic Church of the Holy Name, Minneapolis, Minn., and Church of the Brethren Chapel, Bethany Theological Seminary, Oak Brook, Ill. (also on cover)

medieval cathedrals." This, Wagoner maintains, means that "mission gives way to institutionalism, preachers become priests, and laymen lapse into listless listening."

Curiously, many of the churches of early America and Reformation Europe did not look like churches in the traditional sense, for they were wide and shallow instead of narrow and long. Certain liturgical trappings were cast off in favor of the communal act of corporate worship.

There is evidence that the emerging Protestant architecture, if it yet may be so labeled, will draw on this heritage. Some in the forefront of the movement see the end of the Gothic arch, or at least a drastic modification of it, in church design, simply because congregations cannot really "gather together" in the long "tunnel" Gothic structures. Stress will be upon forms which give the feel of greater involvement and participation by the entire worshiping body.

Even height as a focal dimension of churches is being reviewed. "For contemporary man's consciousness, would the church building not have to symbolize a Depth and pervading Potential, rather than a Height? A mystery that is not confined, but open to the whole world?" asks Ross Snyder.

It cannot be overstated that the four directions listed here are tentative. Many factors will be brought to bear on the shape of church architecture in the future. Costs — how they can be held down — is a primary one. Toward this end, in the planned city of Columbia, Md., now on the drawing boards, a proposal is being considered of clusters of churches having their own sanctuaries, but a common educational plant.

Less permanent structures and structures more readily adaptable likely will be used increasingly.

Of great concern to planners is the schizophrenic appearance which worship and education present in current church design, the two being treated almost as unrelated entities. Whether a fusion can be accomplished in concept and form is yet to be determined.

If church architects prevail, it would seem likely that the church of tomorrow will be characterized by a feeling of directness, simplicity, and magnificent restraint. The bizarre, freakish look will be detested. Still, the churches will be less tied to the past, even as they seek to embody the eternal truth of the gospel. The real thrust will be toward becoming outposts of mission in a new age.

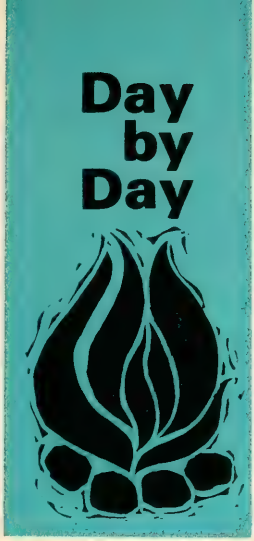
The church in East Germany

BERLIN — Although many difficult pressures have been brought to bear on the church in East Germany under the present marxist government, the church continues to live and bear witness to the Lordship of Christ. This not merely *despite* pressures but also, in part, *because* of them. It was, therefore, not so surprising to have an East Berlin pastor tell me, "One of the helpful effects of the erection of the wall was that it helped purify the church. Those whose interest in the church was only superficial have in large measure dropped out. The dedicated remain." He was not thereby saying that he, or any other German, is happy with the wall.

One of the interesting changes forced upon the church in East Germany since the war is its complete separation from the state — as contrasted to the former state church, the form still existing in West Germany. While this has meant the financial loss of tax support from the state, many East German churchmen regard it as a blessing. "Now the church must be supported only by those who believe in it," said one.

Interestingly enough though, the government still aids the church in certain ways, for instance, by contributing to the physical erection of new church buildings in cases of need where an appeal is granted. Occasionally the initiative even comes from city or state officials rather than from the church. This has happened, for instance, when it has been felt that the rebuilding or remodeling of a war-damaged church structure would help beautify the city. The reason obviously is more "cultural" than "theological." In Dresden a pastor whose *Gemeinde* (parish) meets regularly in a simple room told me that certain city officials were encouraging him and his congregation to have the half-demolished church sanctuary (which still stands across the street) restored to its former grandeur. Almost incredibly he reported that practically no one in the *Gemeinde*, including himself, was very thrilled with the idea, even though it would mean no additional financial burden to the church since funds would come from the city and state. "We feel that we are already a church and are content with our simple meeting place. It poses a real question whether our church would be justified in the acquisistion of a new massive stone structure."

I shall be interested to learn how it comes out. But I thought to myself, "There could be a lesson for some of the rest of us in this question raised by our Christian friends in East Germany in the city of Dresden." — DALE OTT



a devotional guide for the family

DRIVING HOME with one of our deacons and his wife from an evening service in another church, we were engaged in conversation and scarcely noticed the small, creaky, plank bridge, until the car stopped.

"Excuse me a moment," stated our driver. "I drove over this bridge earlier today and noticed a large nail sticking up from one of the boards." Reaching under his seat, he added, "I brought a hammer along tonight so I could stop and pound it in on our way home. I wouldn't want someone to have a flat tire or an accident because of that nail."

Here was a man who took citizenship seriously!

Citizenship involves pride, love, and loyalty to one's country and flag, but it does not stop there. Obedience and service must follow. It is great to be an American, not only because of the freedom and benefits which are ours but because of the opportunities we have to vote and to serve our country. Let us not be parasite citizens! Look about for ways to serve – and get to work! As President Kennedy challenged, "Ask not what your country can do for you; ask what you can do for your country."

JUNE 27 – JULY 3

Ps. 33:8-12. Nations may worship might, luxury, wealth, and science, but only that nation is blest that worships and obeys God.

Isa. 26:1-4. The key to world peace is for people and nations to be truthful, focus their attention on God, and trust his infinite wisdom.

Job 12:9-10, 16-23. Men's hearts are in God's hands. The same Lord that hardened Pharaoh's heart can change the hearts of today's rulers.

Deut. 4:5-9. America – "one nation, under God, indivisible, with liberty and justice for all." Let us not forget this heritage!

Isa. 11:1-5. Let him who would rule others first learn to rule himself. The price one pays for leadership is exampleship.

Rom. 13:1-7. Without rulers or laws, anarchy results. Christians appreciate discipline and order as means of insuring justice for all.

1 Peter 2:13-20. Although you belong to God, you live among men. Piety is a poor cloak for resisting authority. "Honor all men. . . . Fear God."

JULY 4 - 10

s *Gal. 5:13-15.* "We have confused the free with the free and easy" (Adlai Stevenson). With added privileges go added responsibilities.

m *John 8:31-36.* Ignorance, prejudice, and half-truths confine and imprison us, but truth opens doors and tears down walls.

t *Matt. 5:38-45.* "Lose an enemy by making him your friend" (Abraham Lincoln). Lasting victories are won by love rather than by force.

w *1 Chron. 29:11-15.* Life on earth is so short compared to eternity. All we have and enjoy comes to us by the grace of God.

t *Deut. 30:15-20.* The freedom of choice is ours. We can choose life and good or death and evil. What will you have?

f *Prov. 14:29-35.* Sin and debauchery destroyed Sodom and Rome. As you live, so lives the nation Does righteousness rule your home?

s *Psalm 146.* An American president is elected for four years but God "will reign forever and ever." "Life is fragile; handle with prayer."

by EARL and VIVIAN ZIEGLER

Patriotism increases through understanding

With citizenship in mind, use one of these on your worship center: a small American flag, a copy of the Declaration of Independence, a United States map, or an arrangement of either red, white, and blue candles or flowers.

John Glenn described himself as one who gets "a real hard-to-define feeling down inside when the flag goes by." To help your children understand the significance of a nation's flag, an older child could report to the family on the origin of our flag, what it stands for, how we honor it, and why we display it. You may wish to include the pledge of allegiance in your worship.

Each family member could take turns by evenings to describe his feelings about such subjects as: "Why I Am Glad to Be an American," "What Citizenship Means to Me," and "What Makes a Nation Great?"

On your vacation trips, plan to stop at such historically and nationally significant places as Washington, D. C., Plymouth, Mass., Gettysburg, Pa., Williamsburg, Va., St. Augustine, Fla., Independence Hall in Philadelphia, the Statue of Liberty and UN Building in New York, and your own state capital. Learn local history through visiting state museums. If you are a family of "armchair travelers," send to these places or to your senator for brochures and travel folders that describe these spots in pictures.

Citizenship is taught by example

Decide together what a good citizen would do in these situations:

– He is traveling by car and wants to throw away a candy bar wrapper.

– Election day is rainy and cold.

– The speed zone is 30 m.p.h., the day is clear, traffic is light, and he is late.

– A Negro family buys the home next to his.

– He lives in town, has a dog, but his mother will not let him bring it in the house.

– He is all ready to ignite his weekly accumulation of trash when he notices his neighbor's washline is full of clothes.

– A PTA meeting is scheduled but few attend; he thinks they are boring, he was away last night, and, besides that, he is tired.

– Each member of his family has traditionally put one dollar in the church offering each week but the income tax form allows him to deduct ten percent of his income for charity.

– His state or national legislature is considering a bill he hopes will be passed.

– The sign says, "Please, do not pick the flowers," but he wants only one as a souvenir.

– The fellows think it would be a swell prank to lay a store dummy across a road and see if any motorists stop.

Using the Brethren Hymnal

• Use the third stanzas of "For the Summer's Glowing Pageant" (No. 595) or "With Thankful Hearts" (No. 599), as prayers.

• Discuss the meaning of "My Country 'Tis of Thee" (No. 611), line by line. Then join in singing them with enriched understanding.

• Illustrate the lines of "O Beautiful for Spacious Skies" (No. 613), with scenic slides or colorful magazine pictures.

• Have worship outdoors at dusk. As you watch the setting sun, read the interpretation of "O Beautiful for Spacious Skies" from *Christ and the Fine Arts,* and sing the hymn together.

• Sing or listen to recordings of "Faith of Our Fathers" (No. 320), "God Bless Our Native Land" (No. 603), and "God Bless America."

In addition, find inspiration in the reading, "America First," by G. Ashton Oldham in *Christ and the Fine Arts.*

"Not gold, but only man can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.
Brave men who work while others sleep,
Who dare while others fly –
They build a nation's pillars deep
And lift them to the sky."

– *Ralph Waldo Emerson*

He lives in a town no one in his right mind would go to

LOVE INVADES RIESI

THE PEOPLE live in dark and bare mud huts. They farm on land for which they pay huge rental fees – fees they have been paying since the Middle Ages. Ten or twelve children are the rule, but many of them die of disease or starvation. Then, too, a large number of people are shot by the Mafia. There are no adequate community schools, no health clinic, no employment agency, no supermarkets, no banks, no public agencies, no library. The poor live on greens or whatever they can cook. There is no love in Riesi. No one helps his neighbor. Funerals are pagan to the extreme, and courtship by love is still a rarity. That is Riesi, Italy, a village in Sicily where no one in his right mind would go to live.

But Tullio Vinay went. He was possessed of a love. He knew he would have the Mafia to battle and corrupt politicians to meet. He had

by Donald Knipschied

already given the best of his energies to setting up the Agape community in Italy. There he had built friendship and love in a real community as the people worked together, talked together, and shared. He remade the concept of the work camp and Agape is imitated in limited measure in almost all the work camp projects in the world today. But Agape is a year-round project, and because it had adequate leadership Tullio wanted a new adventure. And when he learned about Riesi, he knew he had to go. After much prayer and planning and sharing his plans he brought eight missionaries together for an invasion of Riesi.

Their goals were high. They would go to serve and love the people. But they would also go to prove that God's love in the world could lift human life far above man in his natural state. Their work began about two years ago.

Soon after they arrived Tullio noted, "There is much more in this town than we thought when we chose it and from what we saw the first days we were here. There is much more to it than the mud and dirt of the streets, much more than the poverty that can be seen in people's faces, than the noise of the street urchins and people's ignorance of life. Can there be a place more difficult than this one, a place less suited to the message and more stubborn against any innovation?"

ONE OF THE PRINCIPLES of such a project is that the workers, or missionaries, live together as a team. They rely upon one another. And when Tullio began to have his doubts it was about others he thought. "I feel very sorry for the group that has followed me. They have left their jobs and their homes to bring the message of the kingdom to a depressed people. And we are all entangled here among people who submerge us on all sides. There are lies and falsehoods right and left. . . ."

But Tullio is one used to hardship and opposition. In fact, he thrives upon it. He helped many Jews escape fascist arrest when as a Waldensian pastor in Florence during the second world war he declared that love was the only way, the way of Jesus. Tullio was arrested and warned to stop preaching – for wars are run on hate. So you would not expect Tullio to quit easily in a project like Riesi.

The first group of missionaries – before the mechanic and doctor arrived – consisted of:

Barbara, an office worker who corresponds in four languages.

Beatrice, a teacher in the kindergarten who helped develop the program for the new school.

Denise, kindergarten headmistress who, prior to the opening of the school, helped prepare teaching equipment and worked in other activities in the community. She gave French lessons in a language school and in the church teaches Sunday school and the catechism.

Fernanda is the "great visitor," as Tullio calls her. She visits the people who are poor or in need. She gives out medicine when necessary and teaches in the Sunday school.

Gio, Tullio's son, shares with his father the work of organization and preparation, handling the problems of the leasehold land and, when Tullio is away, takes his place as minister of the church.

Helene, another kindergarten teacher. In the church she does secretarial work for the minister.

Irene, a teacher in language and culture and an active visitor. She also teaches in the Sunday school and catechism.

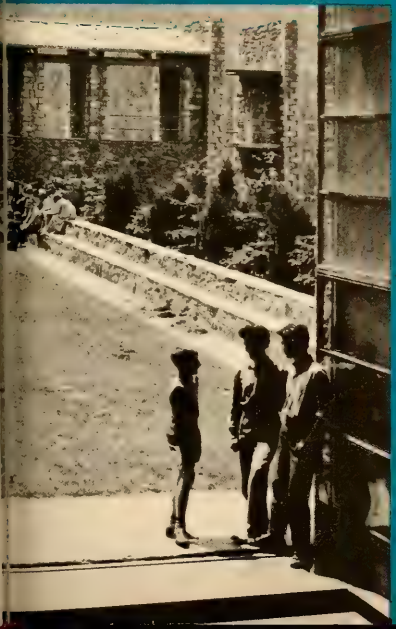
Irmgard, Gio's wife, works in the library cataloging books; she will run the library and the bookshop. She also has to do some translation work.

Paola, a missionary who has been doing the housework in order to relieve the other workers for their tasks. There are also two children in the group, Amos, who is the infant son of Gio and Irmgard, and Totozzo, the son of Tullio.

When at full strength, the Agape center in Riesi will be composed of a church building, which they have; a kindergarten, which has just been completed; a handwork shop; an agricultural center; a library and bookstore; a clinic; and a high school. Other needs may arise for additional services, but these projects are now most important in the minds of the workers.

Supported by a few mission board donations and the Division of Mission and Evangelism of the World Council of Churches, the Riesi project is on a strong foundation financially but still in need of resources for the huge task which must seem to the workers like watering desert sand.

Protestant youth, led by Tullio Vinay, built the Agape community in northern Italy, the pattern for work camp projects in many parts of the world.



The prayer of the community of Agape, also used by the Riesi group, is: "Lord, add new members to our community. You know that the task is too great for us, that we are too weak and unfit to do what you have given us to do. Add to us other brothers who may give their lives with ours so that both they and we may offer it to you, that you may use it in your church and for the proclamation of the gospel in the world. Amen."

Two recent books, both of them well-documented, give a good background for an understanding of what the Agape community faces in Riesi. *The Honored Society,* by Norman Lewis, and *Waste,* by Danilo Dolci, are about the Mafia, which is a kind of second government in Sicily. The political power grab of this band of outlaws, their rackets of extortion, protection, shipping of narcotics, assassination, and destruction of labor unions or anything opposed to them make any kind of mission work dangerous. The Mafia depopulated the whole town of Corleone with assassination.

THE PEOPLE ARE CAUGHT in their own superstition and fears and false values so that in the courtroom when witnesses were asked to testify against triggermen who killed their own sons and husbands they swore they saw nothing. "I have four children left. Therefore I know nothing about anything." The Mafia gained a monopoly on religious relics and sold seventeen arms of Saint Andrew, twenty monastic gowns of Saint Francis and Moses' wand carried as he led the Jews from Egypt. The Mafia can and does threaten the Roman Catholic clergy with death should they interfere.

The battle against unjust land rents began in full force as soon as the missionaries were settled. They promised the people that something would be done. A lawyer was hired to undertake law suits in court. Then the lawyer proved to be irresponsible. He lost some of the cases failing to file proper briefs. Three hundred cases were filed in all. On and on it dragged for more than a year, and the people began to grumble.

After months of the bungling lawyer's work, the missionaries were faced with certain failure if they pushed the cases in court — at least thirty-nine families would be completely ruined. Tullio prayed and thought, "Lord, help us; be our lawyer; we just can't go on like this. Take care of these poor, helpless people. Lord, defend them; Lord, hear us at last. . . ." He decided to drop the whole matter for the time being.

As he thought about his defeat in the agony of his concern for the people Tullio contemplated the words of a friend, "Perhaps the victory might have meant for you the temptation to transform the stones into bread, while now the way of the cross is clear to you."

"Perhaps he is right," Tullio said, "but we are tired, and it is hard, very hard."

The missionaries paid for the cost of the documents out of their own pockets, and things returned to their original state. Despair and doubt filled the minds of many in the town. Bitterness was shown. But there were those who remained solid friends. The group could be encouraged by the progress of the kindergarten. The children were learning to play together. "If one of them falls in the courtyard, the others at once rush to lift him up. . . . If one of them walks away from the group, the others call him back or go after him at once. They comfort one another, blow each other's noses. . . ." A new Riesi is growing up!

There is the hope which gleamed as the workmen who construct the buildings for the Agape group formed a fellowship, learned to help one another, and even gave one evening to help a poor old man who could not harvest his crops. Worship became spontaneous.

Perhaps one day, through love, Riesi will become that town of which Tullio dreamed. "One day there shall be those who become the salt of the earth. And the town one day shall find a new sense of balance. And there shall be no more Mafia. Neither the Mafia nor the lapura guns nor the one that is in everyone's way of thinking. There shall be no more competition or greed but joy of living. Each one shall love the other and serve him. And they will all be together. They will build houses together and go into them singing with their children. Together they will work and feed those who are in need. Then, at evening, as they come out of their homes, they will move together towards the 'assembly' place and say, 'Our Father, who art in heaven . . .'" □

Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **There is an aspect of our church's position that troubles me. I appreciate the principles of nonviolence and the teachings that help us realize the horrors and inhumanity of war. Nevertheless, there is the "here and now" when we may need military strength. Isn't our peace position sometimes too idealistic?**

Answer: The problems which surround our international relations today are so varied and complex that no easy answer will ever suffice, although pacifists and militarists are often guilty of oversimplification in their solutions.

To what extent the tremendous stockpile of atomic weapons by both United States and her allies, and the Soviet Union holds the world in an uneasy truce, we cannot really say. It may appear that the armed might of both East and West is so formidable, so terrible, that no nation will risk a shooting war, and, therefore, we are in a kind of fearful stalemate. It might thus be argued that we should be grateful for the military might that seems to deter further conflict.

However, such a position would force us to accept the principle that the means justifies the end, desirable though that end may be. The Church of the Brethren has taken the position that not only is the destruction of human life in war immoral, but the race for armaments in preparation for that destruction is also contrary to the spirit of Jesus Christ. Even though military strength may seem in the "here and now" to serve a purpose we cherish, peace among men, since its attainment violates Christian values, it can hardly be supported from the Christian point of view.

Furthermore, there is a serious doubt, among Christian people at least, about the effectiveness of armed might in ultimately keeping the peace. There is always the very real danger that military strength in the "here and now" will serve the ends of war rather than of peace. History seems to indicate that this is so. If Christians are considered to be too idealistic when they oppose not only war but the preparation for war, is it not even more naive to assume that nations which are armed to attack, or to respond to attack, at a minute's notice will be restrained from conflict by the sheer force of the power which each controls? If two devastating world wars are the result of a realistic view of international relations, is it not time for some "idealistic" voice to be raised to witness to the insanity of war and the armaments which lead to war?

But more than this, the church must take even more seriously her task of reconciliation and devotion to things that make for peace and understanding. The "idealism" of the church rests upon the conviction that the way of love and brotherhood is always a greater power for peace than the might of weapons of destruction. To that love and its expression among men the church must dedicate herself without reservation.

Question: **During his temptation, recorded in Matt. 4:7, Jesus says, "You shall not tempt the Lord your God." How do we reconcile this statement with such verses as Mal. 3:10, when God says, "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test"?**

Answer: Jesus in his temptation was quoting from Deut. 6:16, a commandment given to Israel, "You shall not put the Lord your God to the test, as you tested him at Massah."

The Hebrew word used here is *nasah* and the Greek word used by Jesus is *ekpeirazo*. These words mean to test out of doubt, or to see how far God would go in his indulgence, attempting to impose upon his loving-kindness and grace.

The verse in Malachi uses the Hebrew word *bachan* in which God urges himself to be proved not by doubt but by faith. God's testing of man is often referred to in the scriptures, and this is certainly his right as the Almighty. But when man tests God in doubt and in impatience, it is an evidence of his rebellion against his Creator. We should rather seek to prove God by acts of faith.

How to build a picture

by Alan W. Farrant

A PICTURE that is startlingly different from the ordinary can be yours with very little work. It is a type of picture ideally suited for a bedroom, den, or breakfast room.

First, you must have a base for the picture. This is an unpainted board one-fourth to one-half inch thick. Plywood is ideal. It must be smoothed with sandpaper, and the edges cut even all the way around. Use a board at least two feet square in order to get a good effect.

Now decide what kind of a picture you want to make. Should you be especially fond of, say, dogs, then cover the board with various pictures and parts of pictures showing dogs.

From magazines, catalogs, and newspapers cut out those portions of the page that will make up your picture. Place these on the board in various positions, some straight and others slanting. Not all the board will be covered, as the papers will be odd shapes. They can be moved around until the most interesting positions have been found and then glued. Allow the glue to dry for at least a day with another weighted board on top.

Next the whole front of the picture board must be varnished with a clear thin varnish. This should be put on with a soft brush — making sure the brush is absolutely clean. Put the varnish on board and pictures alike; then place in a dust-free place to dry. The drying process will take several days; so do not get impatient and spoil it by constantly testing with your finger to learn if it is still sticky. It will be!

An attractive and unusual border for your picture can be made easily and quickly by nailing a thin rope around the edge of the board. This should be done after the varnish has dried, for the rope looks better unvarnished. Thin nails with extremely small heads are the best type to use, for then the nails will not show. No glass is needed, because the varnish protects the paper.

Many other kinds of pictures will occur to you — flowers, scenes, churches, various animals, sports. The stamp collector will be delighted with this new way of displaying his extra stamps. Stamps from one nation or of one color or just varied stamps may be spread all over the board and over one another. These look much better if stuck on just "any old way," rather than in neat rows.

Now you are ready to hang your picture in a well-lighted spot and wait for your friends to visit your home and admire it.

If you want to make a picture for a gift, remember to choose a subject that your friend will like. Let your imagination fairly run away when making these pictures. You will be more than delighted with the results!

If it hurts when you laugh

BULL AT A NEW GATE, by Vic Jameson and Don Westfall. Fortress, 1965. $2.00

HOW TO BECOME A BISHOP WITHOUT BEING RELIGIOUS, by Charles Merrill Smith. Doubleday, 1965. $3.50

THE COLLECT'D WRITINGS OF ST. HERETICUS, edited by Robert McAfee Brown. Westminster Press, 1964. $3.95

FOR PREACHERS AND OTHER SINNERS, by Gerald Kennedy. Harper and Row, 1964. $3.00

THERE is an old story about a prospector coming upon an unfortunate colleague, who had been attacked by Indians, stretched out flat on his back, with his hands and feet tied, and a stake driven through his chest. The prospector was amazed he was still alive and asked if he was not in great pain. With a hoarse whisper the tortured man said, "It only hurts when I laugh."

The strange thing about satire is that if it is good it does hurt when you laugh. That is its purpose — to get inside forbidden temples and drive out the false sacred cows with the whiplash of humor. The correct hurt when you laugh at satire is the pain of truth, and that is healthy. The worse pain is if you cannot laugh because it is not funny and it is not satire but the writer intended it to be.

I have just finished a quartet of books which come under both categories. Three are good and will hurt when you laugh. The other is a pain because you cannot laugh at that which is not funny just because it is supposed to be.

Bull at a New Gate, by Vic Jameson and Don Westfall, is billed as being an old subject (church renewal) and an old style of language (hillbilly) joined in a marriage which produces offbeat humor with a barb. "The first time you read it you will laugh," we are told. "It's hilarious, as funny as a crutch." I set to work with anticipation. Instead of offbeat humor it is a kind of anemic compilation of old Sunday school joke punch lines, David Head's "natural man" honesty, and George Gobel language (which is hardly authentic hillbilly).

It has its smiles, such as a few of the morals attached to retold biblical stories. The moral to the battle of Jericho is, "You can't beat exercise," and to the story of Peter and the overflowing nets, "With advice like that who needs a rod and reel?" But then there are inane paragraphs on theology which were supposedly written for laymen but which are somewhere between the public school "Look, Jane, look. See Dick jump," and the new revised junior church school curriculum.

Probably the best chapter in the book is the chapter on prayer. I here quote it in its entirety. "I cannot tell you how to pray. It would have taken you three or four or maybe five minutes to read a chapter on prayer. I am very serious when I tell you this. Take the time it would have taken you to read a chapter on prayer and go pray. It will do you more good."

When I completed *Bull at a New Gate,* I felt the content percentage favored the bull rather than the gate. The authors say in the preface that they are being honest when they admit that the main purpose for writing the book is to make money. The funny thing is I believe them, and at approximately four cents a page cost to you, I suggest you browse through it in some bookstore before you buy it. This one hurts when you do not laugh.

How to Become a Bishop Without Being Religious, The Collect'd Writings of St. Hereticus, and *For Preachers and Other Sinners* are books that hurt when you laugh. They all have moments of true satire.

The fact that Charles Merrill Smith's book is an instruction on how to become a bishop does not limit its applicability. It is an excellent tongue-in-cheek direction on how to get ahead in the ministry. He discusses a professional stance (or what we might call polishing the clerical image). Helpful suggestions here include a chart which relates church salary range and the type of car permissible. Art and literature displays should always include names such as Lloyd Douglas, Thomas Costain, and Warner Sallman. "In your early pastorate a small felt banner reading 'God Bless Our Home' and perhaps a wooden plaque with The Lord's Prayer burned into it will complete the *objets d'art* necessary to clinch the image."

Other pertinent sections include instruction for selecting the clerical wife (she should not be beautiful, stylish, or sexy, and it helps if she has money); how to be impressive in the pulpit (make them laugh, cry, and feel religious and never run the risk of being specific); the administration of the church (with a status value scale index to guide the minister in loading his congregation with the right kind of people, including instructions for picking the right Negro); and conducting public worship (an exercise in subjective nostalgia in which the minister does all in his power to direct

the worshiper to think of himself and have a good feeling).

If you have a low pain threshhold there are sections of the book you should omit, such as types of girls to avoid, good and bad hymns, and the art of pastoral counseling. But everyone should check closely the helpful humility-ability balance formula.

Equally clever is *The Collect'd Writings of St. Hereticus.* Robert McAfee Brown also has his tongue in his cheek, his wit sharpened, and his sandpaper coarse. The introductory section on the archaeology and research supporting St. Hereticus is a riot. There is also the churchman's coloring book with items such as "I am General Revelation. I am under a cloud these days. Color the cloud gray. Some people say I have already disappeared from the theological scene. But, like other Generals, I shall return."

There is an all-purpose report form with its multiple choice options to fit the specific occasion (underline the appropriate words), "Impressive, too, was the Report of the (Social Action, Interchurch Relations, Pensions) Committee. The chairman of the committee made a number of (thought-provoking, convention-defying, forward-looking) suggestions . . . "

The "Foibles for Our Times" are delightful parables with attached morals. In these items you have the worth of the price of the book, and there is much more. Anybody interested in "one-upmanship" will find the appendixes on theological "gamesmanship" delectable. It is full of helpful hints on how to put the other person down by such phrases as "How curious of you to say that! You are the last person I would have suspected of being a Gnostic," or "I thought Cyprian had said the last word on that," or "I've decided to pass up the Faith and Order meetings. . . . I'll be knee-deep in galley proof by then . . . " Hereticus hurts good like real satire should.

Kennedy's book *For Preachers and Other Sinners* is a collection of short essays originally appearing in the *Christian Century Pulpit* as "The Mourner's Bench." The nature of the original setting does not allow for an extended development of satire. These are more accurately barbed homilies mostly lacking in the abrasive scandal of real satire. But the painful smile is still here, and the quote on the book jacket is accurate: "One-a-day brand mental vitamins with a real pickup and a frequent kick in the shins."

On the church there are spicy comments on alibiing for inertia, on cafeteria churches, and on the church as a referral agent. For the minister there are comments on awards, on rebels, on informality, and on preaching. There is an outstanding statement on parents which really deals with babies in the church worship. One is tempted to say it should be required reading for small groups in every church. But that would mean I do not like children, and no minister can afford that!

If you can take your medicine with a "spoonful of sugar" you will enjoy at least three of these books and perhaps the fourth. The fun of real satire is the exaggerated way it storms the sanctuary and rends the veil of piety that covers unholy holies. The pain is knowing that it is often true. The value is the catharsis.. These books introduce you to the healthy world of painful pleasure.

— *Earle W. Fike, Jr.*

REVIEWS/FILMS

The Pawnbroker

IS IT POSSIBLE to respond to a totally pessimistic view of life and still feel we have gained by the experience? Yes, if this view is encased in a movie as technically well done and compactly structured as "The Pawnbroker." This is a film which should be seen, but not in the expectation of entertainment or pat answers to suffering. In fact, "The Pawnbroker" offers no answers; only a point of view, which is so nonconventional Hollywood that here indeed is a rare phenomenon.

Sol Nazerman (Rod Steiger) is a Jewish pawnbroker in Harlem who survived the Nazi concentration camps while all that he loved was killed. He has resigned from life, claiming that he feels no emotion and that he now lives only for money. He cannot respond on any level that we would call human to anyone, and this is made abundantly clear through the relationships in his private life and with his customers.

Of this latter group, the most pathetic is a decrepit Negro intellectual, who quotes Spencer and Baudelaire and who desires only some crumbs of conversation from Mr. Nazerman, a former professor. Mr. Nazerman's rejection of this man is particularly cruel, although it is simply representative of his rejection of all attempts to touch his previous life.

The pawnshop also serves as a front for a Harlem crime czar (Brock Peters). When Mr. Nazerman learns that his money comes from prostitution

and other vice operations of the gangster, he makes his one attempt to return to the living by trying to refuse to work with the crime boss any longer. This attempt fails, and the only desire left to Mr. Nazerman is for death to absolve his guilts.

This pessimistic viewpoint is carried to the end. The one potentially redeemable character, Jesus Ortez (Jamie Sanchez), Mr. Nazerman's assistant, who wants to rise above his Harlem background, is killed by the one potentially redeeming act of the film: saving Mr. Nazerman from being killed by the thieves Ortez himself has brought. Mr. Nazerman's desire for death is unresolved and the stigmata he forces upon himself by jabbing his hand on a letter spike becomes only a cruel irony. For Mr. Nazerman is not even an antichrist, he is simply a non-Christ, who wants death only for self-absolution and not to save others. In his refusal to relate to others and in his refusal to accept responsibility for who he is Mr. Nazerman projects the exact opposite of man as made in the image of God.

Who is responsible for Mr. Nazerman's condition? The Nazis, of course, as made clear in the flashback scenes. Yet, in his new existence part of the responsibility must be shouldered by Mr. Nazerman, since the opportunities for involvement are there. He is both a product of the cruelties of his time and a symbol of man's refusal to become involved in life.

From a social comment standpoint, there are some parallels drawn between the situation of Jews in Hitler's Germany and Negroes and Puerto Ricans of today's Harlem. The parallels are not exact, of course, but the major uniting factor is the sense of anguish and frustration which inhibits and eventually kills any human response. "The Pawnbroker" is, rather incidentally, an accurate representation of Harlem.

The most positive aspect of "The Pawnbroker" is the acting of Rod Steiger in the title role. Mr. Steiger has an amazing versatility. Everything about his character is well conceived and well executed from his slouching walk to his few impassioned outbursts. He has given us a powerful integration of character and technique.

Sidney Lumet's direction is faultless. Of special interest is the camera technique, such as the slow-motion episodes in the flashbacks and some strikingly effective camera angles. The flashback scenes impinge on the viewer's eyes as they might on the mind of Mr. Nazerman.

"The Pawnbroker" is not a happy film, but it keeps us from forgetting that the atrocities of World War II are not just to be deplored as something that happened twenty years ago. For they have left their heritage which still involves us in a corporate guilt and the necessity of responsible action. — *Dave Pomeroy*

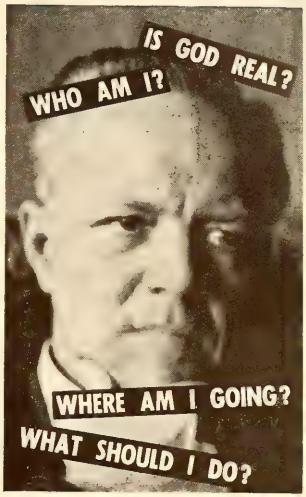
REVIEWS/RECORDS

ANTON BRUCKNER: SYMPHONY NO. 8. Berlin Philharmonic, Eugen Jochum, cond. Deutsche Grammophon 18918/19 mono and 138918/19 stereo, $11.96 each

Bruckner's nine symphonies were all written after his three masses. Although they have no explicit religious content, most of them could well be considered religious in feeling. Such phrases as "ecstatic mysticism" and "sense of consecration" have been applied to the third movement of his Eighth.

In all his work, including this symphony, Bruckner uses melody sparingly, taking a few basic motifs and, as it were, meditating on them — developing them, building them stepwise to climaxes that resolve wavelike into further development, ascending, building tension. Not until the very end of the last movement does the final climax arrive in a glorious chorale of brasses, ebbing and mounting to the concluding thunderclap.

Jochum here conducts the original version untouched by well-meaning editors such as Schalk and Loewe, who have tampered with most of the Bruckner symphonies. Though known as one of the foremost Bruckner interpreters, he gives here an adequate but not definitive performance, seeming to hold back just the needed iota of tension or broadening that would raise the symphony to its full height. — *William Robert Miller*



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In Brief

PERSONAL MENTION

Dale Hylton, pastor of the Meadow Branch church in Eastern Maryland, is serving as cochairman of the Westminster area migrant work for the summer and fall months. He was also recently elected president of the Westminster Ministerium. . . . A member of the Church of the Brethren in Peoria, Ill., **Dorothy Harshbarger,** was chosen "mother of the year" for that city.

A retired pastor, **H. M. Coppock** of Springer, N. Mex., heads the Cimarron Valley Ministerial Association, comprised of more than twenty churches and missions in the area. . . . **Cara Saylor,** member of the East Petersburg church, Pa., wrote and directed a play that was one of the fifteen accepted for presentation and critical analysis at the Yale University Festival of Drama. In the festival's nine-year history this is the first time an undergraduate's play has been chosen.

La Verne College commencement speaker was **Dr. Kiyoshi Togasaki** of Tokyo, Japan, vice-president of Rotary international and chairman of the convention in Atlantic City this summer. Dr. Togasaki was a cofounder of Japan International Christian University and until recently chairman of its board of trustees. He is past publisher and president of the *Nippon Times,* Japan's largest and most influential English-speaking newspaper. Dr. Togasaki is a brother of Sim Togasaki, member of the General Brotherhood Board.

Phares H. Hertzog, member of Elizabethtown College's faculty, is noted for his expert knowledge of snakes and knot tying. Since 1959 he has been featured at the Kutztown Dutch Festival, where he presents demonstrations and lectures on these two interests. He can tie over 800 different kinds of knots. To keep his program interesting, he uses live rattlesnakes and copperheads and speaks to them in Pennsylvania Dutch, which, he claims, is the only language his snakes understand.

LeRoy Dick, pastor of the Williamsburg church, Pa., was recently elected president of the Williamsburg Ministerium. . . . The **Niels Esbensens** will celebrate their fiftieth wedding anniversary on July 1. After July 15 they will be living at Hillcrest Homes, 2623 B. St., La Verne, Calif.

Licensed to the ministry recently were **Russell Bechtold** at the Lebanon church, **James Esh** at the Antietam church, and **Gerald Hoover** at the Roaring Spring church, all congregations in Pennsylvania.

A former member of the Brotherhood staff, **H. L. Hartsough,** who was executive secretary of the Ministry and Home Missions Board 1943-48, passed away on April 5, at his home in North Manchester, Ind., at the age of eighty-two. He had been pastor of a number of churches in Indiana and Illinois and also served as district executive secretary for the Middle Indiana district . . . **Galen Blough,** pastor of several Middle and Western Pennsylvania churches, died on April 16, at Windber, Pa. He served churches at Bellwood, Somerset, Ephrata, and Berkey, Pa., and at Denton, Md.

Phineas L. Fike of West Plains, Mo., died on May 12, at the age of ninety-five years. He had served the same congregation, Peace Valley, Mo., as a minister for fifty-nine years. He was one of a family of ministers. His father and two of his father's brothers were ministers. Two of his brothers were ministers, and four of his sons are ministers.

FIRST TO CYPRUS

The Brethren Service Commission of the Church of the Brethren has sent its first volunteer to Cyprus. In cooperation with the Orthodox Church of that island and with EIRENE, a European-based voluntary service organization, it hopes to sponsor a village development team in the villages of western Cyprus. The first volunteer is Miss Hanna Jensen, a Danish nurse who is at present working in the Paphos Community hospital and who has been put in charge of the pediatric ward.

NOTEWORTHY

On Easter *First* church, *York,* Pa., broke ground for a new sanctuary, education and fellowship facilities, chapel and parsonage. The $750,000 church plant is being constructed at a new location at the eastern end of York. . . . The *Elizabethtown* church, Pa., recently adopted plans for a $156,000 education wing which will also be used by the college for a period of years. . . . The *Codorus* church, also in Pennsylvania, broke ground May 23 for a new church plant to be built to the west of their present church building.

A new addition providing seven new classrooms and restrooms plus a spacious new entrance has been added to the *Michigan City* church building, Indiana. Also, the former building was completely renovated. Dedication services and open house were planned for June 13. . . . In Arizona the *Lynnhaven* church has plans under way for building a sanctuary unit, and the *Phoenix* church is relocating in the newly purchased Temple Sholom.

West View Manor, the home for senior citizens located at Wooster, Ohio, is constructing additional wings to provide for thirty-six residents in the infirmary plus twenty-six more residents in the new ambulatory wing. The date of opening the new wings has been set for around March 1, 1966, or earlier. . . . The *Morrison Cove Home* at Martinsburg, Pa., is making plans for a new infirmary wing. It will have room for a twenty-bed infirmary and also several apartments and single rooms. . . . All three district boards in Indiana have approved temporary underwriting of construction costs for the new *Timber Crest Home* at North Manchester. The home is slated to get under construction at once.

May 2 was the date for the fortieth anniversary of *Central* church in *Roanoke,* Va. Several former pastors shared in the service and discussed the mission of the church. . . . The *Four Mile* church in Southern Indiana had a delayed installation service for its new pastor, Harlan Brooks. . . .

CONTRIBUTORS

Bill Campbell, a resident of Harrisburg, Pa., is a reporter for the EVENING NEWS of that city. . . . A minister and a former editorial assistant at the Warner Press, **Don Knipschield** is now doing graduate work in religious journalism at Syracuse University, N. Y. . . . **J. C. Wenger,** a teacher at Goshen College, has just completed a sabbatical year at Princeton University. . . . **Ronald K. Morgan** is pastor of the Church of the Brethren at Hutchinson, Kansas. . . . **Dale Ott** is Brethren Service representative in West Berlin, Germany. . . . A member of the Bethany Seminary faculty, **Earle W. Fike, Jr.,** is also serving as interim pastor of the Boulder Hill Church of the Brethren, Ill. . . . **Alan W. Farrant** is a writer for nonfiction publications.

At the *Cedar Rapids* church, Iowa, love feast in April participating guests included a Syrian Orthodox priest and an Episcopal priest. They shared in the full love feast service. . . . The *Chiques* church in Pennsylvania decided that in place of holding Wednesday evening prayer meetings during January and February the congregation would use these hours to visit the bereaved, the sick and shut-ins, and those needing special help in the community. This was done to augment the ministry of the deacons who make regular annual visits at this time.

The *Bethany Seminary* summer extension school will be held at Juniata College, Aug. 2-6. Graydon F. Snyder will teach a course on the book of Job and Dale W. Brown will be the instructor for a course on Brethren and Marks of the Church.

CALENDAR

July 4	**Christian Citizenship Sunday**
July 15-18	**District meeting, Texas and Louisiana, Roanoke, La.**
July 16-17	**District meeting, Western Pennsylvania, Camp Harmony**
July 18-24	**Brethren Youth Seminar, Washington, D. C., and New York City**
July 22-24	**District meeting, Eastern Virginia, Woodbridge**
July 27-29	**District meeting, Southern Virginia, Antioch**
July 30-31	**District meeting, Northern Virginia, Wakeman's Grove**
Aug. 6-8	**District meeting, Middle Indiana, Manchester College**
Aug. 9-11	**District meeting, Tennessee and Alabama**
Aug. 12-14	**District meeting, North and South Carolina, Mt. Carmel**
Aug. 12-14	**District meeting, Second West Virginia, Pleasant Valley, Auburn**
Aug. 13-15	**District meeting, Northern Indiana, Camp Mack**
Aug. 17-19	**District meeting, Southern Indiana, Pyrmont**
Aug. 19-22	**District meeting, Colorado, Colorado Springs**
Aug. 20-22	**District meeting, Oklahoma, Big Creek**
Aug. 23-26	**District Family Leaders' Conference, Elgin, Ill.**

PASTORS AND PARISHES

I. James Eshleman, presently at the Prince of Peace church, Denver, Colo., has accepted the call to the Trotwood congregation, Southern Ohio. . . .

Murray Wagner, Jr., will serve the Mechanic Grove church, Pa., as summer pastor while the pastor, **Murray Wagner, Sr.,** tours the Holy Land. . . . Also serving a pastorate during the summer months is **Don Crego** at Boise Valley, Idaho. . . . **Darrell Fryman,** now at Greene, Iowa, will go to the Silver Creek congregation, near Pioneer, Ohio, on Sept. 1.

In the Pacific Northwest, beginning Sept. 1, **Martin Gauby** will be at Klamath Falls, Oregon, **Walter Peckover** at Salkum, Wash., and **Paul Buntain,** a lay minister, at Richland Valley, Wash. . . . **William Snelling** resigned at Outlook, Wash., on April 23.

James Simmons, now pastor of the Happy Corner congregation, Ohio, will succeed **Rommie Moore** at the Middlebury church, Ind. The latter will become pastor of the Pleasant View congregation, Ohio, on Sept. 1. The present pastor, **David Wampler,** is retiring from the active ministry and will move to Virginia.

When **David K. Webster** concludes his ministry with the Blue Ridge Chapel congregation, Va., **W. Owen Horton, Sr.,** will take up the work there. Succeeding the latter at Briery Branch, where he is currently pastor, will be **Duane A. Lewellen** of Maryland. **Frederick A. Driver** of Pennsylvania will succeed **Marvin E. Clingenpeel** as pastor of the Middle River church, Va., when the latter moves to the Paradise church in Northern Ohio.

Minor M. Myers, pastor of the Mount Vernon church, Va., retired June 1 and is now living in Bridgewater, Va. **Grant Simmons,** pastor of the Boones Mill church, has accepted the call of the Mount Vernon congregation.

Andrew Murray, who has been interim pastor at the Little River church, Va., will terminate his work there in order to continue his theological training at Bethany Seminary. . . . **Joseph R. May** of Florida will become full-time pastor of the White Hill congregation, Va., which has been functioning on a part-time program for several years.

Ridgeway Community church, Harrisburg, Pa., will have **Armon Snowden,** an Elizabethtown College professor, as summer pastor. . . . **Harold Kenepp** will serve the Three Springs church, Pa., during the summer months. In August **Robert Cocklin** of Newville will become part-time pastor.

Vernon S. Powell, presently pastor of the Piqua church, Ohio, will take up the work at the Kent church, Ohio, when **Edward T. Angeny** terminates his ministry there. The latter will become pastor of Bethany church, Detroit, Mich. . . . **E. Russell Beahm** will move from the Broadfording church, Md., to the Salunga church, Pa., in the fall.

Beginning this fall two Eastern Pennsylvania congregations will have their first pastors: Howard A. Whitacre at Conewago and Earl Rowland at Annville.

DEATHS

Baker, Eva, Waynesboro, Va., on Feb. 24, 1965, aged 77

Bechtel, Raymond G., Pittsburgh, Pa., on April 5, 1965, aged 67

Berkeley, Flora, Pittsburgh, Pa., on April 20, 1965, aged 84

Bowman, Willis, Independence, Kansas, on Feb. 15, 1965, aged 83

Brubaker, Ralph, Ashland, Ohio, on March 7, 1965, aged 71

Conrad, Howard S., Sterling, Ohio, on Jan. 13, 1965, aged 56

Crouse Edward S., Adel, Iowa, on Feb. 14, 1964, aged 89

Fry, Nora, Menomonie, Wis., on March 1, 1965, aged 79

Goetzinger, Albert, Menomonie, Wis., on Feb. 19, 1965, aged 78

Kauffman, Sara Ockes, Waynesboro, Pa., on Aug. 11, 1964, aged 89

Kilhefner, Nathan F., Ephrata, Pa., on Feb. 8, 1965, aged 85

Kincade, Bert, Menomonie, Wis., on Jan. 4, 1965, aged 76

Lohman, Ella, Plattsburg, Mo., on March 5, 1965

Mowen, Beaulah, Waynesboro, Pa., on Nov. 1, 1964, aged 68

Pearson, Frank, Bethlehem, Pa., on Nov. 26, 1964, aged 86

Shank, Joseph C., Homerville, Ohio, on Dec. 26, 1964, aged 81

Sheaffer, John M., Ephrata, Pa., on Feb. 11, 1965, aged 82

Shepherd, Bertha W., Sebring, Fla,. on Jan. 5, 1965, aged 77

Steele, Earl H., Martinsburg, Pa., on Feb. 27, 1965

We're sorry! Through an oversight the name of Ronald K. Morgan was omitted from the article, "To Be a Person," found on page ten.

TRAGEDY IN NIGERIA

The Shafa church roof caved in Sunday, May 23, during afternoon church service, killing four or five children. One wall also fell in. It happened during a very strong wind before rain. Many of the injured were children and babies on their mothers' backs. Teachers at Shafa kept things in hand and made arrangements to get the people to the hospital.

EDITORIAL

Let's listen to the loyal opposition

IF YOU were reading the editorial pages of your newspaper last month, you probably got the impression that our country was strongly supporting the President's actions regarding Vietnam and the Dominican Republic. There was opposition, of course, but the news pictures and the editorials gave you the idea that this was the work of some irresponsible students, behaving like beatniks and prompted by communists. And, of course, there were always a few clergymen calling for a cease-fire in Southeast Asia. But who pays any attention to them?

Furthermore, administration spokesmen made it quite clear, just in case the editorials overlooked it, that anyone who publicly criticized the government's foreign policy was somehow disloyal, since anyone could see that the communists would take advantage of any sign, even the slightest, to suggest that we might have misgivings about the policy our President was following. And what is more, they said, the ordinary citizen just could not know enough about the inside story to find fault with the generals and diplomats.

Actually, the support for the administration policy was never that strong. The polls showed sentiment often evenly divided. And the voices that were raised in opposition were responsible voices, speaking the thoughts of informed and intelligent minds.

Consider the academic community. Hundreds and hundreds of professors from dozens of universities and colleges signed statements of protest and concern. On several campuses there were "teach-ins," lengthy sessions in which students and teachers participated, frequently critical of the government. The biggest one was held in Washington and relayed by television to more than a hundred campuses. Unfortunately, the administration's top spokesman, who had accused the professors of not knowing all the facts, was prevented from engaging in the debate because of "other duties."

As the debates continued in Congress, more and more senators raised questions and suggested alternatives. Some of the more thoughtful columnists, reporters, and cartoonists, as well as a number of magazine editors took exception to the idea that it was unpatriotic to differ with the government about foreign policy.

On May 12 more than a thousand clergymen and laymen, in an interfaith protest, conducted a silent vigil at the Pentagon while representatives talked to Secretary McNamara. Responsible church groups like the National Council of Churches and the World Council of Churches had already issued statements calling for negotiation in Vietnam. Here again, ministers were accused, in some cases by other churchmen, of lacking the technical knowledge they would need to question administration policy. But if such generally well-informed citizens as professors, reporters, and churchmen are ignorant of the facts about foreign affairs, is it not the fault of the government itself in refusing to release information or in handing out propaganda in place of news?

NO CRITIC should be branded as disloyal simply because he questions a policy that he feels to be wrong. Indeed, we need to hear more expressions of concern from Christians and others who realize that moral issues are involved. Many of us would agree with the Christian college teacher who said, "While I cannot offer a program for what the State and Defense departments should do . . . I think the churches have to witness to the human and moral issues involved. Even if we cannot make a complete judgment of all social, economic, and military factors, we can still make a moral judgment on the war's basic inhumanity."

Those who have some misgivings about the drift of foreign policy today should let their government know, even if they run the risk of being called ignorant, uninformed, or disloyal. — KM

In the spirit of worship

Desk Drawer Devotions: On Ninety Familiar Passages of Scripture **William S. Averv.**

Here is a book of 91 page devotions, each containing a verse of scripture, a brief meditation, and a sentence prayer. The devotions are arranged in groups of ten, each group taking as its central theme some familiar portion of scripture. **$1.50**

A Voice Not Our Own **Sam Allen.**

Twenty-four realistic meditations based on passages of scripture that relate directly to situations commonly met in daily life. **$3.50**

All Our Days **Fred D. Wentzel, editor.**

Daily devotions for youth encompassing an entire year are included in this volume with each day's devotion including a meditation, a scripture reading and a brief prayer. **$2.50**

The Great Days and Seasons **L. Wilder.**

This book contains a series of meditations for the observances appointed on the church calendar. It is enriched with quotations from the Bible and other literature. **$3.50**

Order from **CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS**

LOOK FOR THESE FEATURES IN THIS *messenger*

NO STRANGER IN ITS NEIGHBORHOOD *is First church in Harrisburg, Pennsylvania, with a seven-day-a-week program aimed at the renewal of people and places.* by Bill Campbell. page 1

THE MIGHTY BARTH *has towered over the development of Christian thought in this century, a man worth knowing as a person as well as a theologian.* by J. C. Wenger. page 7

TO BE A PERSON *means to recognize that God intended us to love people and use things, not the other way around.* by Ronald Morgan. page 10

WILL MISSION RESHAPE CHURCH DESIGN? *A special report on new insights and new directions evident in church architecture.* page 16

LOVE INVADES RIESI, *a village in Sicily, where "no one in his right mind would go." But Protestant workers from the Agape community in Italy are "invading" Riesi.* by Donald Knipschied. page 21

IF IT HURTS WHEN YOU LAUGH, *the message is getting through. A review article looks at four recent books of humor.* by Earle W. Fike, Jr. page 27

OTHER FEATURES include a poem by Ernestine Emrick (page 9), news of a developing program at Germantown (page 13), pictures of Bethany Seminary graduates (page 15), a report on the church in East Germany (page 18), instructions on how to build a picture (page 26), and an editorial on merits of criticizing foreign policy.

COMING NEXT

Leland Wilson tells the story of a Brethren minister who is a counselor to men "Behind the Iron Bars." . . . Norman J. Baugher explains what partnership in mission means for the church in Nigeria, India, and Ecuador as well as for the church in the States. . . . Dr. George Buttrick continues his study of the Sermon on the Mount, describing the work of the disciple in the world. . . . Wayne Crist reviews recent books on the "secular city." . . . News reports tell of significant interchurch moves in Ecuador and India.

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messenger

CHURCH OF THE BRETHREN 7/8/65

Readers Write

PRAYER IS ENOUGH

I read with interest about the Manchester (Ind.) church's "cleansing and commitment" service in which the participants wrote on slips of paper the things they wanted to get rid of in their living and then set the slips afire. . . . Why do men want to make things so complicated when it comes to salvation, forgiveness of sin, or victory over self? Is not the prayer of confession enough? It is, I am sure, if the prayer is sincere.

George H. Jeffrey
Keyser, W. Va.

NOT OF THE INTELLECT

It is time that we as individuals and as a denomination examine our beliefs and search the scriptures to see how our beliefs stand in the searchlight of the scriptures. I would like to see a statement of basic, biblical teachings made in Conference and in the Messenger.

Salvation is not of the intellect but of the soul and comes not by understanding but by believing and accepting Christ. If we walk in knowledge alone, we do not walk in faith. It is in trusting him in even the things we cannot understand that we surrender self and receive his gift of salvation.

Esther Draughton
Okeechobee, Fla.

LIKE A PARABLE

To me the entire Bible is much the same as any one of Christ's parables. There is a message — a series of messages — and the whole Bible is trying to get this across to me just as Christ tried, in his parables, to get the message across to his listeners. And, by the way, Christ did relate many things that were not fact, and he said so. He knew people, and he knew they were like the characters in his parables. His parables were not "myths" or "lies"; they were nothing more or less than an illustrative method of teaching. When he referred to Jonah, he could very well have been referring to an Old Testament parable. In my humble opinion, he only used this to illustrate for his disciples the time element between his death and resurrection. Three was a significant Hebrew number. . . .

In my Sunday school classes I forever stress the need for practical application; sometimes I wonder if the classes don't get tired of hearing it. But of what use is a lesson or its study if it is not made practical? To me, the Bible is a very practical source of help — it's just chockfull of practical people with experience and advice. Let's recognize it and use it as such!

Don Snyder
Waynesboro, Va.

TOO MUCH TO DO WITH CATHOLICS

A friend brought me some copies of Messenger, and I like parts of it very much — Readers Write, Questions You Ask, the stories, especially "Sex Is a Gift to Be Guarded," and others. But there are parts of the Messenger that disturb me very much, where we, the Church of the Brethren, are having so much to do with the Catholics. What does our church mean?

Mrs. Lester Masters
Relief, N. C.

WORTH PRESERVING

I have only one negative reaction to the new Messenger. So far as I can discern, you are not indexing poetry on the back cover with the articles.

I have always appreciated the fact that the Messenger has accepted poetry and paid for it (more than some other religious journals do). Even though the pay is not a great deal, it dignifies the position of the poet to receive a token remuneration for his work. Poetry is too largely ignored by modern publications; most secular magazines no longer print it at all. And our culture is much the poorer for it.

A study of the literature of any period proves that in many cases the poet has captured the essence of truth and the spirit of the age more succinctly than the prose writer. If a poem is worth printing, it is worth preserving for future reference. Therefore, I would plead that you do your poets the honor of listing them along with the prose writers in the table of contents for each issue.

Ernestine Hoff Emrick
Ashland, Ohio

WITH EYES WIDE OPEN

The phrase *color blind* is much used by persons with genuine Christian concern in race relations, but its usage gives me increasing uneasiness. Being "color blind" may represent considerable advance over a racist position, but does it express a truly Christian attitude? . . . Let us accept others, not on the basis of ignoring their differences (as though we, whoever "we" are, were God's flawless exhibit of what he wants all men to be in all details) but in gratitude for the enrichment that comes to all through "varieties of gifts" (1 Cor. 12:4), whether in spiritual endowments or physical attributes.

We may well use, though possibly out of context, a phrase from Rom. 12:1 as Phillips translates it: "With eyes wide open to the mercies of God, . . . " and on the basis of that mercy on which we are utterly dependent receive as brothers all who seek his mercy, not by pretending to see no differences in them, but "with eyes wide open" to their differences and grateful to them, knowing that God's mercy is not conditioned by them and that worth is not measured by differences, either "theirs" or "ours."

Lawrence E. Lehman
Waka, Texas

MESSENGER, Vol. 114, No. 14. July 8, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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He knows that God is at work

BEHIND THE IRON BARS

Story begins next page

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: When Nathan Heffley walks through these gates at the Federal Correctional Institution at Texarkana, Texas, he steps into a type of ministry few ministers know.

Looking from a compositional point of view, notice the study in lines this photo presents. Photo by Leland Wilson.

PHOTO CREDITS: 1-5, 15 Leland Wilson; 6 Don Honick; 21 Bill Newrock; 25 "Edition des Deux Mondes," Paris

by LELAND WILSON

NATE, why did you leave the ministry?" To forty-five-year-old Nathan L. Heffley, it is a familiar question. Those who ask it gouge the quick without knowing it: there is a subtle implication that can irritate and exasperate. But Heffley has a ready answer, and he has learned to give it without exploding.

"Leave the ministry? Why I have never been in a more intense ministry!"

Raised as a Pennsylvania tobacco farmer in the parish of the Lititz Church of the Brethren, Nathan Heffley went into the navy's medical corps during World War II. Following the war, he attended Manchester College, then Bethany Theological Seminary, and upon seminary graduation, he became pastor, in turn, for three Oklahoma congregations: Guthrie (now closed), Antelope Valley, and Enid.

Today, he is one of only twenty-four Protestant chaplains with the United States Bureau of Prisons, and the first Church of the Brethren minister to serve in the federal chaplaincy.

After eighteen months at the Federal Reformatory for Women at Alderson, West Virginia, he was assigned a year ago to the Federal Correctional Institution at Texarkana, Texas.

The men sentenced to Texarkana have been convicted of violating a federal law. The offense might have been selling narcotics or driving a stolen car across a state line or counterfeiting.

Nathan Heffley is one of only twenty-four Protestant prison chaplains with the US Bureau of Prisons

One man is there for violation of the Selective Service Act. Whatever their background – and they range from the novice to the professional criminal – they are men whose lives are in crisis. So serious are their problems that they have been isolated from society and ties with family and friends have been severed. To see Chaplain Heffley work with these men is to begin to understand what he means by "intense ministry."

The chaplain's approach certainly does not conform to the traditional pastoral image. He has a ready humor and is quick to match wits with the men on their subjects and in their unique language. Though he feels deeply the tragedy of their lives, he does not feel sorry for them. Perhaps it is the hardness, the toughness of his approach, that draws so keenly the contrast with the parish pastor. The prisoners encounter it in their first visit to the chaplain's office during the first few days of confinement.

"There's no reason for me to give you a snow job, nor for you to give me one." With such a statement, Heffley reveals that he is openly frank and honest, and short with any man who would be less than that with him.

This orientation interview covers the prisoner's religious background. Notations are made, but recorded details are minimal. With inmates as clerks and cleaners, that which is committed to paper has a way of soon becoming common knowledge. More important than the skeletal data collected is what the chaplain and the prisoner begin to discover about each other. For the chaplain it is a first glance at the man's philosophy of life and attitude. These will be decisive in what imprisonment can mean to the man.

The prisoner will be making his own evaluation. What kind of preacher is this guy? Does he believe all that stuff about God? One observer has said, "No congregation on the face of the earth is better able to see behind a false front, to pierce a sham, to sense a phony, than the congregation to which the prison chaplain ministers. He must know from an experiential knowledge what he is talking about. If he is going to talk about prayer or lead in prayer with an effectiveness, he must be a man of prayer." By the time the inmate leaves the office, he will know that the chaplain is available to help, but getting that help will depend upon the man. The word is, "I am available, but you have to make the first move."

CONTINUED

"I see from five to fifteen men a day in my office," reports Heffley

Wife Arlene begins day with Chaplain Heffley

Sooner or later, most of the men make the move. "I see from five to fifteen men a day in my office," reports Heffley. "It's interesting how even the weather can tremendously affect the number who come. Sultry days or dark and dreary days bring them to my office in droves. They seem more aware of their problems then – less able to handle things themselves." Why do they come?

"Well, they come here for many reasons. Some want help in getting a change in job assignment. Being concerned about a job assignment is just one way I get involved in the whole life of the man – not just one little niche called religion.

"One man came because he had just received a letter saying that his wife had tried to commit suicide a second time. Many of the men are worried about their wives – their fidelity, their health, and their economic survival.

"In some sense I represent the court of last resort in the prison system," Heffley continues. "They know I will listen, and I tell them to come here to 'blow their relief valves.' They often feel like exploding, and they are better off doing it in my office than where it can cause them and others serious trouble.

"John M. represents a good sample of the kind of counseling that falls to a chaplain. John M. reported that he had not had a letter from his wife for six weeks. Would I write to her? Would I check the mail room to see if any letters from her are being held? In answering his questions, we began to talk. John's wife had visited once soon after he arrived. She said she would come again the next week, but did not come. Later, she wrote a letter saying she could not come because a child was sick. That was over six weeks ago, and John had not heard since. He was concerned for the children and wondered if his wife was 'shacking up' with some other man. He said he needed to be helping them, and there were many things he could and would do if he were free.

"Further exploration with John revealed that he really did not take care of his children or his wife when he was free. At that point we were ready to face more squarely his problem."

Chaplain Heffley admits that "meeting these kinds of situations day after day after day can become depressing." But he continues to meet them, whether in his office or elsewhere in the institution. There is a bit of humorous folk wisdom known to the chaplain:

> God gave chaplain two ends to use,
> one to sit with, one to think with.
> Life depends upon which they choose,
> heads they win, tails they lose.

While the prisoners come to him, he also goes to them – in confinement areas, to the school, to work details. In this way he keeps knowledgeable about the institution and the men. His visit may bring only a "Hi, Jones" to one man, and a check on the Sunday choir with another. But even these casual contacts represent his personal interest.

Yes, there is a service on Sunday and it will look about like the morning worship service in your church. At Texarkana, about sixty of the 500 inmates will attend the Protestant service; a similar number will be present for the Roman Catholic service. They come for a variety of reasons: to get out of a cell block for a brief time, to see the attractive young lady who is playing the organ, and even to worship.

Preaching to this congregation is not easy. They are easily critical. The sermon must be on their level, but lift that level. "Above all," one authority admonishes, "the chaplain's sermons should avoid any attempt to condemn or to convict men of sin. Our men are repeatedly confronted with their failures; they need to be brought face to face with a confident faith. They know their guilt; they need forgiveness. Most of them are unloved; most of all they need to learn of the

love of God." Chaplain Heffley will preach for only ten to fifteen minutes, but in that time span, he will hope to bring to these men who are mostly unloved, unlovely, and unloving, something of God's love for them.

Once in a while the preacher at the service will be a layman or a minister from the community. This will be arranged by the chaplain and is one way he helps to build a relationship between the institution and the community. He also arranges for the organist. Once there were volunteers to play the organ, but now they must be employed. Reviewing his efforts to interest someone in playing, Chaplain Heffley has concluded, "The days of the volunteer organist must be over."

Heffley feels a major responsibility to work with community leaders, particularly pastors. "So many of our pastors don't want to get involved. I write to them about a man's parole plans, and most of them never even bother to answer. Many seem afraid to come to a place like this – if not physically afraid, at least fearful they will not know what to say or do after they are here."

Religion can become a problem. There are obviously too many denominations represented to provide separate services for all. On matters like the serving of communion every three months, the chaplain follows a practice that would be acceptable to most Protestants. There is pressure by some groups for the opportunity to proselyte and to preach for conversions. But the line is drawn against this. "If a man comes here a Roman Catholic, he leaves a Roman Catholic so far as our understanding goes," the chaplain says. "We have no altar call, no baptisms. If a man's life is changed by our ministry, we consider his remaining stay in prison a period of membership training. He can get baptized when he is out. Here is a good opportunity to demonstrate the change to those about him. Not that he starts quoting scripture everywhere he goes. If one inmate heard another doing that he would ask, 'What the hell is the matter with this guy?' But there are times when he will have a chance to speak, after the other men know he is sincere and when they are asking."

The inmates do have access to religious instruction. Twice a week Chaplain Heffley teaches an evening class on basic Christian doctrines using the booklet, *The Way, the Truth, and the Life.* There are also correspondence courses provided by Moody Bible Institute, Voice of Prophecy, The Church of Christ, and the Salvation Army.

These courses may contain doctrinal material that is far from the position of the chaplain, but certain factors must be noted. The materials are free! And the chaplain is expected to minister to the men wherever they are within the theological spectrum. No major denomination, educational institution, or council of churches has yet decided to provide courses specifically designed for prisoners. The chaplain must simply use what is available.

Has Nathan L. Heffley left the ministry? Or is he still a pastor of the Church of the Brethren though some 200 miles from the nearest Brethren congregation? Well, he chooses to think the latter, and once in a while he sees something happen in the life of a man that affirms God is at work behind the iron bars. □

While the prisoners come to Heffley, he also goes to them – in confinement areas, to the school, and to work details

The Disciple in the World: Salt and Light

by GEORGE A. BUTTRICK

THERE are three doors by which we may enter this guest house of Christ's truth (read Matt. 5:13-16). One door we may call *symbolism*. To him, things were never just things; they were the sign writing of God, nay, almost God's sacrament, "the outward and visible sign of his inward and invisible grace." Thus, ordinary things like salt and light become similitudes of the kingdom.

Another door we may call *lowliness*. What is a pinch of salt or a lamp on the table worth? Yet, they are anything but negligible. The disciple is lowly. He does not sell himself. That recommended depravity of our time may be all too true — we sell ourselves and then have no salt left. The disciple is ready to become lost like salt or to burn out like a candlewick for Christ's sake. Perhaps the real threat to the world's health is not from big, booming forces, but from the failure of the seemingly small witness.

The third door might be called *presence*, to borrow Bonhoeffer's plea. Christian faith is no hermit but is set in the midst of the world. It is mixed with the world's life like salt and shines on all its doings like light. Wealthy men sometimes admonish their preachers to "stick to the gospel." Have these men ever read the gospel?

The gospel sticks to all human affairs.

Jesus repeatedly talked about trade, called iniquitous rulers by their right names, warned his nation of false paths, and died at last where all could see — "outside a city wall." The faith is commended not by an esoteric church living in its own motions, but by disciples who testify by what they say and do at Forty-second Street and Fifth Avenue, in short, by their presence in home and daily work.

Disciples are the salt of the whole earth, the light of the whole world! Thus, we have Christ's oblique claim that his cross is the focal event of history. He split history into B.C. and A.D.

Then what does Jesus mean by "salt"? We know, because we use salt, most of us, with every meal. Salt *preserves* food. In Christ's land food spoiled quickly in the heat if it were not salted, and a bag of salt was recognized as precious as a man's life, for life depended on salt. Thus, Christ makes outright avowal that our world will go rancid without the lowly few who mediate his spirit. Perhaps it is going rancid.

Four hundred years of skepticism have hardly given us a healthy world. Instead of health, we have politics which issue in bloodletting, trade

which breeds bitterness between capital and labor, and a social culture marked both by racial contempt and by extremes of poverty and affluence.

But salt does more than preserve food; it seasons food and adds zest. Discipleship is no long-faced affair. Worldliness issues in gloom, drunkenness brings a hangover, wantonness brings disgust, and greed brings boredom and hardness of heart, but the very word *gospel* means "the gladness." Saint Francis would invite his band to preach in the village and would dance there for the joy of Christ. When his followers said afterwards, "But we thought we were going to preach," Francis would reply, "We did." Christ came with "glad tidings of great joy." What more wonderful gladness than to know that our sins are covered in grace, and earth's brokenness held in heaven's "perfect round"?

PERHAPS there is a third virtue in salt: *a royal grace of hospitality.* At any rate, it was a custom in Christ's day to greet the king at the city gate with an embellished vessel of salt. Think of the art, the architecture, the sculpture, and the music which faith has lavished on our world! Enter a cathedral, remembering that common folk brought stone and wood from a meager livelihood and that craftsmen worked a lifetime carving one small section of the chancel screen. Then let the eye follow the marching pillars to the high altar. Surely skepticism, though still skeptical, is now hushed. The faith that greets mankind with such royal grace of hospitality can hardly be altogether false! It may be history's beating heart of truth.

But the salt of discipleship is no sinecure, for salt can "lose its savor." This can happen through *deterioration.* The church that lives for itself suffers; its members become self-righteous, its message is censoriousness, and its worship an empty form. Similarly, the individual disciple, if he keeps the faith only for his own comfort, according to the miserable slogan, "The life you save may be your own," will find after a time that he has no faith.

The salt may become useless also by *adulteration.* William M. Thomson's *The Land and the Book* gives an account of a merchant in ancient Sidon who hid quantities of salt in houses on a mountain to avoid payment of a tax. But the floor was common earth, in contact with which the salt lost its saltiness. So the Christian world is always under threat. That merchant's salt was at last good for nothing except to make a hard roadway, and the disciple's salt may become indistinguishable from the trodden ways of mankind. The true disciple prays much, gathers courage from others of the faith, and lives by the Book. Thus, he keeps his "savor." Then once more he returns to the world.

The metaphor of "light" makes a still more striking claim; the sun lights the world, and discipleship alone staves off the whole inner darkness. We rejoice in it by day, for its paths are "flecked with leafy light and shade," but we would not wish to walk there by night, at least without a lantern. For at night every shadow would be ominous, every creaking bough a threat, and every uncovered root, a snare. What a difference light makes! The faith, available to men through faithful discipleship, makes just that difference to the vital life of mankind.

Who could describe or even number the blessings of this "light of the world"? It is *light to see by.* It shows human nature for what it is, not angelic, not demonic, but torn between good and evil, yet precious in God's sight, so precious that he sent his Son for our salvation. In this light we see the world of nature, not for a shallow nature-worship but as the handiwork of God. We see our pilgrimage as a journey towards our home.

IT IS *light to work by.* A watchmaker could not do his work without a light to guide his hands and eyes. But what of his motive and spirit? Said Jesus of his gospel, "Walk while you have the light, lest darkness overtake you; he who walks in the darkness does not know where he goes."

Substitute "work" for "walk" and the warning would be just as true. What happens when we work for cash? Shoddy mass-production goods, a society in which every man is every man's rival, and a world divided into "haves" and "have-nots." Thus, we brag about our great technological progress, which we dedicate to profits, and suddenly automation becomes a fear of Frankenstein.

It is *light to pray by.* Every man believes in

God. A man may refuse the name *God,* perhaps because pious people have filled it with dreary meanings or even have fashioned it in man's own image. But every man still has some name for God: Truth, Beauty, Reality, the Ultimate Concern, the Ground of Being. We can hardly say "limit" without some dim conception of the Unconditioned.

So the question is not "Do you believe in God?" but "What kind of God do you believe in?" Christ shows us what kind of God. The mystery we call God is never resolved in our poor minds but is always revealed by his grace. If there were no mystery, there could be no worship. If the terrors of the Eternal and his gentleness were completely understood, God would be prisoner of our minds, and we ourselves would become our own grotesque god. Our faith is this: the burning heart of the Abyss called God is the love which we see in the cross of Christ. Therefore, we pray "in the name of our Lord Jesus Christ."

IT IS the *light to befriend by.* On what strange foundations we try to build the true society! Athletics? But there we have rivalry which easily becomes bad feeling. Music? But the artist is rather notoriously given to a *prima donna* complex. Education? But a college is marked by jealousies, not only among the students but among faculty also. Enlightened self-interest? That is a contradiction in terms. Trade? Have not our wars been fought, in partial motive at least, for arable land, oil fields, and mines?

What is the bond of a true society? Is it not the spirit of Christ? Man is that "strange creature who can view his own life." There is in him alone an eternal term by which he is able to say, "Time is swift." So men are joined in that deep ground of life, in the kingdom which came into history with the coming of Christ, in the grace of the Beatitudes.

But just as salt can lose its saltiness, light may be overcome by darkness or may cease to shine. Read these verses with care. There are widening circles of illumination: "house," "a city set on a hill," "world." In each circle there are snuffers which extinguish the light, just because our human nature is the battleground for good and evil. The house, or home, brings threats, through carking care or financial anxiety or love taken for granted and therefore lost. The city brings threats, for there lurid excitements beckon, or we are persuaded that "business is business," or aimless crowds make us wonder if any life is precious. I have heard of a city morgue where five corpses were unclaimed because nobody knew them or nobody cared. The world (implied in such a phrase as "among men") levels threats, as military personnel will know; in a strange land or a strange culture home seems far away, and the loyalties which we keep at home are easily relaxed.

Is there not a story of a blind man carrying a light? He himself explained the anomaly: "So people will not stumble over me at night." The phrase brings judgment and remorse, for people do stumble over us when our light goes out. But the better reason for the lamp, even for the blind man, is that other people shall see their way. The disciple does not shine in his own light or for his own sake. Sometimes a church brags about itself, calling attention to its budget and to its building, but such a claim is a dark inversion.

The disciple is a bright presence in the world for men's sake, lest the world become dark, and for God's glory. The word *glory* does not mean that God is proud or that he makes his men puppet light bearers, for God's glory is the love that died on a cross. Only God by his renewing spirit can tend our little lamp of life. Only he can trim the hard wick. Only he can provide the oil for the lamp. So the wise alternate movement of the disciple's life is that shown in the mount of transfiguration story: the mountain of prayer to the valley of need.

Have we interpreted these words from the Sermon? Only from afar, not laying hands on them but only hailing them from a distance. As we leave them, trusting God's spirit to illumine them more and more, we look again at their urgency and wonder: "salt of the earth," "light of the world." The earth will go rancid without this witness; the earth will walk in darkness without this light. What we do and say day by day is no casual affair! It is at once lowliness and hidden splendor of the spirit! Thus the prayer: "Lord, save me and bless me, that I may be a blessing." □

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THE FOCUS OF MISSIONS

by Norman J. Baugher

The executive committee of the *Majalisa* of *Lardin Gabas* was in session at Kulp Bible School. They were discussing the opportunities and problems confronting the Church of the Brethren in Nigeria. A crucial issue was the relationship between it and the Church of the Brethren in America. The question being faced was: Is the involvement of the church in America still needed and welcome?

The responses of members of the executive committee came through with deep earnestness and feeling: We are learning and growing as a church, but we are not yet prepared to serve alone, they said; we urgently need the skill and support of mission colleagues; *Lardin Gabas* welcomes and pleads for the partnership of the church in America in order to build a strong church in Nigeria and to pursue effectively our tremendous opportunities in witness.

These responses of a representative group of national churchmen is typical of the attitude now prevailing in Nigeria, India, and Ecuador. Partnership in mission is requested. The strengthening of the church for witness is terribly urgent. This is the current focus of missions.

This mood has not always prevailed. Before the revolution in China, missionaries and the homeland church they represented were expected to make all the major decisions regarding the mission. Then the foreign mission was in fact more dominant than the indigenous church. The missionaries were *ours,* the new church being formed was *our* church, the funds were *ours* for distribution, and the mission was *ours!* Though we were unaware of it, the situation was a form of controlled paternalism and imperialism.

The revolution in China jarred the Western churches and forced a reappraisal of mission strategy. The Church of the Brethren in an Annual Conference mission policy statement in 1955 suggested the urgency of turning over control to the indigenous church.

After the China revolution and at the time of India's independence, it appeared that the indigenous church would assume full responsibility for its own life. Missionaries were accused of cultural imperialism, of "training clerks but not leaders," and of supporting colonial privileges. Securing visas to certain countries for particular types of missionaries was difficult, high import taxes were levied, and antimission propaganda was common. Fewer missionaries were commissioned. Missions as most Westerners understood them seemed to be closing.

But today in numerous situations where independence has been achieved and where nationhood is developing, the mood toward mission involvement appears to have changed. The responsibilities of self-government, politically and ecclesiastically, are overwhelming. Responsibility for making decisions and determining policy is sobering. Responsible nationals have come to welcome counsel, support, and expertise at their side. This is the situation which the executive committee of the *Majalisa* reflected in its discussion. And a similar mood exists in India where continued partnership is imperative in administration of the church under an Indian executive secretary, in pastoral and evangelistic support, and in developing new forms of ministry. Oneness in Jesus Christ as a vital reality of belonging together is not to be negated by the important developments of nationhood.

The General Brotherhood Board has reviewed this new climate of relationship with the indigenous churches God has brought into being and affirmed its position as follows:

"Recognizing that there is opportunity and need of unprecedented scope and urgency to strengthen the witness of the church in India and Nigeria, and in Ecuador and Indonesia,

"And believing that the Church of the Brethren has a deep and continuing concerned interest in the overseas mission which would strongly support this emphasis,

"The General Brotherhood Board declares its intention to maintain and strengthen its position as responsible partners in the life of these churches we have helped to establish and nurture."

This declaration of intention is seen as a basic response in policy and strategy to the new climate of partnership in mission. If funds can be secured to support an aggressive program, the board intends to reverse recent trends. The board intends for the church in America to remain a strong partner with the overseas churches as long as that partnership is invited and strengthening. We believe the Brotherhood in America will rejoice at this emerging relationship and will respond sufficiently through the Brotherhood Fund to make it possible to strengthen the churches for witness.

Wherever the church exists, it lives in the name of Christ for mission in the world. The mission is to all men, wherever they are, to all nations, to all races, to all social structures in all the world. Partnership is based on the foundation of common mission in America and overseas and no longer regards one as a missionary-sending church and the other as a missionary-receiving church, or one as a "going" church and the other as a "staying" church.

Within this concept of common mission, those who are

THE FOCUS OF MISSIONS

CONTINUED

identified as missionaries are differentiated only because they cross a national or cultural boundary to witness in partnership with a church which is already there but in need of specialized support and strengthening. And the time is here when the church in America needs to invite leadership from overseas to help us because of the particular needs of the church here. D. T. Niles observes in his book, *Upon the Earth,* that "often the missionary is spoken of as a person who takes Jesus Christ to other lands and peoples; in reality he is someone whom Jesus takes and gives as his gift of love to those to whom he goes."

Partnership in mission, focusing on the church, will be effective in strengthening the outreach of the church. In Nigeria, for example, the efforts in evangelism and teaching are carried forward largely by laymen. It is a thrilling, exciting enterprise! Every Sunday the gospel is proclaimed by *Lardin Gabas* in about one fourth as many places as it is proclaimed by the Church of the Brethren in all America. Partners are urgently needed to give basic training to the growing number of evangelists and more advanced training to the pastors. Three large areas in Nigeria with a population of 200,000 for which *Lardin Gabas* is responsible have never heard the liberating news of Jesus Christ. *Lardin Gabas* is very eager to carry the witness to West Margi, Shani, and along the eastern border area. As more evangelists are recruited for witness in these areas, these evangelists will require training to prepare them for their tasks. A fundamental purpose for the existence of Kulp Bible School is to provide the place where competent national and expatriate trainers join in training national missioners. This is but one illustration of the urgency and joy of partnership in meeting mission opportunities.

Partnership will be effective in strengthening the nurture program of the church. The church in India desperately needs assistance in the training of members in churchmanship. The church in Nigeria is faced with the task of training literally thousands of members received in recent years in the meaning of membership and of nurturing continued growth in the Christian life. In such tasks missionaries find opportunities of tremendous usefulness.

Partnership is strategic for the church's mission in meeting human needs. Governments will continue to assume more and more responsibility for education, health, employment, economic uplift, and similar services, but great need exists for the church to continue supplementary and pioneering service ministries in these and other areas. While these services need to be rendered as a Christian witness, they will be rendered less and less for evangelistic purposes. Service in the name of Christ will be its own legitimate witness. These services will be developed increasingly under separate boards of governors or management rather than directly under the church, in order to have a broad base of indigenous community responsibility and involvement.

In light of the need to strengthen the church and to enable the church to be in mission in the world, the board declared its desire to remain in strong partnership with the churches overseas as long as this partnership is welcomed and needed. The board has in mind a number of specific steps which it is prepared to take to implement this intention. These steps have been interpreted in the MESSENGER and news releases to our people. The board will extend itself to maximum lengths to fulfill this commitment.

The key to most of what has been described above is the response and support of the Brotherhood at large. If the board can be reasonably assured of an intention on the part of the congregations to increase giving by five percent next year and in subsequent years and if individuals who have felt the need to turn to other agencies for avenues of mission giving will respond with generous support for our mission partnership, then great strides can be taken now to strengthen partnership with the churches in Nigeria, India, Ecuador, and Indonesia.

A revolutionary world confronts the church of Jesus Christ everywhere. A new relevance of the church to life is terribly urgent. Let us realize that "nothing is foreign that concerns our mission to take Christ to our disordered world."

The younger churches overseas demonstrate tremendous eagerness, faith, and dedication. They have a New Testament type of confidence that God is working in history and in the events of their land. Their leaders have a deep passion that the church be his faithful servant.

They plead for brotherhood and for partnership in which both we and they are found faithful to the commands of the gospel. They face monumental tasks; if required to stand alone, these tasks are overwhelming. But together by God's grace they are possible. □

Columbia -- a new city, a new church

ON THE DRAWING BOARDS is a proposed new town for more than 100,000 persons, to be built midway between Baltimore and Washington, D.C. The town will be known as Columbia, Md.

For the first time on such an extensive scale, developers have called in religious leaders to join in advance planning of church locations, ecumenical ministries, and cooperative religious ventures for the whole community.

The intention of the Columbia project, according to James Rouse, a prime backer and a Presbyterian layman, is the development of people . . . "people who are inspired, concerned, loving."

The new town, he said, will be a "balanced" city with industry and educational, cultural, and commercial facilities as well as residential areas. Much of the natural landscape will be preserved rather than leveled indiscriminately. Some 3,600 of the 14,000 acres in the development will be retained in permanent open space, he explained.

The city will include nine or ten "villages" of 10,000 to 12,000 persons, and each village will include a range of housing – apartments, town houses, single-family units.

The approach offers unprecedented opportunity to church planners. "So much of the life of the church in the past has been gap-filling," declared Dr. Stanley Hallett of Chicago and a leading figure in the Columbia venture. He explained that churches have built hospitals, schools, and universities, have helped delinquents, and have worked for open housing and better race relations. They have been trying to "patch up the damage and pull together broken communities."

But Columbia, as outlined by the planners, will have other institutions to fill these gaps, he continued, and the church can face its real functions of serving a total community and nurturing the ministry of the laity.

The uniqueness of the comprehensive planning involved in Columbia is complemented by the fact that, for the first time, the church is an equal partner along with other institutions in the planning process, the United Church of Christ's Purd E. Deitz pointed up.

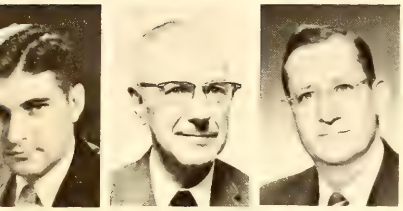
Through the National and Maryland councils of churches, a Mission Development Committee has been formed to crystallize plans for Columbia's religious ministry. The members see their task not only as avoiding bitter interdenominational competition but also as designing revolutionary forms of ministry.

"When I think of the old method we used to meet this situation, I shudder," said Maryland Bishop Harry Lee Doll of the Protestant Episcopal Church.

"All of us rushed in to buy land before land values went up and to beat the Methodists and Presbyterians," Bishop Doll said. Even in the comity system of parceling out church sites, "we sit down rather suspiciously around the table," he added.

To avoid forced ecumenicity and to open the door to a great deal of experimenting are among the high hopes of the Mission Development Committee. Certain unified and cooperative forms of mission are expected to result. At the same time, denominations will establish local churches, perhaps for a while sharing such facilities as Christian education buildings.

According to Dr. Hallet, one of the dreams for Columbia is "to minimize the internal maintenance demands" of the churches so they may be freed for their real role. Hopefully, their ministry will reach beyond the local community through service to the core cities of Baltimore and Washington and to the world beyond.



L. to r.: Kimmel, Metzler, Naylor

CWS in the news

IN RECENT WEEKS three Church of the Brethren ministers were in the news of Church World Service, the relief and rehabilitation arm of the National Council of Churches.

Crash victim. In the desk of the director of Church World Service in Tananarive, Malagasy Republic (formerly Madagascar), was found a note which read: "*Pro Memoria:* Be careful in flying private planes."

The reminder gave no warning of the danger in flying private craft piloted by others. Seemingly, on May 11 when two Americans and two Frenchmen took off on a routine flight to CWS distribution points near the island's northern coast, the risks were slight. It was midday, the weather was clear, and the pilot experienced.

Once in flight, though, the plane veered into an area of frequent air turbulence, off limits to small craft. Fifty miles from departure the wood and canvas plane fell from the sky and exploded. All of the occupants were killed: three were burned beyond recognition. Peasants who had heard the crash started a relay from village to village. Still, it was two days until the wreckage was found.

Among the crash victims were a French government official, the French pilot, an American chemist, and Ted E. Kimmel, thirty-six, who with his wife and three daughters, nine, seven, and six, had gone to the Malagasy Republic in 1964 to institute countrywide development programs, in conjunction with the Malagasy and World Council of Churches. He had a network of projects well launched across the republic.

An agriculturist, Ted and his wife, the former JoAn Stuckey, previously had served in Iraq while in Brethren Volunteer Service. Since then he was graduated from Bethany Theological Seminary, was pastor of the Cherry Grove Church of the Brethren in Northern Illinois, and was an associate youth editor of Friendship Press, New York. He was fluent in six languages and a professional photographer. He held membership in the Highland Avenue Church of the Brethren, Elgin, where he was intern pastor in 1957-58. His home church was the Plum Creek congregation in Western Pennsylvania.

A fortnight before his death he said to a friend, "If I meet with an accident here, I want to be buried here or on the spot in the bush where it happened." On May 18 that premonition became a reality.

On the preceding day, at the French church in Tananarive, a brief memorial service was held. Jan van Hoogstraten, CWS director for Africa, who had flown to the scene to assist the Kimmel family, was among the Protestant leaders who spoke. Another churchman alluded to Jesus' own defeat which became a defeat triumphant. The hymn, "Great Is Thy Faithfulness," was sung. At the close of the service, United States Ambassador Vaughn Ferguson, having learned that Mr. Kimmel once served in the Coast Guard, presented Mrs. Kimmel with a folded United States flag, and words of sympathy and encouragement were expressed to the family by a thousand persons of the community, Mr. van Hoogstraten reported.

"Here was an expression of love for a fellow who had been here only for one year and eight days and who truly had made a wonderful witness in every respect," he added. "I had expected my emergency visit here to be very difficult, but it was in many ways a beautiful (there is no other word for it) experience."

Retired. John D. Metzler, Sr., New York, recently retired as director of Church World Service in Europe and the Middle East following a long career in leadership in material aid and rehabilitation programs. He was the first national director of CROP, first material aid director for the Church of the Brethren, and later material aid secretary for the World Council of Churches.

On June 1 he left to serve as consultant to a new CWS program, Operation Catapult, a comprehensive community development effort on the Isle of Symi, Greece. A solar distillation project is part of the experimental program.

In October, he will return to the States to become executive secretary of the Idaho Council of Churches, with offices in Fruitland. He also will be in charge of the Southern Idaho Migrant Ministry.

The one-time farmer-minister in Indiana became the Brotherhood's first full-time district executive secretary. He also was instrumental in establishing the New Windsor, Md., and other relief processing centers across the nation.

In 1956 and again in 1963 Dr. Metzler received top decorations from the Greek government and in 1957 from the Yugoslav Red Cross for his work.

Appointed. Kurtis F. Naylor, pastor of the Wenatchee Valley Church of the Brethren in Washington, this summer will become executive director of the Europe and Middle East department of the Division of Overseas Ministries (CWS).

Dr. Naylor is experienced in ecumenical service, having been director of Brethren Service in Europe and representative to the Geneva office of the World Council of Churches, 1959-63. In the '40s he represented Brethren Service in Ecuador and Europe.

In his more recent work in Europe, Dr. Naylor made a particularly unique contribution to the encounter between East and West by opening the way for the Brethren-Orthodox exchange, through participation in the Prague All Church Peace Assembly, and by evolving new patterns of sharing between volunteers and the churches of Europe.

Disaster service

A CHECK for $33 came to the Brotherhood offices in mid-May from the Slifer Church of the Brethren in Iowa. The contribution was designated for the Emergency Disaster Fund, from which $9,000 had been allocated for disaster service and church reconstruction in tornado-stricken Indiana.

The Slifer offering was taken on May 2. Three days later a sudden storm lashed across central Iowa, and near Gowrie a funnel-shaped cloud touched down, completely leveling the Slifer church building and parsonage.

In these facilities the eighty-two member Slifer parish had invested heavily, perhaps more of manual labor than of money. The church building actually was two church structures attractively remodeled as one, and the parsonage was a rural schoolhouse completely renovated.

Pastor Charles H. Nettleton and his family escaped with only minor injuries, but their uninsured personal possessions were a total loss. The community and district responded with funds and gifts for the family.

Meantime, the Slifer congregation is assessing its future, determining whether to rebuild or to worship with the Congregational church in neighboring Farnhamville, already served by Pastor Nettleton through a yoked parish plan.

Whatever develops, the Brethren of Slifer will be known for their faithfulness in helping others — a faithfulness which even tragedy at home could not deter.

To lead Presbyterians

THE NEW MODERATOR of the 3.3 million-member Presbyterian Church in the U.S.A. is a graduate of McPherson College in Kansas.

Thompson

He is Wendell P. Thompson, forty-six, a lawyer and ruling elder of First Presbyterian church in Wichita, Kansas. He was elected moderator in a second-ballot election by the 177th General Assembly of his denomination, meeting in May in Columbus, Ohio. The position is for one year.

Mr. Thompson has been director, vice-president, and chairman of the board of trustees of the Wichita Council of Churches.

Upon graduation from McPherson College, he attended the University of Chicago Law School. In 1956 he received an honorary doctor of civil law degree from McPherson College.

He succeeded as moderator Dr. Edler G. Hawkins, New York, the first Negro named to the post as head of the church.

In the heart of Houston

DEEP IN THE HEART of Houston, Texas, is Allen Parkway Village, a low-income housing project of 1,000 apartments, 4,000 persons. The average income is $1,500 a year.

Those who live there are *Anglos*, Latins, a few Negroes. A high proportion are elderly, dependent on social security or pensions. Most other families exist on welfare checks, surplus foods, occasional small wages. They represent many religions.

Protestant Charities, a United Fund agency, analyzed the needs and, with the help of three Brethren Volunteer Service assignees, became involved. A three-pronged program was set up to teach the villagers how to use better the resources they have, to represent the needy to the proper assistance agency, and to create situations where residents meet across cultural and economic barriers.

The BVSers, presently Jim Longenecker, Bridgewater, Va., and Robert Rinehart, Westminster, Md., are social workers, and Mrs. Jim Longenecker is secretary in the Social Service office. Their work is coordinated by a Methodist minister to the housing parish. In addition 300 part-time volunteers help out, members of Houston's more affluent community.

Together this work force conducts a range of special services, from Cub Scouts to cooking classes (getting more out of dried foods), from immunization clinics to auto mechanic clubs, from lectures to community groups to producing "The Village Courier" newssheet. They also operate a Swap Shop, where clothing and furniture can be traded or purchased for small sums.

To the office where BVSers work, people come to unfold problems of varying complexity. "And it seems everybody here has them," commented BVSer Longenecker. "By far our most important time is spent in working with people on these problems, usually directing them to agencies which can give specific help. Now and then, if no one else can help them we're left to use our own imagination and resources to help them find a solution."

To Allen Parkway Village has come the servant church — caring, ministering, loving among a people in many communities too long neglected by the church.

BVSers Longenecker and Rinehart in Houston Swap Shop

Ecuador projects a new church

To Ecuadorians, denominationalism and disunity are problems of the mother church, not of nationals. This is one of the factors behind steps being taken to form a national Protestant church in Ecuador

OF THE THREE major overseas mission programs of the Church of the Brethren, Ecuador is the youngest and smallest. It also is the fastest in moving toward formation of a national Protestant church, a step in line with a statement on foreign missions policy approved by Annual Conference a decade ago.

Involved in the merger negotiations are ten widely scattered congregations, totaling 300 members, of the Church of the Brethren and the United Andean Indian Mission. Other evangelical congregations which desire to help form the united national church may join in.

A united church is seen by both nationals and missionaries as a move toward strengthening the evangelical witness in a country which, according to some sources, has the smallest percentage of Protestants in Latin America. The effort toward fusion of the Protestant witness has been under way for five years.

On July 30-31 a constituent assembly is scheduled to convene in Quito, the capital city, to initiate plans for the new church. Representatives of the Foreign Mission Commission are expected to be among the participants, pending the outcome of action by the commission at Ocean Grove, N. J., on June 21.

The congregations considering merger represent a spectrum geographically and culturally. Within the Church of the Brethren alone, the four congregations are spread over a 150-mile course extending from high in the Andes mountains to the low jungle plains. Included among the 160 baptized members are persons of both Spanish and Indian descent.

The Brethren congregations are in the early stages of development, with Calderon, the first, only twelve years old. Two of the Brethren congregations were formed in the past eight months. Another one or two may be formed in the next several months.

In terms of church policy, the newness of the churches brings an openness, as opposed to a rigidly entrenched pattern, to such tasks as calling and training ministers, observing the sacraments, and organizing new congregations.

The work of the United Andean Indian Mission has centered largely in the country and rural towns of the north central mountain area. The six congregations total 140 members. In addition, the UAIM programs of education, health, agriculture, and community development roughly parallel those of the Brethren. The headquarters is at Picalqui.

The supporting bodies of the UAIM include the United Church of Christ, the Evangelical United Brethren Church, the United Presbyterian Church U.S.A., and the Presbyterian Church U.S. (Southern). In addition, personnel from the Waldensian Church of Uruguay and Argentina and from the Mennonite Church of Paraguay work with UAIM congregations.

Also, since March a missionary couple has been assigned to work with the Brethren and UAIM cooperatively, supported by the Latin American Board of Missions of the Methodist church.

At the outset it appeared that the Evangelical Covenant Church, cosponsors with the Brethren of a mission tour to Ecuador, July 7-20, would join in a united church. Stateside, the Covenant board participated in earlier negotiations and gave strong backing to the merger development. The decision to withdraw from merger talks in recent months came basically from the nationals in Ecuador, the outgrowth of factors largely internal. The Covenant congregations number eight, with 250 believers.

Between the Church of the Brethren and the United Andean Indian Mission, the breakthrough on merger came late in April at a joint meeting at Calderon. There the twenty-three representatives, the majority nationals, detailed a merger proposal, outlining points of consideration for each participating body. The outcome was a proposal agreed upon by the representatives but subject to approval by each of the Ecuadorian congregations.

Ecuador's proposed united church will have its strength chiefly in the equatorial mountains and jungle. Additional congregations may join from coastal plains to the southwest

A new name for the united church and joint ordination of pastors are among the conditions spelled out in the merger proposal. Purposes and goals are to be developed.

Taking a cue from Church of the Brethren practice, an annual meeting for all members is to be established. Congregations will be formed into districts on a temporary basis, taking cognizance of differences in established church patterns. The national church also is to establish an office of secretary.

Three independent congregations which have disassociated themselves with parent foreign mission bodies may take part in the merger discussions at the end of the month. These churches represent approximately 150 members located in Guayaquil and Quevedo, coastal cities.

The present moment for the evangelical witness in Ecuador, particularly for the Church of the Brethren, is the most promising since the mission program was launched in 1946.

In December a new congregation was formed at La Concordia, thirty miles southwest of Las Delicias, where a church was founded by a work camp in 1959. In March another congregation was begun at Azcazubi, high in the Andes mountains, two hours from the Calderon church.

In prospect of formation soon is a congregation at Santo Domingo, a frontier town located a few miles from Las Delicias. Santo Domingo is the trade center of the fertile jungle region now being colonized. Other congregations may be formed later both in this region and in the mountains near Quito.

"It has taken years of preparation by missionaries through counseling, Bible study, and leadership training to arrive at a point where a group of people decide to take upon themselves the responsibility of forming a church," observed Ralph Detrick, former I-W who served as treasurer for the Brethren mission. "The church will grow as fast as the members realize the responsibility to which they have committed themselves. Instead of a mission church, they are becoming a church in mission."

"It appears now that a new day is already upon us," commented missionary Robert K. Lenker. "An inflow and outpouring of the Holy Spirit is dissolving barriers of suspicion by simple confidence, silent suffering, and activities anchored in trust and love of the brethren — unconditionally. The day of defending the fort is over. The church is out in the open and on the march."

"We are eager that the attention given to structure and union does not hinder this witness," said George M. Kreps, Ecuador field secretary. "In the long run we feel a more united approach will contribute immeasurably to the effectiveness of the evangelical church."

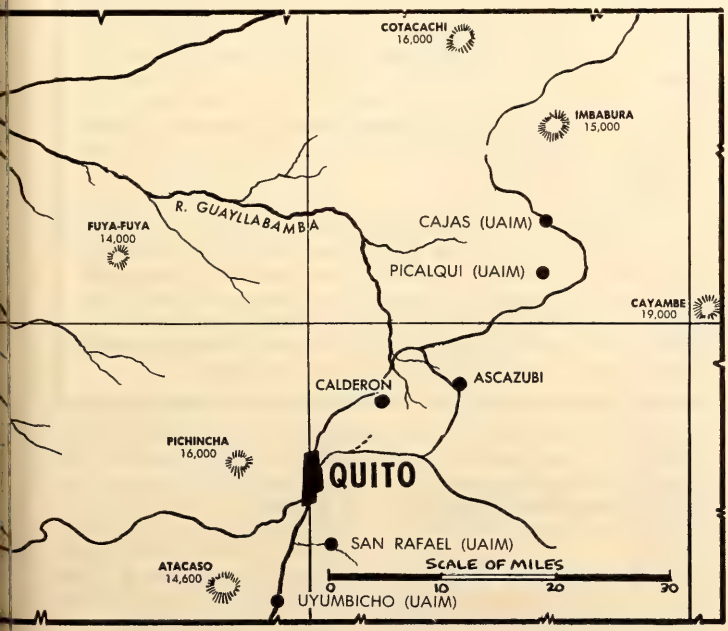
Nationals are encouraged by the new direction. "Since the problem of disunity is not ours, it is fitting to ask in the name of Christ that the missionaries allow us to do away with denominationalism," said one national churchman.

Strong support for the overseas churches to seek fellowship primarily through groups with their own geographic and cultural areas was given by the Annual Conference of 1955. The statement on foreign missions policy adopted then declared regarding overseas churches:

"It may be that the time will come when they will no longer be tied to us administratively but will affiliate with the total Protestant church in their homelands. If this happens it is to be expected that the fellowship between our church in America and their churches abroad will continue throughout the years through exchange of spiritual leadership and the sharing of resources.

"Churches abroad will probably continue to look to their mother churches for financial help for running their institutions. They will likely continue to welcome and even to seek the help of well-trained Christian workers from North America. If this happens we may rejoice as a wise parent rejoices in the growth and maturity of his own children.

"When we teach these young churches we cast our bread on the waters. If our work is well done it will not return to us void. What matters is that Christ be born in them and that they go on witnessing for him."



Nurses Yoder and Magos

Yugoslav exchange

NEXT MONTH the nurses exchange between the Church of the Brethren and the Red Cross of Yugoslavia will become a full-fledged two-way program.

Miss Anna Yoder, R.N., from Harrisburg, Pa., will leave Aug. 1 for a year's service with the Mother and Child Health Institute in Belgrade, Yugoslavia. She will be the first Brethren to go abroad in the program.

The second exchangee from Yugoslavia, Miss Josefina Magos, from the same hospital in Belgrade, is at the same time a volunteer in this country, serving initially in the pediatrics department of the York, Pa., hospital.

The first exchangee, Nadja Malesevic, has resumed her duties as a supervisory nurse in Belgrade.

"The Objector" cited

"THE OBJECTOR," a drama telecast last February on *The Defenders,* was cited by the American Baptist Convention as the year's single outstanding television program.

The hour-long story, which dealt with freedom of conscience and law as related to a conscientious objector, was treated "perceptively, intelligently, skillfully," the Baptist citation noted. Quotations from Tillich and the Vatican Council were incorporated in the script.

"Religious No More"

A TASK for Christians, Bonhoeffer wrote in his final months in prison, is to help extricate people from the religiousness of Christianity itself.

Something of this thread will be pursued by collegians attending the Brethren Student Christian Movement Conference, Dec. 29-31, at La Verne, Calif.

"The theme, 'Religious No More,' is an exploration of the suggestion that the Christian gospel is not allied with but actually opposed to man's natural religiosity," explained La Verne student Dick Vaniman, current BSCM chairman.

A team of leaders will include Vernard Eller of the La Verne College faculty and Earle W. Fike, Jr., Donald E. Miller, and Graydon F. Snyder of the Bethany Seminary faculty.

New chapters in brotherhood

BOMBAY — Recently concluded was another session of the Church Union Negotiating Committee for North India and Pakistan. Present were four bishops (from two denominations), a couple of archdeacons, and nearly three dozen prominent leaders representing the seven churches involved, including the Church of the Brethren. In a move of this nature it is necessary to win approval not only of the Indian units of the denominations, but also the approval of the parent bodies abroad.

Since the third plan prepared in 1957 did not win broad approval, this session revised the document and is issuing a fourth plan. Having spent thirty-six years in debate and getting acquainted and having been touched by the Spirit of God in the "winds of change," concessions from hard positions were made all around. A new "conscience clause" and the deletion of a restrictive section on adult baptism should make it possible for Baptists, Disciples of Christ, and Brethren to join. There was evident a spirit of mutual restraint and yet one of mutual respect and concern for the deep feelings of others.

The committee is sending out a call for study of this fourth plan, with votes to be taken before March 1969. This would mark forty years in the wilderness of debate, and we negotiators think it is time to set out for the Promised Land. At least, while on the march we may find that balm in Gilead and healing for some of our brokenness.

Our Plan of Union calls for an episcopal form of government modified with strong elements from both Presbyterian and various of our congregational patterns. We frankly recognize that here we need strong central authority in the church, but authority balanced by the laity and the gathered church. Thus, we expect to have bishops bearing both the ancient witness of the church and the authority of election by the Church of North India. The plan calls for equal recognition of the two practices of baptism and does not propose the elimination of either practice. The plan also recognizes the widely differing forms of worship and of the celebration of the Lord's Supper.

We agree to accept these with all charity until we grow together and are led by the Holy Spirit to new levels of understanding and practice. Although we stand in both creedal and noncreedal traditions and although we agree to the usefulness of creeds, we base our united church on the scriptures and particularly the New Testament. As brothers on the way, we seek the illumination of the Holy Spirit for the days ahead. — ANDREW HOLDERREED

Day by Day

a devotional guide for the family

Question: Why didn't the lions want to eat Daniel?

Answer: He was ninety percent backbone!

You may smile at this old riddle, but it presents an element of truth. Our churches, the nation, and the world today need people with backbones. How can we develop them? In concluding his book, *Profiles in Courage,* John F. Kennedy wrote, "The stories of past courage . . . can teach, they can offer hope, they can provide inspiration. But they cannot supply courage itself. For this each man must look into his own soul."

Walking in the woods with her mother, a little girl asked, "Mommie, what does 'courage' mean?" After a moment's hesitation, her mother replied, "Courage is what your kitten, Fluffy, has when she stands up to a dog five times her size, tenses her legs, fluffs her tail, pins back her ears and hisses with all her might." Then she added, "But that's not all of it."

Soon they came to a clearing where fire had swept the woods, leaving black charred stems and rubble in its path. "Look, Mommie," squealed the girl with delight as she spied a golden buttercup blooming radiantly and contrasting sharply with its environment of charred mulch. "That, my daughter, is also courage," responded her mother thoughtfully.

JULY 11-17

Esther 4:10-17. What if Esther had refused? Are you willing to risk your life, job, and social status to fight for the right?

1 Sam. 17:42-50. Never underestimate the power of those who "come in the name of the Lord." Their ally is the greatest!

Amos 7:10-15. In the fable, "The Emperor's New Clothes," only a child had the courage to say the king was naked. It takes courage to express truth.

Dan. 3:13-18. When laws are in conflict with God, he who willfully disobeys men must pay the consequences, but his conscience is at peace.

Acts 6:8-15. "Do not fear those who kill the body . . . rather fear him who can destroy both soul and body in hell" (Matt. 10:28).

Acts 5:25-32. "A man of courage is also full of faith" (Cicero). "We do not truly live until we are ready to die for something."

Acts 21:10-13. A dying soldier wrote, "Well, I have to go now, God; good-bye. Strange, since I met you, I'm not afraid to die."

JULY 18-24

s *Mark 10:32-34.* Where would our salvation be if Jesus had said, "I'll go to Jerusalem when it's safe"? Instead, Jesus walked ahead.

m *Psalm 91.* Belief in the God of this psalm should calm all fears. God protects us because of his great love for us.

t *2 Cor. 4:8-18.* "I ain't down yet" proclaims a popular song. "No one can make you feel inferior without your consent" (Eleanor Roosevelt).

w *2 Tim. 4:16-18.* "I will never fail you nor forsake you," promised God. In faith we sing, "[He's] with me always, everywhere! He cares for me."

t *1 Peter 3:12-17.* Right conquers might. Today's Christians may be outnumbered and objects of ridicule but "we shall overcome some day."

f *Eph. 6:10-18.* How is your ammunition supply? We can meet any adversary when armed with truth, righteousness, peace, and faith.

s *Psalm 121.* Mire, mirrors, and men discourage and frighten us; our spirits are lifted by turning our sights Godward. Keep looking up!

by EARL and VIVIAN ZIEGLER

Courage inspires courage

Army demolition experts disarm a bomb intended for a Birmingham home . . . navy frogmen dive to recover the bodies of a capsized boat crew . . . a boy offers one of his kidneys to save the life of a disease-stricken friend . . . a paraplegic exercises painfully for seven hours daily . . .

Clip articles about courageous people like these and post them on your bulletin board. Instead of or in addition to these, you may wish to add pictures of men and women of courage. Older children could give brief reports on lives of brave people of the past and present, such as Martin Luther, Joan of Arc, John Quincy Adams, John Naas, Christopher Sower, Jr., Douglas MacArthur, Martin Luther King, and John Glenn, to name just a few.

To symbolize stability, firmness, and strength, a rock could be used on your worship center with an open Bible beside it, depicting a major source of a Christian's courage.

Men of courage are not a special breed. "There are no great men," said Admiral "Bull" Halsey, "only great challenges that ordinary men are forced by circumstances to meet." Many are men and women who have learned to overcome fear by trusting One greater than themselves.

The source of courage could be illustrated by an object lesson showing that one matchstick alone is easily broken. However, when held tightly beside a steel spike, it cannot even be bent! With Christ by our side we can say as did Paul, "I can do all things" (Phil. 4:13), or David, "With the mighty deeds of the Lord God I will come" (Ps. 71:16), and "With the Lord on my side I do not fear. What can man do to me?" (Ps. 118:6).

For family discussion

Where is the line drawn between foolhardiness and courageous action? In retrospect, which choice satisfies most: courageous forthright action or "playing-it-safe" with cowardly caution? Which of the following choices require the most courage:

To march for civil rights *or* watch?

Copy an answer to a test *or* leave that space blank?

Accept an offered drink of beer *or* say, "No, thank you, I don't drink"?

Buy something expensive (by charging it) *or* pass it up saying, "I can't afford it"?

Speak about Christ *or* remain silent?

Listen and laugh at dirty jokes *or* walk away?

Explain that he is selling cracked eggs *or* hope the buyer will not notice?

Join others in ridiculing a retarded person *or* befriend him?

Remain faithful to your mate *or* seek momentary thrills with others?

"Stretch" your coffee break *or* return to work after the ten minutes allowed?

Volunteer for a tough job *or* try to go unnoticed?

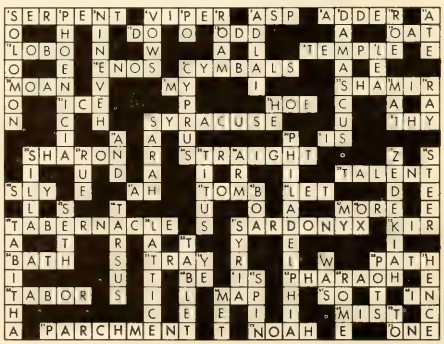
Resources

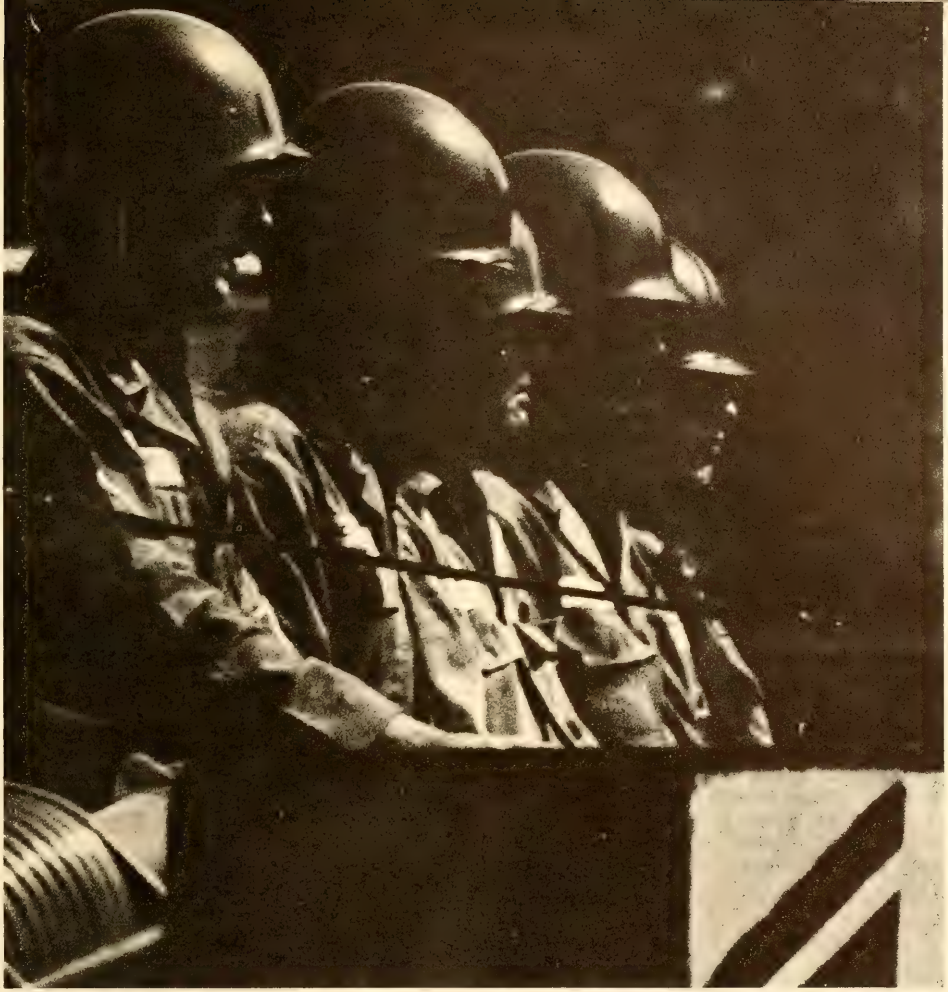
From the *Brethren Hymnal:* "Be Strong!" (No. 304), "I Would Be True" (No. 308), "God of Grace and God of Glory" (No. 321), and "I Will Not Be Afraid" (No. 323).

Inspiring poems are: "If," by Rudyard Kipling, "God Give Us Men," by Josiah Gilbert Holland, and "Come Clean," poet unknown.

The world needs squares!
Dependable, loyal, responsible,
Truthful, honest, courageous,
Patriotic, just, compassionate,
Hardworking, thrifty, industrious,
With high ideals, respecting all men,
and honoring God.
Squares do not live easy lives but satisfying ones.
Jesus was a square — and was put to death.
The world needs squares.
Do you have the spiritual "guts" to be a square?

Puzzle found on page 23





A parable of No Violence, Some Violence and Great Violence

It came to pass in those days that injustice multiplied throughout the land. The poor were oppressed and pushed around exceedingly. They smiled through their tears by day but hid their faces under their pillows by night. And they cried out for deliverance, but the strong and haughty men who ruled over them told them to keep quiet. They did so, and the strong men said to one another, "See, they are content."

But a Leader arose among the poor. He told them to lift up their voices and let their cries be heard

in the streets of the cities. When they did as he said, their oppressors moved among them and cracked their heads with clubs and filled their eyes and lungs with painful gas.

But the Leader said, "Be not afraid; we shall overcome them with nonviolence." So he taught them to pray in the streets and in the marketplaces for their tormentors. He urged them not to strike back when they were beaten and carried off to jail.

Then a Man of Some Violence stood up among the strong and said, "Our poor are no longer content as they were before strangers entered among them. Lest they make themselves equal with us and perhaps even rule over us, let us diligently suppress their cries in our streets and their groans before the eyes of the nation." This seemed good to the strong, and they did so. They made blood to flow, and they caused bones to break.

But the poor cried out all the more, and some of them wanted to shed the blood of their oppressors. Then the Leader said, "No, we must do no violence, for this will hurt our cause." And the people shouted back, "Then what shall we do?"

Now there was in that country a Man of Great Violence, who ruled over all the people, both great and small. And the Leader of the poor said to them, "Let us call upon this Man of Great Violence, for he is a man who also deals justly and loves mercy. Surely he will hear our prayer for freedom and justice." This pleased the poor, and they made their voices heard before the Man of Great Violence.

But he was a very busy man indeed. He had cities to bomb in distant lands and villages to burn and people to make nauseated with gas; so he turned not aside. Yet the Leader, the Man of No Violence, would give him no rest, for the Man of Some Violence was still cracking the heads of the poor as they walked in the streets crying for deliverance. Moreover, the people of Great Violence also spoke to their ruler, saying, "You must give justice to the people of No Violence."

And the ruler gave heed to their voice, for it was they who supplied him with men and money for deadly weapons and fearful bombs with which to kill many people in faraway lands. So he called before him the Man of Some Violence and ordered him to let the people of No Violence walk in the streets and cry aloud for justice and freedom.

This made the Man of Some Violence and the strong men with him exceedingly angry toward both the Man of No Violence and the Man of Great Violence. And their anger waxed even hotter when some of the people who supplied the Man of Great Violence with men and money took their places beside the Man of No Violence and said, "We too are nonviolent and love justice. You must no longer afflict the poor."

And it came to pass that the Man of Great Violence placed his strong men, armed with deadly weapons, along the roads and streets in order that the Leader and the poor and the nonviolent might walk unmolested as they sang "We Shall Overcome." And when the men with deadly weapons held back the Man of Some Violence and his followers, the Leader of the people of No Violence shouted, "We *have* overcome." And still another said to his oppressors, "Now we will make the laws and you will pick the cotton." And hate and anger and pride flowed freely.

Now when the Man of Great Violence had established justice in his own land, he breathed easier, for he could give greater diligence to the slaughter of peoples across the sea. And his people were relieved too, and they were even more eager to give him the men and money and machines he needed to crack many heads and kill multitudes so that he might establish justice and freedom throughout the whole world.

And some of the people of Great Violence, who had stood beside the Man of No Violence, returned to their homes. They praised their ruler and the Leader of the poor, but they damned the Man of Some Violence. And they said solemnly from their pulpits: "God loves all people."

And their hearers were glad and went joyfully back to their task of providing the Man of Great Violence with sufficient weapons to ensure justice and freedom to all people (who might survive) for all time (if there is any).

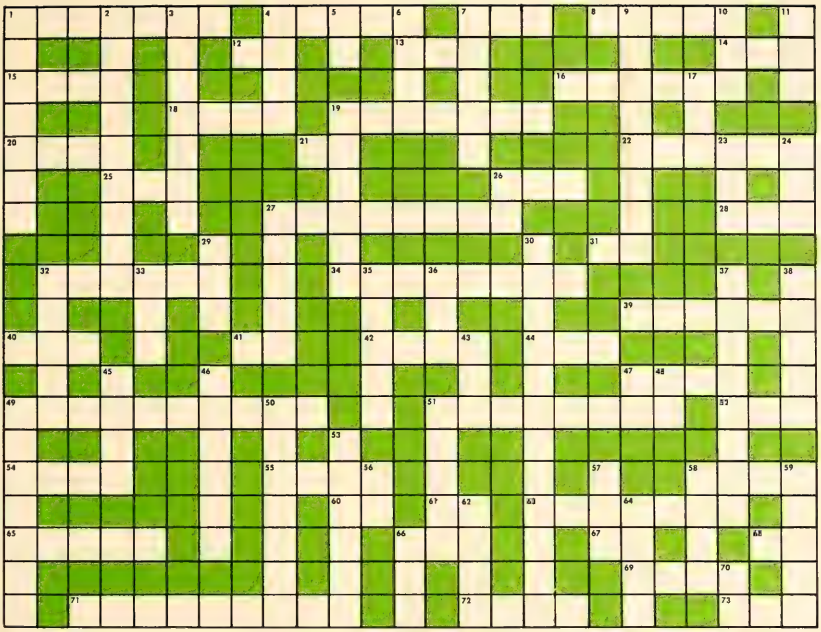
— Clarence Jordan

PENETRATION

Disquieting, this prejudice
that sweeps across our land and breaks
in ugly waves of violence —
This barrier of racial strife
that tears at bonds of brotherhood
and seeks to build a higher fence.

The time is now, but who will act
decisively with voices heard —
God's Church, of which I am a part? . . .
Disquieting, this prejudice
my probing conscience finds
deep down in my own heart.

Mildred Morris Gilbert



Bible Baffle

by GALENE MYERS

ACROSS

1 Creeping creature, *Genesis 3:1*
4 Poisonous snake, *Acts 28:3*
7 Small venomous snake, *Isaiah 11:8*
8 Venomous viper
12 To act
13 Not matched
14 A grain
15 Gray timber wolf of southwest U.S.
16 Building for worship
18 Son of Seth, *Luke 3:38*
19 Percussive musical instruments
20 Sound expressing sorrow or pain
21 Possessive form of me
22 Town in hill country of Judah, *Joshua 15:48*
25 Frozen water
26 Implement for gardening
27 City of Sicily, *Acts 28:12*
28 Possessive singular of thou
31 Part of verb to be
32 District of Holy Land, *1 Chronicles 5:16*
34 Street of Damascus, *Acts 9:11*
39 Ancient unit of weight
40 Crafty
41 Cry of surprise
42 Burial vault
44 To permit
47 Greater quantity
49 Tent of Jehovah, *Exodus 25:9*
51 Variety of quartz, *Revelation 21:20* (KJV)
52 Where Syrians came from, *Amos 9:7*
54 A cleansing of the body
55 Flat dish for carrying
58 A footway
60 To exist
61 Part of verb to be
63 Ruler of Egypt, *Genesis 12:15*
65 Mountain of Palestine, *Joshua 19:22*
66 Representation on a flat surface
67 In like manner
68 Within
69 Visible vapor in the air
71 Skin prepared for writing
72 Builder of the ark
73 Single object

DOWN

1 Son of David, *1 Chronicles 3:5*
2 Country north of Palestine
3 Capital of Assyria, *Genesis 10:11*
4 Solemn promise
5 River of Italy
6 To wander
7 Father of Shaphat, *1 Chronicles 27:29*
9 City of Syria, *Acts 9:2*
10 A small graceful European deer
11 Past form of eat
17 A meadow
19 Island in Mediterranean Sea, *Acts 4:36*
23 Woven cover
24 Line of light
26 Man or boy
27 Wife of Abraham, *Genesis 20:2*
29 In addition to
30 City mentioned in *Revelation 3:7*
32 Where they go down to, *2 Kings 12:20*
33 An herb, *Luke 11:42*
35 Companion of Paul, *Galatians 2:1*
36 Upper limb of the body
37 Last king of Judah, *2 Kings 24:18*
38 To direct the course of
43 Big snake
45 Third son of Adam, *Genesis 5:3*
46 Town of Silicia, *Acts 9:11*
47 Possessive of me
48 Domesticated bovine
49 Seamstress at Joppa, *Acts 9:36*
50 Crisscross open work, *2 Kings 1:2*
51 A country, *Acts 15:23*
53 Flat surface to write on
56 Second person personal pronoun
57 Past tense of verb to be
58 Earthenware vessels
59 Away from this place
62 To make threads
64 Capital of ancient world, *Acts 28:16*
66 Came together
70 Toward

Solution on page 20

Questions You Ask

BY PAUL M. ROBINSON

Question: **How often should a minister issue an "altar call" after a worship service? Is it better for people to come to the pastor privately seeking membership in the church?**

Answer: A good pastor will preach for decisions regularly as he confronts his congregation with the good news of the gospel and the claims of Christ upon his followers. The opportunity to respond either in confession of faith or in renewal of one's commitment of life to Christ should always be in order. For this reason, some ministers give an invitation to express the appropriate decision after every service, whether it be confession or renewal.

If the church depends upon the "altar call" entirely for its evangelistic outreach, it will likely fail completely to speak to the non-Christian community. Unfortunately, church services are usually attended only by Christians and their unbaptized children. The church, therefore, must take its witness to the world where men are if these are to be confronted with their need of Christ as Savior. The altar call as a *means* of evangelism is usually rather ineffective.

However, it is entirely proper for those who wish to become Christians to make a public confession of their faith. This is significant for the congregation as well as for the person making his first commitment. To ask such a person to stand before the congregation in a service of worship as a witness to his decision to accept Christ as Lord and Savior would be not only proper but desirable even though the decision itself has been made at some previous time.

Question: **Where in the Bible are we commanded to observe the love feast which Christ experienced with his disciples before his crucifixion? I believe that this was not to be observed after Pentecost.**

Answer: The account of the last supper which Jesus ate with his disciples is recorded in John's gospel, chapters 13 to 17. The Church of the Brethren has regarded the 13th chapter of John as the biblical basis for the observance of their traditional love feast and communion.

Jesus clearly indicated to the disciples their need for the kind of humble service represented in the washing of one another's feet. "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (John 13:14-15). Again he says, "If you know these things, blessed are you if you do them" (John 13:17).

Jesus put no time limit upon this commandment, and the Church of the Brethren has regarded the need for twentieth century disciples to engage in humble service no different from that of the apostles. They have seen a relevance in washing one another's feet, even when the social situation which made it such a natural courtesy in the time of Jesus has been altered.

It is clear also that the early church engaged in the love feast or *agape* long after Pentecost. In writing to the church in Corinth Paul speaks of certain abuses in their observances of this rite which he sought to correct (1 Cor. 11:17-23). There is no evidence anywhere that the experience of the church at Pentecost was to set aside the observance either of the love feast or the communion of the bread and cup.

Question: **Is there some special symbolic meaning in the number forty used in both the Old and New Testaments?**

Answer: There seems definitely to be a symbolic meaning in the number forty in the Bible. The ancients were often not precise in their delineation of time. Therefore, forty became a good round number which was frequently used to denote a fairly long period of time in terms of human existence or endurance.

Forty years is approximately the length of a generation. So the forty-year period of wandering in the wilderness gave the children of Israel a whole new generation (Ex. 16:35; Deut. 2:7). Isaac and Esau were each forty years of age when they married (Gen. 25:20; 26:34), and a man was considered to be full-grown at that time. Age spans were often calculated in multiples of forty.

The church and the secular city

THE SECULAR CITY, by Harvey Cox. Macmillan, 1965. 276 pages, $1.45, paper

THE CHURCH AND THE EXPLODING METROPOLIS, edited by Robert Lee. John Knox, 1965. 125 pages, $1.50

CHURCH AND METROPOLIS, by Perry L. Norton. Seabury Press, 1964. 128 pages, $2.95

THE CHURCH AND URBAN RENEWAL, by George Younger. Lippincott, 1965. 216 pages, $4.50

SEEK A CITY SAINT, by David Head. Macmillan, 1964. 128 pages, $2.95

WHEN ROME fell, Augustine wrote *The City of God.* He announced: "The city of man is falling, but it is no tragedy. Let it fall! In its place the city of God will rise!"

And indeed it did arise. Theologians, metaphysicians, clergy, and kings hammered out a synthesis of religion and the world and of church and state that stood for fifteen centuries. Religion reigned supreme and sought to direct every category of life.

But the end of this has come. Popes and clergy are dethroned and religions are established. "The world has come of age," as Bonhoeffer said in 1944.

This is the entrance point for Harvey Cox of Andover-Newton Seminary in his very penetrating book, *The Secular City.* A new day has come, and it is the epoch of urban civilization, or *Technopolis.* Indeed, Cox is saying: "The city of God is falling. But let it fall. The city of man is rising!"

The central thesis of *The Secular City* is that a completely new category has come into being – that of the *secular.* This is not a pre-Christian category, for pre-Christian cultures were full of established deities. Neither is the secular a demonic force let loose. It is simply a mode of life that is neutral as far as religious meanings are concerned. Urbanization will be the shape of the new world, and the church faces this urban, secular world unprepared for its task. Much of our theology is irrelevant, and the worship ministries of the church were largely designed to fall between the morning and evening milkings of farm and small town life!

By no means, however, is Cox ready to write the church of Technopolis out of existence. The church is still the continuing ministry of Jesus. But he asks that the church be the instrument that identifies the work of Jesus in present secular structures. The church must "go where the action is," that is, the action of God in the existing social order.

Cox clearly places himself in the prophetic tradition of the church, rather than the priestly. He takes no delight in solemn assemblies. He believes Luther's idea that the church exists where the Word is preached and the sacraments dispensed is wholly inadequate. In his constructive position, however, Cox uses some traditional concepts in which to pour new meaning. By its *kerygmatic* function the church announces that Christ is defeating the demonic powers in the social order (race prejudice for instance). But the church must move on to the *diakonia,* by which it seeks to heal the broken and fractured life of urban society. And it must help bring into being the *koinonia,* the visible city of humans living in harmony.

When Cox says: "We shall have to stop talking of God for a while," it appears he has gone too far, but what he is reaching for is an enlarged view of God. All past ideas of God are inadequate, for in their formulation as they are we have difficulty identifying God's work in the secular processes. The Christian must learn to speak of God in "a secular way," which means that he will need to find God's action in every structure of man's relationships.

Many will find themselves in disagreement with Cox at several points. Laymen without theological training will find his terminology baffling. Some theologians and pastors will feel he has dismissed some traditions too easily. But if we disagree, we know Cox has said necessary things. The picture before us is obvious: Technopolis will grow bigger, and the process of secularization is not likely to grow less.

Theological frameworks, by which we relate our faith to the world, are badly in need of reconstruction, and Cox has made a valuable contribution. In doing this, however, he has ignored the fact that human experience must be a continuity and that it is difficult to move from present orientations. How do we travel from our more institutionalized, churchly concept of God's work to a grasp of God dynamically at work where we previously knew him not? Cox implies that he himself is unsure, for when he says that we may have to stop speaking of God for a while, his only suggestion is that, like Moses, we should get on with the task of liberating the captives, confident that a name for God will be given. On second thought, however, it is probably all we can do. And his suggestion is not heresy! *Actually it is faith in search of understanding, and this is as old as time itself!*

Developing many closely related ideas to those in *The Secular City* is a book of essays entitled *The Church and the Exploding Metropolis,* edited

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by Robert Lee of San Francisco Theological Seminary. The most penetrating chapter is by Robert Spike, who, like Cox, contends that the vital issues of our Christian faith from now on will be hammered out in the crucible of secular, metropolitan culture. The church is doing itself a disservice by fighting against the secular culture. And it will do little good for Protestants to continue to decry the monster cities that are rising.

Several of the writers in this book concur in these positions; however, none comes through with a really constructive position. Mostly they are urging that the church accept the city as a field of God's activity. For instance, the Roman Catholic writer, Joseph Fichter, believes that the church of the future will not be so much a "sacramental service station" as in the past. Rather, it will be only "indirectly sacramental," with primary attention given to physical, material, social, and psychological redemption.

The chapter by William Grace contends for new methods of witness and suggests a few. The church will need to give more intensive training to laymen and pay them to do certain assignments. He asks for new hymns and liturgy that speak to urban life. Grace contends that the church will be the church only to the extent it identifies itself with the plight of the poverty-stricken and the minority people.

Readers will discover this book easier reading than *The Secular City*. They will find it helpful in directing the church to a more positive attitude and posture in its witness to city life.

The author of *Church and Metropolis* is Perry L. Norton, a city planner writing from a layman's point of view. Norton believes the church is no longer in the forefront of helping to guide community life, as it once did. Rather, in urban society it has mostly adjusted to conditions after they have happened.

If the church is to be effective it must help to create developing urban patterns. The great challenge in city life and planning is the *creation of community*. The congregation that considers itself as only an independent preaching station is not in conversation with the issues of the community.

What Norton is describing from the secular standpoint of the layman is precisely the healing and fellowship functions of the church as outlined by Cox. The church working for the total community is the secular side of the more theological concepts of *diakonia* and *koinonia*.

Norton is convinced that the church must provide this kind of witness or it will be outmoded. The church will need to have something worth saying to the metropolitan community or it will simply not be needed.

Laymen like Norton are sorely needed. His book is easy reading and will cause the reader to think seriously about the work of the church in our time.

The Church and Urban Renewal is an excellent treatment of a major urban problem. The study was sponsored by the United Presbyterian Church and was written by George Younger, who has spent several years in a parish in Lower East Side, Manhattan.

The study was based on urban renewal projects in seven major cities, and the findings are analyzed from many standpoints. Some of the really difficult issues that arise are: How to decide when a blighted area should be renewed; how to avoid further stratification along income and racial lines when a project is completed; how to resettle those displaced by demolished areas.

Younger notes that urban renewal in some instances creates new problems while trying to solve others. Yet the basic problem of deteriorating city slums remains, and a better solution than urban renewal has not come forth.

Cox in *The Secular City* points out, and Younger seems to concur, that in a real sense the inner city is the nation's problem. Low-income people arriving in the city come from deteriorating economic areas in all parts of the country. The shift to synthetic fibers has worked great hardships on Southern cotton economy, and Negroes have been forced to move to the cities for survival, hence the need for federal help.

The church's record in urban renewal reveals again the lack of a sense of mission. In many cases the church had responded to urban renewal projects according to the benefit derived for the church alone. Those congregations responding best have been those involved in community planning and renewal *regardless of the cost to the church,* and only those which brought a needed witness to the total picture.

Again it is noted that Younger is urging the church to involve itself in the theological side of secular functions. This is engagement in the healing of urban brokenness and making visible the community of men.

Those congregations directly related to projects of urban renewal will find this one of the best guides in the field.

Seek a City Saint is a series of humorously written letters by an English clergyman, David Head. They are addressed to a friend and are a description of how a man can be an effective Christian in a modern city.

The point of view is in the same vein as the above four books. All secular experiences and events have their "Godward side" (theological side), and the city saint is one who participates in all secular things realizing this fact.

The city saint goes "where the action is," and he tries to find God's word and action within secular events. He will certainly worship at his appointed place, but he will remember that "the laity are to *be* the church for the word's sake," and not for his own. God's word to the city saint is: "I am interested in everything that goes on in the world — so are you to be."

Laymen and ministers will find this book both delightful to read and helpful for their practice of the daily Christian life.

All five of these books are a clarion call to the church and its members to become full participants in our twentieth century urban, secular society as we never have before. The authors are saying that the secular world is not going to be interested in the church and religion as entities in themselves. But if the Christian can bring some redeeming Word — some Word that will not and cannot come from any other source, some Word that carries the power of compassion and love without being noxiously holy and separated from the concerns of the world — he will be the kind of witnessing prophet that God in this time has called him to be.

The secular city may even yet be God's city! — *B. Wayne Crist*

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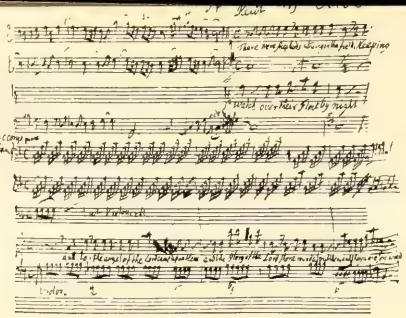

GEORGE FREDERIC HANDEL: THE MESSIAH. Janowitz, Hoeffgen, Haefliger, Crass, soloists; Munich Bach Choir and Orchestra, Karl Richter, cond. Deutsche Grammophon 18851/53 mono and 138851/53 stereo, $17.94 each.

ALTHOUGH German-born, Handel wrote virtually all of his choral music to English, Italian, or Latin texts. *The Messiah* was written in about three weeks in 1741, while Handel was living in London; its completely biblical text is only slightly modified from the King James Version. This recording is unique in that it is sung in German – apparently translated from the English, since it does not correspond to my German Bible.

The interesting thing is how little the language matters in this particular work – as this splendid recording proves. There are eight extant complete recordings of *The Messiah* in English, six of them in stereo, and two or three of them undoubtedly excellent. If you do not happen to own one of these, however, consider this German version. It captures all the majesty that Handel is so notable for, it is a spacious, technically luminous recording, and Maurice Andre's solo trumpet deserves special mention among the featured soloists. All are heard to especially good effect in section 42, which ends *"auf immer und ewig, Hallelujah!"* But there are 47 other sections, too (numbers 38, 48, 49, and 50 are absent), and all are worth hearing.

J. S. BACH: ST. MATTHEW PASSION. Pears, Prey, Ameling, Hoeffgen, Wunderlich, Krause, Blankenburg, Messthaler, soloists; Stuttgart Chamber Orchestra and Hymnus Boys' Choir, Karl Muenchinger, cond. London A 4431 mono, $19.92; OSA 1431 stereo, $23.92

FEW WORKS of sacred music are as truly awesome as Bach's *St. Matthew Passion*. A good performance of it does not merely invite appreciation; it clasps you into a world all its own. This is such a performance, and it would be impossible for me to attempt to describe any of its parts without taking up a whole page. Its variety and color are seemingly endless, and Muenchinger brings out what Bach put there with the effortless reverence of seasoned musicianship. Recorded in a church near Stuttgart, its acoustics are also very appealing. But it is nothing against this recording to point out that the catalog boasts an embarrassment of riches. Peter Pears is fine as Evangelist, as is Herman Prey as Jesus. But then there are the Klemperer and Richter versions, both featuring Fischer-Dieskau, and there are the Woeldike and Thomas recordings – and each has its own nuances, equally authentic. If pressed to a decision, the most I could say is that Muenchinger is among the three best, but I would not want this to mean "third best."

SYRACUSE MUSIC FESTIVAL 1962. Elaine Brown, cond. Desto 102 mono, $4.98; stereo, $5.98

ALLOWANCES must be made for the fact that the chorus was assembled only a week before the festival documented here. Elaine Brown, founder of Philadelphia's Singing City Choir, achieves a near miracle – but not a real miracle. The singing is competent but undistinguished. The program, however, includes some otherwise unavailable works, most notably Ralph Vaughn Williams' *Magnificat*, a *Stabat Mater* by the young American composer, Stanley Hollingsworth, and hymns by the eighteenth-century American, William Billings. We could do without the amateurish rendition of Bach's *Motet No. 6* and six love songs by Brahms, as well as some prettified spirituals. There are traces of strain in Carol Corbin's alto solo in the *Magnificat*, but it does not spoil the music, which is strong and significant and deserves to be heard. I only hope a well-trained ensemble takes the hint; until then, this recording fills a need.

GIUSEPPE VERDI: FOUR SACRED PIECES. Chorus and Orchestra of the Maggio Musicale of Florence, Ettore Gracis, cond. Deutsche Grammophon 18962 mono and 138962 stereo, $5.98 each

THE *Quattro Pezzi Sacri* date from 1898, three years before Verdi's death. Their first performance in Italy was conducted by the twenty-one-year-old Arturo Toscanini, and it is a shame that there is no LP recording by him. In fact, these pieces have always been sadly neglected and still are. This is one of the two acceptable recordings of them, and both are quite recent. (The other is by Giulini on Angel 36125.) The first of the pieces is a hauntingly ethereal *Ave Maria*, the second a *Stabat Mater* basically dark in its tone colors. The third is a Palestrinalike setting of a text from Dante's *Paradiso*, and the fourth and longest a robust *Te Deum*. All are marked by a sensitivity and restraint seldom found in Verdi's predominantly theatrical output. His opulent *Requiem* borders on the garish, whereas even the *Te Deum's* brass fanfares avoid showiness. He is a master of melody who has turned to God and has done with showing off. These are great choral works, among the nineteenth century's best.

JOHN COLTRANE: A LOVE SUPREME. The John Coltrane Quartet. Impulse A-77 mono, $4.98; stereo, $5.98

JOHN COLTRANE, designated top tenor saxophonist in the 1964 *Down Beat* poll, is one of today's most creative jazz artists. At his best as a lyrical improviser, his playing tends to be introspective and delicate, but he can also wail some haunting discords. In *A Love Supreme* he also shows a gift as a composer, adequate (and no more) to his purpose as an artist of creative expression. The style is predominantly blues, and this loosely structured work manages to sustain a mood of reverence and dedication throughout its four sections, "Acknowl-

edgement," "Resolution," "Pursuance" and "Psalm." The jacket includes a text by Coltrane which begins, "I will do all I can to be worthy of thee, O Lord," but the only words heard on the record itself are those of the title. It is a somewhat uneven work: the first section, built around a four-note motif underscoring the words that are to come, is just short of maudlin but is redeemed by some excellent solos. But Coltrane builds section by section upwards, and his "Psalm," a beautiful blues meditation flowing over blocklike percussive sounds from drums and piano, achieves true greatness. It is worth getting to know this music.

THE METAPHYSICAL POETS. Read by Tony Church, Richard Marquand, Peter Orr, and William Squire. Argo RG 404, mono only, $5.98

Most of us are familiar with the "Holy Sonnets" of John Donne, or at least "Death be not proud." Here are ten of them, and three other Donne poems, read with unusual ease and unhistrionic skill, together with nine religious poems by George Herbert and three by Quarles and Traherne. All are to be treasured; this seventeenth-century legacy wears well. But the real discovery consists of eight poems by Henry Vaughan, of whom J. B. Leishman has said, "No poet, not even Shelly, has written more beautifully of light, or better expressed the sacramental significance of dawn."
— *William Robert Miller*

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Faith Looks Up

IF I could point to one particular time when I felt I was being called to the ministry it was at the age of twelve. In the middle of the night I would awake (this happened two or three times) and experience a most emotionally disturbing feeling. I went to my parents' room and awakened them and told them how I felt. I will never forget one thing my father said: "Bobby, maybe you are being called to preach." We talked then about my being a minister and knelt in prayer, and I went back to bed but not to sleep. I lay thinking about the story of Samuel, his age and his calling, and whether this could be the meaning of my experience. As I look back on it now, I feel that it was a call to serve God in some way, later to find out which way.

At the age of seventeen I was licensed to preach the gospel. I began by filling the pulpit when other ministers had to be away. Less than a year later Pleasant Valley church near Jonesboro, Tennessee, called me to be their pastor. I was eighteen at this time and full of vim, vigor, and vitality and completely overjoyed at this opportunity which I had been given. I also entered Milligan College and began my preparation for the ministry.

I felt this preparation was vital to the success of my ministry. The work was hard and the load was heavy, and I had a lot to learn and appreciated very much the pointers and criticism which people gave me. Many times my study in school would spark a subject for a sermon which was then developed and delivered.

I find the work of the church to be one of the most involved jobs that I know. It offers joy, personal satisfaction, the thrill of seeing people grow in Christ. It demands dedication to Christ and his church, determination, courage, wisdom, initiative, all this based on a background of knowledge attained by both formal education and practical experience.

The ministry offers a real challenge, a challenge with a definite goal which is so important in a day of long-range planning. Even though the load was heavy, if I had my college years to do over again I would hope that I might be offered the same opportunities again. It has been a good experience.

Few district moderators have been as young as Robert L. Rowe, currently moderator of the Tennessee-Alabama district. Married to Ann Garst, he is a recent graduate of Milligan College and pastor of the Kingsport, church, Tennessee. He expects to enter Bethany Theological Seminary this fall.

In Brief

PERSONAL MENTION

A longtime member of the Westminster congregation, **Mrs. Elizabeth Snader,** celebrated her one-hundredth birthday on May 26. She was presented a bouquet and a testimonial book containing letters from members of the Maryland congregation. . . . **William Kidwell,** pastor of the Nappanee church, Ind., has received a scholarship to the Purdue Economic Education Conference, to be held Aug. 1-5, at Camp Limberlost near Lagrange, Ind. The conference, sponsored by the Purdue Economic Education Advisory Board and the university, is made possible by funds contributed by business, labor, and agricultural organizations in the state.

. . .

After more than twenty-five years in the active pastoral ministry, **Charles H. Cameron** retired on July 1. Until Friendship Manor, new home for the aging at Roanoke, Va., is finished, the Camerons will be living at 3039 Linwood Road, N. W., Roanoke. . . . **Ernest Walker,** who recently terminated his work at Flat Creek, Ky., has taken a position with the Council of Southern Mountains and is living at Berea, Ky.

The pastor of the Peace Church of the Brethren at Portland, Oregon, **Edward W. Duncan,** was invited to give the invocation at the opening session of the state House of Representatives on May 7. . . . In preparation for his work as associate pastor of the First church, Harrisburg, Pa., **Murray L. Wagner, Jr.,** will attend the Urban Training Center in Chicago, October to December.

. . .

William P. Thompson, a Wichita, Kansas, attorney, was elected president-elect of the McPherson College Alumni Association at its recent meeting. Mr. Thompson is the moderator of the United Presbyterian Church in the U.S.A.

Three couples celebrated their fiftieth wedding anniversaries on May 30. They are: **Mr. and Mrs. John Whitmer** of Nixa, Mo.; **Mr. and Mrs. L. W. Schultz** of North Manchester, Ind.; and **Mr. and Mrs. Orville West** of Polo, Ill.

. . .

Harold Z. Bomberger, pastor of the McPherson church, Kansas, received the honorary degree, Doctor of Divinity, from Bethany Theological Seminary at the time of its commencement exercises. . . . **Melvin Belcher,** a member of the La Verne church, Calif., left on April 4 for Tanzania for a two-year AID project at the University of Dar es Salaam. Along with three other California Polytechnic teachers he will help to establish departments in the institution which was founded in 1958.

. . .

Albert Gray, a member of the Brook Park Community church in Ohio, received a Fulbright-Hayes grant from the government, providing for a six-week study seminar this summer in Cairo, Egypt. He is studying the ancient colonizations of the Nile as well as modern problems of economic development. He is a professor of economics at Baldwin-Wallace College. He and his wife have frequently contributed articles to MESSENGER.

Two young men recently licensed to the ministry are **Gerald Hoover,** a member of the Roaring Spring church, Middle Pennsylvania, and **James Tice,** a member of the Palmyra church, Eastern Pennsylvania. The latter is a student at Elizabethtown College.

THINGS TO COME

The first **Brethren high school day,** held at Manchester College last November, was so successful that the college is planning another for Sept. 18. Invitations to prospective students will be mailed around Aug. 1. . . . **German services** are planned for July 18 at 2:00 p.m. at the Bucher meetinghouse of the Midway congregation in Pennsylvania. The speaker will be Norman Frey.

NOTEWORTHY

Students at **Elizabethtown College** will soon have an aid in solving problems. President Roy McAuley has announced the installation of an IBM 1130 computer next year. . . . Ground was broken recently for an addition to the International Medical Assistance building at the **Brethren Service Center** in New Windsor, Md. It will provide about sixty percent more space for the interchurch program that makes drugs and medical supplies available to missionaries and relief workers.

Representatives from churches in the **First Virginia** district made a survey of the East Vinton area on May 2. The district has purchased land which will be available for a new church in Vinton. . . . The first graduate degree to be conferred in the seventy-three-year history of **La Verne College** went to Frank F. DeMartino of Pomona, Calif., who received a Master of Arts degree in contemporary civilization.

CONTRIBUTORS

Leland Wilson is director of interpretation for the Brotherhood. . . . A distinguished American clergyman and the author of a number of books, **Dr. George Buttrick** is a resident of Evanston, Ill. . . . **Norman J. Baugher** is the general secretary of the General Brotherhood Board. . . . During the furlough of Jack C. McCray, **Andrew Holderreed** is in the Inter-Mission office in Bombay, India. . . . An ordained minister, **B. Wayne Crist** serves the Imperial Heights congregation in Los Angeles, Calif. . . . **Galene Myers** is a resident of Los Angeles, Calif.

SUMMER PASTORS

Eighteen Bethany Seminary students are ministering to congregations in many areas durng the summer months. They are: David Barr, Peace Valley, Mo.; Lester E. Boleyn, French Broad, Tenn.; Jay D. Cannon, Lake View, Mich.; William Copenhaver, Cajon Valley, Calif.; Terry L. Grove, Olympia, Wash.; Robert H. Hess, Salem, Ohio; Kenneth Holderread, Crest Manor, South Bend, Ind.

Larry Jones, Ivy Farms, Newport News, Va.; Calvin Keeling, New Enterprise, Pa.; Ira F. Lydic, Roaring Spring, Pa.; Ronald Mummert, Everett, Pa.; Will Nolen, Manchester, Ind.; J. Bentley Peters, Boulder Hill, Aurora, Ill.

James Poling, First Baptist, Raleigh, N. C.; Eugene F. Roop, North

Baltimore, Md.; Bruce Rosenberger, Martinsburg, Pa.; Murray L. Wagner, Jr., Mechanic Grove, Pa.; Carl W. Zeigler, Jr., Trotwood, Ohio.

OPPORTUNITIES

Ralph F. Thomas of R. 1, Roanoke, Ill., is interested in learning the names and addresses of Brethren who live in or near Hardy, Ark., where he is thinking of retiring. . . . Elmer F. Johnson, a minister of retirement age, would like to learn of places where he could continue to serve. Write to him at Box 186, Wiley, Colo.

The Brethren Service Commission has mailed to pastors a list of service opportunities for qualified volunteer workers in Cyprus, Poland, Puerto Rico, and Yugoslavia as well as in Maryland and Texas. For specific information write to the Brethren Service Commission at 1451 Dundee Ave., Elgin, Ill. 60120.

DEATHS

Albright, Robert S., Roaring Spring, Pa., on March 6, 1965, aged 79
Alleman, Abram, Middletown, Pa., on May 27, 1964, aged 79
Bridges, Emmer M., Columbus Grove, Ohio, on March 25, 1965, aged 78
Bushman, Margaret E., New Oxford, Pa., on June 23, 1964, aged 89
Dick, Joseph G., Roaring Spring, Pa., on March 5, 1965, aged 69
Domer, Victor J., Okeechobee, Fla., on Sept. 26, 1964, aged 71
Frederick, Dean, Fostoria, Ohio, on March 8, 1965, aged 44
Gall, Daniel F., New Paris, Ind., on Dec. 8, 1964, aged 59
Hendricks, William, Mexico, Ind., on April 5, 1965, aged 90
Hostetter, Susie, Neffsville, Pa., on Dec. 6, 1964, aged 88
Kitterman, Mary, Eaton, Ohio, on March 10, 1965, aged 84
Kuykendall, James, Ft. Seybert, W. Va., on Feb. 25, 1965, aged 68
Landis, Kate M., North Manchester, Ind., on December 18, 1964
Lannerd, Mahlon, Hagerstown, Ind., on Nov. 3, 1964, aged 95
Lauver, Clarence, McPherson, Kansas, on Feb. 11, 1965
McAnulty, Lydia, McPherson, Kansas, on March 11, 1965
Mishler, Pearl L., New Paris, Ind., on March 5, 1965, aged 81
Myers, Anna M., Roaring Spring, Pa., on Feb. 18, 1965, aged 72
Noll, Olive N., Sheridan, Mich., on March 25, 1965, aged 70
Parks, Ruby, Huntingdon, Pa., on March 29, 1965
Petry, Alice Mae, Miami, Fla, on March 31, 1965, aged 83
Rhodes, Ocie V., McPherson, Kansas, on Feb. 22, 1965
Sager, Price, Timberville, Va., on Dec. 6, 1964, aged 72
Schrock, Victor E., Goshen, Ind., on Jan. 10, 1965, aged 70
Smalley, Mt. Pleasant, Mich., on March 5, 1965, aged 63
Seitz, Sarah, McPherson, Kansas, on Jan. 4, 1965
Strole, David S., Abilene, Kansas, on Feb. 5, 1965, aged 95
Sullenbarger, James W., Huntingdon, Pa., on March 24, 1965
Taflinger, Clyde J., Cridersville, Ohio, on Feb. 26, 1965, aged 74
Wilt, Harmon, Eaton, Ohio, on March 30, 1965, aged 54
York, Bess L., Tipton, Iowa, on March 15, 1965, aged 79

PASTORS AND PARISHES

Byron M. Flory, who has served the Cedar Run congregation in Northern Virginia for the last two years, has resigned, effective Aug. 31. During this time he has worked with the church to establish an organization separate from that of Linville Creek, the parent church.

The new pastor of the Friendship congregation at Linthicum Heights, Md., will be **Richard Simmons,** who has been serving the Danville and LaVale congregations in Western Maryland. **Lloyd Haag** has been pastor of the Baltimore church. . . . On Sept. 1 **James Talcott,** a recent Bethany Seminary graduate, will begin pastoral duties with the Cajon Valley church at El Cajon, Calif.

. . .

Karl Baldner has terminated his work with the Ivy Farms congregation, Newport News, Va. **Larry Jones,** a Bethany Seminary student, is the summer pastor. In the fall **Ira Gibbel,** presently at Kansas City, Mo., will become pastor. . . . **Forest O. Wells,** now at the Newport News church, will transfer to First church, Akron, Ohio, this fall, and **David Webster** will move to the Newport church. . . . The Woodbridge church is now being served by **A. B. Pierson,** formerly at the Mt. Olivet church, Thornville, Ohio.

. . .

On May 30 the **Riggles Gap** congregation, located on the northwest edge of Altoona, Pa., broke ground for a new colonial brick edifice. The members contemplate the construction of their building this summer and fall. When completed, the old building, erected about fifty years ago, will be demolished. . . . The **Leamersville church, Pa.,** recently voted to add an educational unit to their edifice. It is a revised plan from previous drawings that were considered too large and expensive.

At a recent council meeting the **Oak Grove church** in Virginia voted to begin the building of its sanctuary immediately. . . . On May 23 the **Walnut Grove church** in Johnstown, Pa., dedicated a new entrance and several other improvements to their church building. . . . The **Newport News church,** Va., has requested its church board to study costs of relocating their church.

. . .

The **Church of the Brethren** fellowship formerly located at Ft. Pierce, Fla., has been moved to **Vero Beach** by action of the Florida distict board. The pastor, Ralph Rarick, has moved to 1016 Glendale Road, Vero Beach, Fla.

CALENDAR

July 15-18	**District meeting, Texas and Louisiana, Roanoke, La.**
July 16-17	**District meeting, Western Pennsylvania, Camp Harmony**
July 18-24	**Brethren Youth Seminar, Washington, D. C., and New York City**
July 22-24	**District meeting, Eastern Virginia, Woodbridge**
July 27-29	**District meeting, Southern Virginia, Antioch**
July 30-31	**District meeting, Northern Virginia, Wakeman's Grove**
Aug. 6-8	**District meeting, Middle Indiana, Manchester College**
Aug. 9-11	**District meeting, Tennesse and Alabama**
Aug. 12-14	**District meeting, North and South Carolina, Mt. Carmel**
Aug. 12-14	**District meeting, Second West Virginia, Pleasant Valley, Auburn**
Aug. 13-15	**District meeting, Northern Indiana, Camp Mack**
Aug. 17-19	**District meeting, Southern Indiana, Pyrmont**
Aug. 19-22	**District meeting, Colorado, Colorado Springs**
Aug. 20-22	**District meeting, Oklahoma, Big Creek**
Aug. 23-26	**District Family Leaders' Conference, Elgin, Ill.**

Postmortem thoughts after a holiday weekend

IF ALL the U.S. servicemen in Viet Nam — now more than 50,000 — were suddenly destroyed in one gigantic battle, our nation would show its grief and share the sorrow in each one of 50,000 homes. What is more, public indignation would probably rise in a mighty crescendo of protest, directed against those responsible for the loss.

But before this year is ended, if highway fatalities maintain their current rate, at least 50,000 Americans will have died in unnecessary accidents. Yet what little indignation we can muster seems to have no effect.

What are some of the common causes? Excessive speed is responsible for the greatest number of deaths. Driving on the wrong side of the road and reckless driving can also be blamed for tremendous loss of life. Highways are continually being improved, and new safety devices are provided for more cars. But neither poor highway conditions nor fog, rain, and snow are major factors in causing accidents. A spokesman for the Travelers Insurance Companies, which compile annual reports on accidents, says that human error and lack of judgment are the chief reasons for the slaughter on the highways. The driver himself is largely responsible.

Driver education is one answer to the problem, but we cannot expect much improvement in our safety record until we can change some of the basic attitudes of many drivers. While they need to know the rules of the road and must have effective control of their cars, they need even more urgently to develop a sense of responsibility for persons and a decent respect, yes, even reverence for life.

There are some qualifications for drivers that you will not find in the official rule books, but they ought to be evident to every Christian. Surely anyone who takes hold of the wheel and puts his foot to the gas pedal must stop to think how many valuable lives are entrusted to his care. He is his brother's keeper, responsible not only for those who ride with him but also for those who pass him on the road. If he would drive like a Christian, he must resist the temptation to think that arriving on time will justify excessive speed. Above all, he should remember that he does not need to display the full power of a couple hundred of horses under his hood in order to prove his manliness or impress his neighbors. He may earn their respect far more quickly by demonstrating his willingness to be courteous and considerate when he takes to the road. — K M

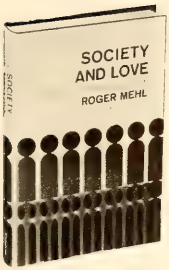
The hazards of a double life

A COMMUNIST journal recently exposed the double life of one of its party workers. At her job in Moscow and at the institute where she studied, Valya was an effective Communist Party member. But at her home, just outside the city, she was an open believer, an active church worker and the wife of a Russian Orthodox priest. The communist paper, after revealing Valya's two lives, observed that "during the day she actively agitates for communism; in the evening she prays earnestly and sings praises to the Lord."

The Christian reader can take some comfort from the distress this situation causes the communists. After fifty years of atheistic propaganda the Soviets have not been able to obliterate religion. But the story also raises some disturbing questions for Christians. How can one person so easily lead a double life — giving loyalty to one system at work and supporting an opposing philosophy at home? Should not the citizen of a totalitarian country make a choice between worshiping God and serving the interests of a godless state?

However, before you pass judgment on the Soviet lady who is trying to live in contradictory worlds, consider the large number of official Christians in your neighborhood who have become quite expert in serving both God and mammon. And then look in your own mirror. What do you see there — double-mindedness or singleness of heart? — KM

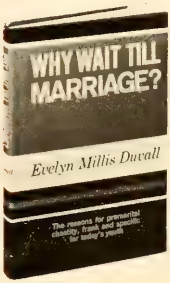
Suggested FAMILY Reading



SOCIETY AND LOVE

Roger Mehl

This is one of the very few books to approach the problem of love and family life from an informed Biblical standpoint, while taking into account the modern social situation of the family. $4.50



WHY WAIT TILL MARRIAGE?

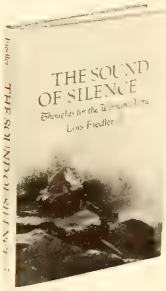
Evelyn M. Duvall

Is premarital chastity out of date? More than ever before young people are confused by the contradictory pressures about sex and the shifting system of values which they encounter on every side. Dr. Duvall's forthright statement outlines for them the important reasons for premarital chastity today. $2.95

THE SOUND OF SILENCE

Lois Fiedler

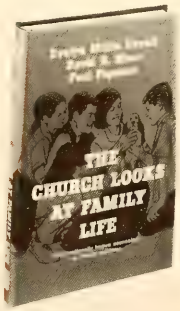
Sensitive meditations written especially for women who face life alone. There is an echo of heartache and loneliness, but the triumphant song of God's greatness is the victorious theme. $2.50



THE CHURCH LOOKS AT FAMILY LIFE

Evelyn M. Duvall, David R. Mace, Paul Popenoe

Three nationally-known authorities on marriage and the home deal with the nature of the family and family problems today. Excellent for family life conferences, or as resource material for ministers and laymen. $3.75



ORDER FROM CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

BEHIND THE IRON BARS *live thousands of men and women who need the ministry of a spiritual counselor. Here is the story of a Brethren minister who is a chaplain in a federal prison.* by Leland Wilson. page 1

THE DISCIPLE IN THE WORLD. *Another in a series of expositions based on the Sermon on the Mount, this one discussing the Christian's role as salt and light.* by George A. Buttrick. page 6

THE FOCUS ON MISSIONS *today requires a partnership between American and overseas churches. An Annual Conference message by Norman J. Baugher.* page 10

ECUADOR PROJECTS A UNITED CHURCH. *A special report reviews developments leading up to merger negotiations in which Brethren churches are involved.* page 16

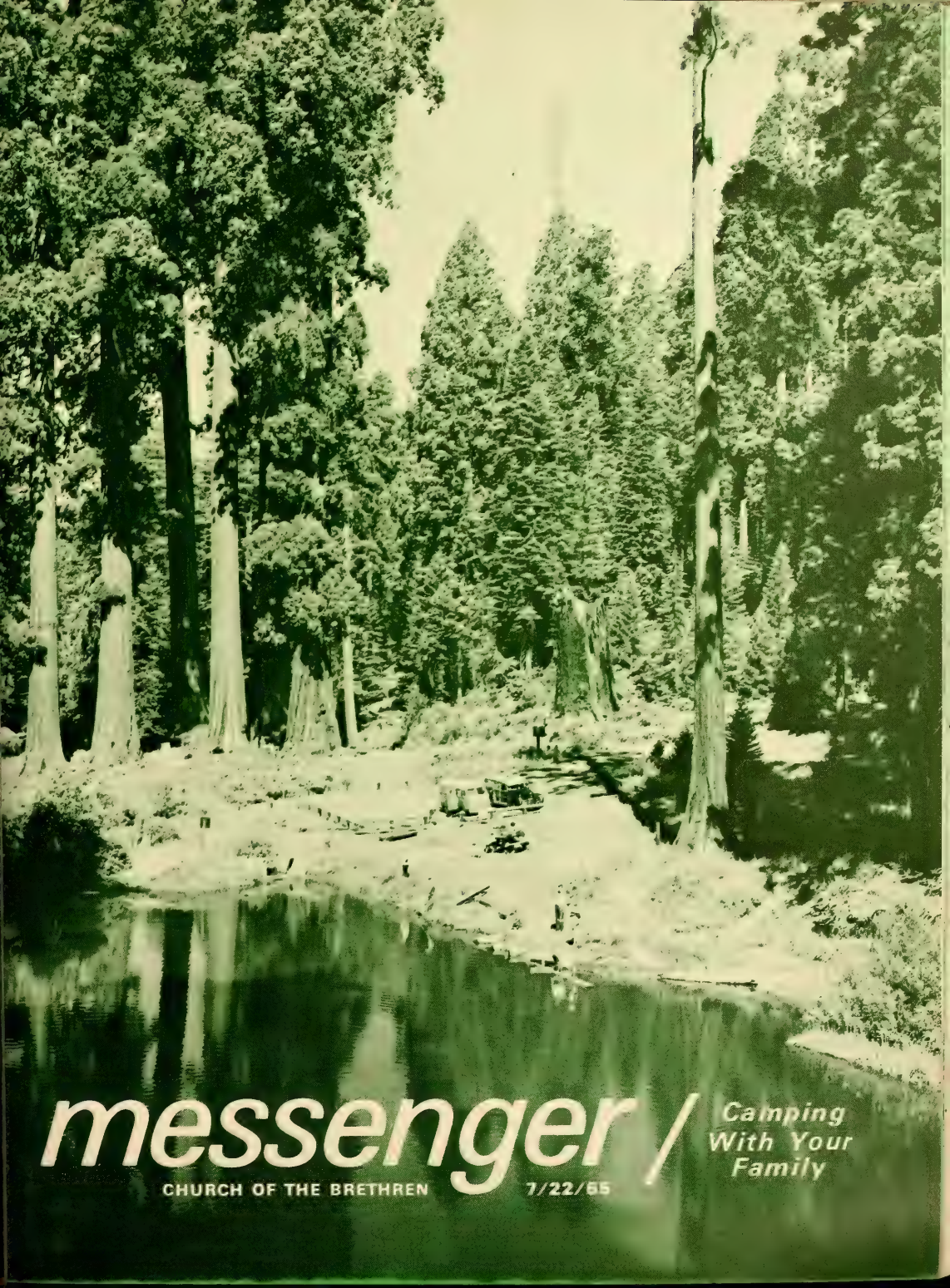
THE CHURCH AND THE SECULAR CITY *are the objects of theological scrutiny and prophetic thinking in several recent books.* Reviewed by B. Wayne Crist. page 25

OTHER FEATURES include a report on church union steps in North India and Pakistan (page 18), a contemporary Parable of No Violence, Some Violence, and Great Violence, by Clarence Jordan (page 21), Penetration, a poem by Mildred Morris Gilbert (page 22), Bible Baffle, crossword puzzle (page 23), record reviews (page 28), and Faith Looks Up, by Robert Rowe (page 29).

COMING NEXT

Robert Tully has some practical suggestions for the family that takes to the road for a camping trip. . . . Jack Brennecke describes Glendale's Coffeehouse (California), an experimental Brethren witness. . . . Geoffrey Murray, World Council of Churches reporter, tells about the work of Eirene, a peacemaking venture in North Africa. . . . A special report lifts up new forms of ministry and witness. . . . A four-page insert summarizes Annual Conference actions.

VOL. 114 NO



messenger

Camping With Your Family

CHURCH OF THE BRETHREN 7/22/55

Readers Write

NEED FOR REPENTANCE

According to a Walt Disney song, if we say any big word loud and long enough, we will get a following, and there will be those who will think we are wise. . . .

All nature proves God to be and to be true, yet we spread doubt and follow after the "supercalifragilistic-expialidocious" ones of our time. God forgive us! Truly this is a time of great need for repentance and the humbling of our souls before God, who said, "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8-9). Let us then remember that salvation is found in no other religion.

PEARL N. ROHRER

Okeechobee, Fla.

CREATIVE JOB

Laymen are quick to criticize if the leaders of the church make a goof but hardly ever praise a job well done.

I have never ceased marveling at the creative job Leland Wilson does in livening up the district giving reports that are sent out periodically in the pastor's packet. It takes a rare talent to make a financial report a pleasure to read. Ministers do him a disservice if they do not pass his wit and informative stories on to others.

RALPH DETRICK

Quito, Ecuador

WE MUST WORK TOGETHER

At times as I read letters in Readers Write, I get embarrassed at the way some Brethren feel about the World Council of Churches and other churches. I am working as a BVSer in Greece for two years with the Greek Orthodox Church. I am working in a close relationship with the Bishop of Trikala, helping to develop a recreation program relating the church directly to the needs of the youth. As I get better control of the language I will help give guidance to his pastoral care program.

One of the points the bishop continually emphasizes is that we can and must work and share together, in both ways helping each other because of one Lordship of Jesus Christ, our Savior. If the fact of Jesus Christ, the revelation of God to man, has meaning it can be understood only as man's relationship to God and man's relationship to man. In this light the great commandment truly means working together in all the world, not hiding from the world in a warm box that chokes us to death or living in a complacent "ticky-tacky" house.

GALEN HECKMAN

Ioannina, Greece.

WIFE NEED NOT BE LONELY

Just one reaction to your "Marry a Minister?" report (April 1): In a discussion group of ministers' wives with Roy Burkhart, I once mentioned that it appeared to me that loneliness was one of the most common "occupational hazards" of a pastor's wife, since her husband is away from home every night and we were taught in the seminary not to be too chummy with anyone, lest other members be jealous.

Dr. Burkhart replied, "It is too much to ask of a pastor's wife that she go through life without any close friends. She has the same need as any other woman to find a kindred spirit or two of her own sex, with whom she can 'pal around,' go shopping, and share ideas deeply. This close communion with a few cannot be replaced by a whole congregation of casual friends — it's simply not the same relationship. The congregation ought to be 'big enough' to understand this."

And I remember, too, Wallace Denton's statement: "Loneliness has its genesis not in the absence of people, but in the absence of meaningful relationships to people." The quality of communication between the minister and his wife, when he is around, makes all the difference. Loneliness will not be too great a problem for her if her husband is sensitive to her needs and is very much aware of her as a person, during the rare times he does spend at home.

And he can be a better minister to his people if he will take his wife out for a date at least once every two weeks, when they can get away from family and church responsibilities. It can be done — by putting it down in his little black datebook and holding that night free, as he would any other board or committee meeting night. And his congregation will adore him for it.

ERNESTINE HOFF EMRICK

Ashland, Ohio

THE JUNE 10 ISSUE

The issue for June 10 was excellent from front to editorial. It is good to see how some of our pastors are speaking out on the racial crisis. It is good to see that our church is not the only one that is changing, but that church which people felt would never change, the Roman Catholic, is also changing in South America. Keep up this kind of excellent reporting and the spiritual articles.

J. KENNETH KREIDER

Elizabethtown, Pa.

The June 10 MESSENGER I found so interesting it seemed as if I couldn't lay it down until I had finished it. I found nine articles especially fine, and, of course, I always enjoy the editorials and the answers from Dr. Robinson. It is always a pleasure to read the articles by Merle Crouse and Jean Crouse.

RICHARD C. DUNHAM

Lombard, Ill.

MESSENGER, Vol. 114, No. 15. July 22, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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GOD LOVES THE WORLD SO

God, who loves the world so,
makes plain his love for the world in creation
confirms his feeling about the world in the Incarnation
banishes, in Christ, all suspicions about his separation from the world
bears testimony, in the active presence of the risen Lord
that he is yet working in the world he loves . . .
So our mission is
not only in the disciplined community, but also in social crisis
not only in mending the broken, but also in revolution
not only in the family, but also in commerce.

It is a conversion that knows no limits
a baptism out of favoritism into openness
a confession affirming the words of Peter
"Who was I to think I could hinder the working of God?"

It is akin to Peter, who went into the world to confirm God's working
in Cornelius, a commander in the enemy's military machine
akin to Ananias, who went to Straight street seeking Saul,
the hatchet man for the Jewish Citizens Council,
and gave him eyes to become
Paul, ambassador in charge of proclaiming God's
destruction of dividing walls
akin to Philip, who affirmed that God's Word is working also
in surprising places, as in the life of the Ethiopian with
his lost manhood.
So our mission is
verifying Immanuel — God with us!
so that all may confess the living presence of a risen Lord
not hampered in the locale of his working, but counting
the world as the arena of his epiphany and mighty activity;
in time
in history
in event
so that he might be known
not by searching for who he is
but by witnessing to what he does
not as an outsider managing
but as a servant within participating.
God, who loves the world so,
now calls us
to identify the living Christ wherever we are
to labor for him where we are
in one great mission in the world
he loves
So . . .

An interpretation of the Brotherhood theme for 1965-70 as recommended to Annual Conference by the General Brotherhood Board

ACP MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: Nearly all of us have the urge to take to the road at least once in the summer. Trees such as these of the Sequoias in California just cannot be grown in our backyard. Where we go to get "closer to nature" and how we prepare for the trip to primitive living are the subjects of our first article, page 2. Photo by H. Armstrong Roberts.

PHOTO CREDITS: 2 A. Devaney; 5, 6, 7, 8 Jack Brennecke; 9, 10, 11 John Taylor, World Council of Churches; 15 Three Lions, "Crucifixion" by Emil Scheibe; 24 Grant Heilman

Camping with your family

Before the summer is over you may join the millions of Americans who take to the road. Here are some suggestions on what to take, where to go, and how to enjoy your trip — by Robert C. Tully

EACH YEAR as the summer sun warms the earth, a bumper crop emerges. With every season it grows in size, spreads further across the country, and moves about more freely. It is composed of American campers, a group fifteen to twenty million strong.

Why do so many Americans venture forth summer and winter with tent, match case, compass, and fire-blackened skillet? The chief reason is economic. Suppose an average family of four (two adults and two children) took a ten-day vacation, staying in motels and eating in restaurants. A conservative estimate of costs would be about forty dollars a day or a total cost for the ten-day holiday of about four hundred dollars.

For the same amount, the family could purchase camping equipment, the cost of which could be spread over many years. This equipment would give them more freedom and flexibility, and they would get more for their money. So, for more and more Americans, camping is becoming a means of vacationing inexpensively.

Family camping involves much more than a catalog of campsites and a road map. In many

cases it requires a whole new set of attitudes and values. The virtue of simplicity must be relearned. The value of change in surroundings and habits must be welcomed. And needless fears about the wilderness must be eliminated.

You may think that the more equipment you carry with you the easier time you have. But that is not the case. Relaxed outdoor living and a whole vast array of gadgets are somewhat incompatible. It is precisely the desire to get away from the "civilized" everyday side of life that takes you out of doors. You may not have hot running water, but in most cases you will never miss it.

Keep it simple

In selecting equipment there are a few principles which need to be mentioned. First is simplicity – take only what you *really* need. Then come weight and size – the less of both the better. Equipment must be durable and as versatile as possible. It must be reasonably waterproof, and it should certainly be colorful and good-looking. Great fun lies in making some of your own equipment. From tents to cartop carriers, home manufacture is possible with time, care, and just a touch of carpentry or tailoring talent.

In most cases the first thing any camper gets is a tent. Its size depends on the size and liveliness of the family, but do not forget that it must be carried. If it is so bulky and awkward that it is hard to handle or store, what should be fun will become drudgery. Both wall tents and umbrella tents are excellent for family camping.

Buy a tent with a sewed-in ground cloth and a zipper mosquito net in the door and windows. The net keeps insects and unwanted wildlife outside and small children inside. Cross ventilation is important also. A tent should be water-repellent so that rain will roll off, but if it is waterproof moisture will condense on the inside and you will have a damp, uncomfortable home. The fabric should be mildew and flame resistant also, and it should be a flat rule that no fire is allowed inside or near the outside of the tent.

Almost as important as your tent is the shelter you use for your kitchen. Let a storm come along and that tarp or plastic sheet will mean the difference between comfort and misery. Strung up as a roof between trees, it makes a dry dining room and a play area for the children during a rainy day.

The camper's bed is also vitally important and needs to be comfortable since about one third of any day is spent in bed. No longer is it necessary to lug along bulky, heavy cots. Lightweight air mattresses have made bedtime a pleasure. Lightweight woolen sleeping bags or synthetic fiber-filled bags or quilted bags are much more convenient to handle than blankets and sheets. Those with a full-length zipper are best. Always pin or tack in a sheet-lining when you use a bag. It is much easier to wash a sheet than to clean a whole bag.

Clothing for camping should be simple, tough, colorful, and not too light. Sneakers are an excellent shoe for outdoor use. In boats or canoes they will not slip and, if necessary, they dry quickly. Get trousers that are durable, quick-drying, and long enough to protect your ankles. Make your shirts as colorful and wild as you like. A lightweight quilted ski jacket is great for cool nights in the summer. Plastic raincoats are excellent except for their tendency to tear. Pajamas are necessary, not only because a change of clothing is restful but also because they keep the inside of the sleeping bags clean. Hats should be taken for protection from sun and rain. Keep the toilet articles simple. And for those who wear glasses, have at least one extra pair along.

You can almost always tell an experienced camper by his tools. The novice has too many gadgets. An ax is useful to have along but is no longer as essential as it once was. A folding saw is much handier. A small trench shovel can also be helpful. Carry a small bag in which you can put things such as needles and thread, buttons, pins, extra flashlight bulbs, pliers, an extra valve and patching material for the air mattresses, and, of course, a first-aid kit.

Another big area of interest while camping is a good meal. A good cooking kit is the key to many a problem that might arise in this area. And the same principles mentioned earlier should govern your choice of equipment here also. It should be simple, compact, and reasonably lightweight. It must be adequate to handle the menus you plan, easy to clean, and durable. Aluminum is the best material. Do not take too many pots and pans. Make your menus so simple that you do not need more than a couple of pots on the fire at a time.

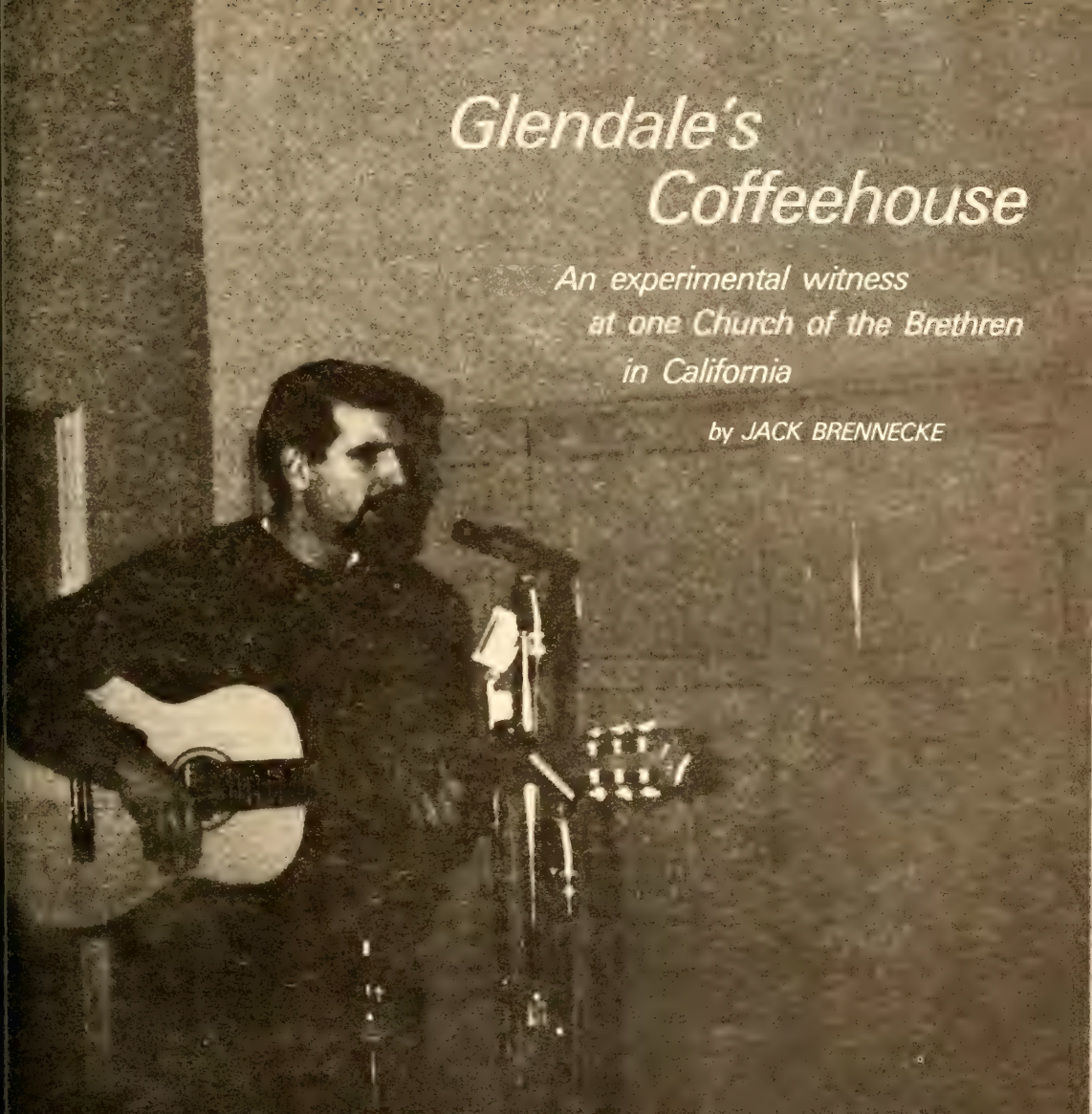
In the area of food, the whole family can help

More on page 22

Glendale's Coffeehouse

An experimental witness at one Church of the Brethren in California

by JACK BRENNECKE



Rain . . . windy outside . . . no crowd tonight . . . much nicer by TV and fireside . . . offbeat assignment anyway . . . folk music in a church . . . there it is! . . . not much change . . . oh, now I see the new building . . . (whistle) . . . some contrast . . . old stucco conventional church building . . . sweeping gull-flight roof right alongside . . . sign on old building: Brethren Coffeehouse . . . no mistake . . . massive oaken door . . . inside . . . dark in here . . . like a nightclub . . . girl at table smiles and welcomes . . . how much? Donation 75c . . . Matt Meyer strolls over . . . "table up front for special friends . . . still dark in here . . . candles in glass and fishnet holders . . . kids mostly . . . two gray-haired ladies . . . stage in center . . . dossal cloth for a backdrop . . . three microphones . . . wires everywhere . . . two guitars leaning up against ancient upright piano . . . hush . . . applause . . . master of ceremonies . . . music . . . an experience . . .

"Whenever we have guests from out of town, this is one of the places we try to bring them to"

The assignment that was offbeat was to drive into Glendale, California, to see and report on one church's experiment in community outreach: the Brethren Coffeehouse. Offbeat because, by its nature, the coffeehouse is one of the "unlikelies" for material for an article for a church publication. Yet, the article was requested, the date was set, the coffee was hot and my wife and I were seated in the dimly lighted former sanctuary waiting to "experience" the Brethren Coffeehouse.

With the hush and the applause, the emcee, a young college man named Rick Roessler (a Methodist, incidentally), emerged from the "stage" door – through which several generations of pastors had emerged in days past, to make their ways to a pulpit and a worship service. A big grin on his tanned face, Rick told a few "warmer-upper" jokes and welcomed the audience (sixty to sixty-five of us by now) to the Brethren Coffeehouse.

A "waitress" brought cups and a carafe of coffee and asked if we would like to see a menu. She was one of the younger mothers of the congregation. The menu was on a mimeographed folder advertising such unlikely communion fare as sandwiches: ham, American cheese, Swiss cheese, and egg salad; dip & chips; pretzels; coffee, Pepsi Cola, lemon-lime, Tab (for folksy weight watchers?), and the closest thing to a beverage to fit its nightclub atmosphere, root beer!

After winning his "congregation," the emcee introduced the attractions for the evening. First was an eighth grade boy, Craig Johnson, from the local youth group who played a very contemporary piano style on the very noncontemporary piano: folk songs, a Beatle song, and a Negro spiritual. Next was a more typical coffeehouse performer, a bearded guitar-playing folksinger, Tim "Trout" Davis. This young man had appeared in several of the "professional" (Brethren Coffeehouse pays its performers nothing as yet) folk haunts in the southland. He did his own original material, mostly social protest music and finished with one with the following lines: "I was born on Saturday . . . I don't know who made my mother; I don't know who made my daddy; I don't know who made my sister; but I know God made me . . . " The beard and baggy rough-weave sweater added a new dimension to the singing of what was essentially a very religious song.

The third performer (following an intermission, during which young adults of the church served food that they had been busy preparing) was Steve Forest, whose virtuosity on the six- and twelve-string guitars and whose clear young voice and clean-cut appearance made him a favorite with the high schoolers in the crowd. His songs, too, were of the social protest variety, popular with many purists in the field of ethnic music today.

After the show, Pastor Meyer invited us to sit down with young Forest and a couple of the young adults who were cleaning up, just to talk and share feelings about this experimental program of a very earnest young minister of a significant southland church.

The youth interviewed were enthusiastic about the coffeehouse. Their reasons ranged from "It's a good place to go on Friday nights" to "It gives us a chance to claim something for our church that is considered a 'going thing' among our friends!"

During the show, I had circulated around in the semidarkness, taking photographs and interviewing various patrons to get the "feel" of the consumers. At one table, two elderly ladies were very engrossed in the music, tapping their feet to the infectious rhythm of the blues guitar. I asked them if they had been here before. One woman said that she came very often and introduced the other woman as a good friend from Albany, New York. "Whenever we have guests from out of town, this is one of the things we try to bring them to."

Parents of high school and college young people shared the feeling that this was not only something they could approve for their children but was something most of them could share in with them without the young people feeling too much chaperoned.

Pastor Meyer expressed real hope that this sort of experiment could communicate to the community of Glendale that here was one church interested enough in its young people that it could take a cue from *their* interests and enthusiasms. No one can second-guess teen-agers, so why not just sit still and listen and watch and see what it is that really does get to them? The Glendale pastor had sat still, and, combining his own longtime interest in music (his wife, Barbara, is a singer and has appeared on the coffeehouse program card herself), he settled on the idea of an outreach program that could be acceptable to both church and youth.

Glendale is typical of many small communities in that it is a comfortable community, comfortable with a status quo that is, unfortunately, uncomfortable for many other people. It is a conservative and in many ways "closed" community. No Negroes and very few members of other minority groups are welcome in this area (including more than just this one city). But our young people are learning different attitudes about their brethren of different pigments and dialects; in church and school and popular music and sports and other situations, a different kind of relationship is encouraged which does not quite fit with the rather restricted attitude of their hometown.

Protest music is filled with themes of peace and brotherhood, social action, and criticism of inequities in society. The themes correspond to the inner discontents and criticisms of the teen-age boy and girl, and the two conflicts take hands in the rebellion familiar to many adults. Yet, this rebellion is a very necessary, actually very constructive, part of the normal development of an adolescent. It needs sympathetic and creative channeling, not stifling and heavy-handed suppression from well-meaning but forgetful adults, forgetful of the rebellions of their own storm-and-stress years.

Pastor Meyer reports mixed reactions from the community to his experiment. From the extreme right wing comes the kind of condemnation expected; they call the program leftist, radical, wasteful, irresponsible, and even communist-duped. From the extreme left wing, nothing yet. From the vast ranks of the hinterland in between come both encouraging and discouraging words. Yet, says Pastor Meyer, there are many ways of skinning the cat of outreach and witness.

His Sunday congregation has been augmented (not by multitudes but by significant twos and threes) by those who came on Friday night, were impressed with the quality and quantity of youthful participation in a very free, but very well-behaved, social situation and who decided to see what else these Brethren stood for. Pastor Meyer is not the kind of preacher who disappoints them either!

CONTINUED

Listeners of all ages tap their feet to the folk singing in the offbeat atmosphere of Glendale's new coffeehouse

So much for the particulars. Now for the generalities: Can such a program be of meaningful importance to other congregations wondering how to minister to the deepest needs of its up-and-coming deacons and church school teachers: its adolescents? Pastor Meyer wisely suggests this must always be an individual program, suited carefully and prayerfully to the individual congregation and group of young people. No wholesale transplanting can be done; it will require careful cultivation of the ground and of the surrounding growth.

In psychology we speak more and more (a trend pleasing the church-oriented psychologists) of man's search for meaning. Religion must always begin with man right where he is, in his present situation. Jesus did. Religion must take man's doubts and criticisms as well as his unquestioning faith. Jesus always did. Religion must speak to man in language he can understand and in which he can respond. Again, we find this to be what Jesus was able to do.

There is no scriptural justification for a coffeehouse, except for frequent references in which Jesus found the fellowship of taking food and wine as ready-made opportunities for closer confrontation. The Congregationalist minister, Pierre Delattre, founded the Bread and Wine Mission in San Francisco to show the North Beach beatnik and junky that the Christian faith was interested in and meaningful to saint and sinner, rich and poor, guilty and justified alike. The Potter's House in our nation's capital, mission projects in deteriorated areas the country over, utilizing similar techniques, food, music, and sincere concern, all attest to the insight of a few that if the church of Jesus Christ is to survive and remain of importance to all men, it must be of meaning and moment to *all* men.

Beginning with folk music and wholesome fellowship, Pastor Meyer suggests that this program could expand to include cultural opportunities and discussion situations that could draw in the seeking and the satisfied alike. Average attendance is from 80 to 100, with a high of 170. The spirit is a good one, full of the enthusiasm and fervor of youth. The songs speak to their need to be of significance and worth to their world. The atmosphere is one of openness and possibility. You get the idea that Jesus would not find it either uncomfortable, irrelevant, or meaningless. □

Wayne Miller, Brethren team member from Virginia, teaches students in electrical workshop

by GEOFFREY MURRAY

Eirene Brings a Message of Peace

MOULI AHMED, aged sixteen, killed his friend while they were playing with a knife. It was an accident, but the family of the dead boy vowed that they would take Mouli's life. And so he was sent by the police to one of the reeducation centers run by the Moroccan ministry for youth and sports to help young people in trouble and train them to become good citizens.

Mouli is being taught at the center to be a carpenter and cabinetmaker by members of the Eirene team, part of the International Christian Service for Peace, sponsored by the Church of the Brethren, the Mennonites, and the International Fellowship of Reconciliation to provide service opportunities for Christian conscientious objectors regardless of whether or not they are doing alternative service to military training.

In Morocco the team, drawn from the U.S.A., Germany, France, Holland, Belgium, and Switzerland, is scattered across the country and is working mainly, but by no means entirely, in association with the ministry of youth and sports. It is at work from Larache in the far north, in what used to be Spanish Morocco, to Agadir in the deep south, where five women members, nurses and teachers, are working among the Berber people in a shantytown.

Furniture making

At Larache Eirene has set up in the reeducation center a woodworking shop which provides the boys with a thorough training as furniture makers. Its comprehensive equipment has been given by the German Protestant churches through their "Bread for the World" campaign. Although some of the trainees arrive illiterate, before they

leave they have been taught reading and writing, arithmetic, geometry, pattern drawing, and workshop maintenance. They have also helped to make, for the market, fine articles of furniture.

On graduation after three years' training every boy is given a complete set of carpenter's tools for him to use in his work.

There are four Eirene members at Larache. They are headed by Franz Brillerty from Eutigen, Germany, and he is helped by another compatriot, Erich Ulmer. A Swiss from Neuchatel, Maurice de Coulon, is in charge of administration.

The fourth member at Larache is an American, member of the Church of the Brethren, Wayne Miller, who is straight out of high school. His home is at Manassas, near Arlington, Virginia, where his father milks ninety cows. Wayne's first project was at a Protestant Swiss school for underprivileged boys where he served as counselor and friend to the boys. He went to Morocco in August 1964.

Wayne's specialty is electronics, and he plans to set up a radio and television workshop to match that for carpentry. He hopes to train twelve boys compared with the twenty-two who are taking the woodworking course.

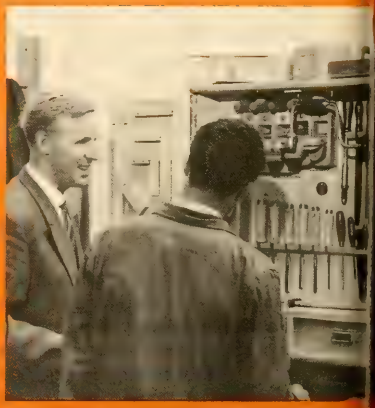
The point to remember about the work is that it is all fitted into the general program of the reeducation center, which is directed by Mr. Ahmed Kerbibi, a Moroccan who was trained in France.

This is also true of the metalworking courses conducted by Peter Lehman from Dortmund, Germany, and another young German, Reinald Jeschonek, in the reeducation center at Berrechid, near Casablanca, and of the farm program carried on at the center near Fkih-ben-Salah by Jochen Jenckel from Germany and Jean Sprumont from Belgium, where they are teaching modern agricultural methods to the boys at the center.

Work with children

At Casablanca, Linda Rehfeldt, a Brethren girl from Rockford, Illinois, is engaged in social work among children in conjunction with the Protestant congregation. Like Wayne Miller at Larache, Linda is a volunteer with Eirene and is sponsored by the Brethren Service Commission. And at Khemisset, near Meknes, two Mennonites, Larry Short from Wauseon, Ohio, and Wayne King from Waynesboro, Virginia, are building a dining hall for a children's summer camp carried on independently by the Gospel Union Mission.

Linda's work includes a school-feeding program for fifty girls who attend "college" and who desire to pass their exams in order to become teachers. The selected girls are from poor families or live very far from school; having no time to return home to eat, they would spend their lunch hour on the street. Linda's work also includes providing study opportunities for the girls who find it difficult to study in their homes because of large families or crowded conditions. She helps poor Moroccan women learn knitting and sewing



Left: Linda Rehfeldt, a Brethren girl from Rockford, Illinois, works with children in Protestant congregation. Above: After graduation, carpentry student gets set of tools

as a salable skill or as a service to their own families.

The devotion of the five Eirene women at Agadir is quite remarkable. They include one grandmother, Mrs. Frauke Pistor from Germany as are Magdalena Bahlburg and Else Newfeld. Miss Rimada Doze is a teacher from Holland and Evelyne Goulet is French. Together they are befriending 1,500 Berber families who are living in tents, mud huts, and shacks.

They make hundreds of visits to these families every month, where they give out powdered milk, baby food, and vitamins to improve the diet of the most seriously undernourished babies. In the shacks, using the Arab charcoal stoves, they show how to prepare the food for the children.

About sixty girls and women are taught to knit, and first-aid treatment is given to some thirty children every day. More than one hundred fifty babies are weighed and washed every month, and four cooking demonstrations a week are given in the ancient Dallas hut that is their base.

Eirene was launched in 1957 as the outcome of a challenge made to the historic peace churches by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, who called on them, at a meeting in Geneva in February of that year, to undertake a service of reconciliation among the people of North Africa. He suggested that this service should be carried out on the level of the common people in a spirit of Christian love and without political and militaristic motives.

Ecumenical agency

In 1960 the Eirene team became the ecumenical agency through which the World Council of Churches channeled aid sent by its members for the relief of victims of the earthquake at Agadir. Afterwards Eirene helped villagers in the mountains to repair 300 underground cisterns that had been broken by the disaster. Other projects that the team has carried out in Morocco have included the building of youth centers, working in orphanages, promoting hygiene and sanitation, and introducing poultry farming. The Church of the Brethren is still one of the main sponsors and contributes about $3,000 a year toward maintenance of the program.

Currently the Eirene team members in Morocco number seventeen, of whom seven arrived after January 1, 1965. They are directed by a German, Paul Gentner, who has written: "Our primary purpose is not to demonstrate Western culture and technical progress but rather to show a life which is in peace with God — inner satisfaction not dependent on material standards, freed from anxiety about the future or demonic powers or men, but led into the 'fear of the Lord.'

"Our life, our work, and our relations to our neighbor must be a genuine witness to Jesus Christ. It is surely not our vocational skills which send us to countries in need, and neither should it be just an alternative to military service but rather a heart of gratitude for the incarnation of Christ and his cross." □

Left: Nurse Pistor teaches families how to feed and care for children. Below: Else Newfeldt gives lessons in cooking, first aid, and child care

Beyond the Sanctuary

An address given at the 1965 Annual Conference church convocation

by J. BENTON RHOADES

THE TWELFTH chapter of Luke speaks a language of revolution. It speaks of casting fire on the earth, of households divided, of brewing storms and scorching heat – and through all this the hand of God at work.

For us Brethren, members of a peace church, this language of radical happenings is baffling. We are much more accustomed to look for God beside still waters, in the slow growth of the kingdom like that of a mustard plant, in peaceful assembly and pleasant fellowship.

Perhaps Luke has a word for us and for our time, when he records our Lord's sayings about the revolutionary nature of God's action in the world. He says, "Blessed are those servants whom the master finds awake" – "loins girded," belts tightened, ready for radical change if necessary, in order that God's purpose may prevail.

Would to God that we might here and now be given discernment to see his hand at work both inside and outside the churches; that we might be given the freedom of spirit to do those extraordinary things which are required of Christians in these extraordinary times; that we might reaffirm our faith in the outcomes which are in God's hands. Let us consider some radical things God is doing in our time.

Last fall two neighboring towns in the Middle West conducted what they termed an experiment in "saturation evangelism." "Faith in Life Week" they called it. Realizing the great gulf that exists between the churches and everyday life, they decided to take the message of Christ where the people are. The idea was to enlist laymen to desert the church buildings during the week and concentrate on taking their Christian faith into the office, the town hall, the bowling alley. Theaters were persuaded to show popular movies that raise religious or moral questions. Panelists debated the issues between shows. High school students were contacted through their student body presidents rather than through church youth groups. To reach the men, they avoided men's fellowship meetings to take the "Faith in Life" message to Kiwanis, Rotarians, and Lions instead. Radio and television evening time was used to present programs on the spiritual problems of bankers, salesmen, and working women. Late shows focused on the serious issues of church and state and of family life. A barber was asked his impression and, after hunting for words, said: "The idea, I guess, is to get people involved in things as Christians." Said a farmer: "Now its OK to talk religion in the feed mill."

Here was God, working among Protestant and Catholic laymen of two towns to get the church out of the sanctuary and into the marketplace.

In Bolivia, which is now torn by labor strife, I sat with a group of young Methodists preparing for the free ministry. Their seminary studies include an extra year for learning a trade by which to support themselves while establishing the

church in new homestead communities. An older church leader that day was bemoaning the fact that one of his loyal members had accepted an office in the local *sindicato* (peasants' union). The problem, as he saw it, was that the union held its meetings on Sunday evening causing this layman to be absent from church. One of the young ministers in training spoke gently to the elder churchman, "Brother, let us thank God for his absence. For, by this means, the church is there in the peasants' union."

In Bolivia, where organized labor is always on the edge of violence, it may be God's plan that the church be there in the person of its members — to temper the revolution that is going on. For revolution is bound to come where men are hungry or landless, not only in South America but also in Africa and Asia. One member of the "Huck" reform movement in the Philippines said, "You ask me how I know that things will be bettered through reform. I do not. But they cannot be worse. When one is sleeping on the floor, he cannot fall out of bed."

Two months ago, in Jackson, Mississippi, I saw local Southern white and Negro religious leaders meeting for their Thursday prayer breakfast. This has grown out of the work of the Committees of Concern organized to rebuild churches that have been bombed and burned during recent race strife. The group is not large, but Christ is there bringing about the beginning of repentance in the white churches.

This is happening at the time when many of us believe that Christ had shaken the dust of the white churches from his feet to go and live only in the Negro churches and in the freedom movement. One sees clearly in these movements, especially in the Southern Christian Leaders Conference, more of the gospel's fire, more willingness to suffer for others than American Christianity has known for many years. Early in the struggle Mrs. Martin Luther King was asked by her small daughter, "Why is daddy in jail?" She answered, "So that all men will sometime be free." This is the church beyond the sanctuary, casting fire on the earth, causing divisions for a time in order that all things may finally be united as God meant them to be.

A Brethren lumberman in the Northwest rode with the district fieldman, his former pastor. I heard him say, "Do you remember the night when our church began to have new life and grow again?" I asked what he meant and then the two of them described the time when their church was so torn by divisions and backbiting that it seemed hopeless. Then, one night a small handful of the members in prayer decided to begin by pledging themselves to complete honesty, sharing their badness and their goodness with one another, to studying the scriptures, and to praying regularly for one another by name and in specific ways. "This small nucleus of new life began to grow" they said, "as one person after another heard about it and decided to accept the same disciplines, to forgive past offenses, and to become (as Paul says) true partners in the gospel." The existence of such small groups within the church, once considered a divisive force, are coming to be a normal and essential part of the local church's life in many places. Mission Twelve has helped to make it so as many participants have testified.

Why do I cite these widely varying cases of God at work? What do they have in common? (1) They all grew out of seemingly hopeless situations. (2) They all involve radical departures from the ways that "church work" is usually done. (3) They all involve wide and equal participation by the ministry and the laity in mission.

I truly believe that these are acts of the Holy Spirit in our time. They are, I believe, important signs that God is doing a new thing in our time. Yet, we may be misled by mere happenings unless we look to the scriptures. Only thus can we lay our own discernment alongside God's mission as summed up in Christ. For, we in the church have no other mission than God's. Our Lord said, "As the Father has sent me, even so I send you." I take this to mean that Christ's world view is to be ours also, that we must study the mind of Christ, that we must develop the habit of walking as he walked and trust the end results to the Father as he did.

The mission is one of incarnation. What is the meaning of this? That "the Word became flesh and dwelt among us" (John 1:14). It gave man the chance to see what God is like. It also proved that God knows what is in us — painfully so — for Jesus Christ "in every respect has been tempted as we are" (Heb. 4:15). He was involved to the utmost with people, for "though he was in the form of God, . . . [he] emptied himself, taking the form of a servant" (Phil. 2:6-7).

CONTINUED

Let Every Area Be Represented

THERE has been growing concern that vast areas of our Brotherhood have largely been ignored when we choose leaders for the higher elective offices of the church. The writer, having confronted some of the implications of this concern as a member of the nominating committee of Standing Committee in 1963-1964, made a study of where our leadership comes from. The following observations stand out as being most significant:

1. Moderatorship: From 1943 through 1963 twenty-two moderators were elected or served the church, including the moderatorship of Dr. C. C. Ellis, who died while in office. Of these moderators, fourteen, or sixty-four percent came from *four churches* of our Brotherhood. They came from nine districts. It was interesting that significantly strong districts such as Southern Ohio, Northern Indiana, and Western Pennsylvania were ignored in this period, along with many of the smaller or remote districts.

2. Writing Clerk: From 1943-1963 the office of writing clerk was filled by two from Chicago, one from Elgin, and one from Huntingdon, Pennsylvania. This office is usually regarded as one of the long-term offices of the church. During this period, two districts were represented.

3. General Brotherhood Board: From 1950-1964 (using the Yearbooks the writer happened to have) out of seventy-six names making first-time appearances in the list of General Brotherhood Board members, forty-three, or fifty percent, came from eleven churches of the Brotherhood. Twenty-seven members, or thirty-six percent came from only five churches. Thirty-three churches each furnished one Brotherhood Board member.

A study of the districts represented showed that fifty-five of the General Brotherhood Board members, or seventy-two percent, came from nine districts. Forty percent, or thirty-one members, of the Board came from four districts. Three districts furnished two, ten districts furnished one.

What conclusions may we draw from this? First, we may conclude, I think, that there is no intentional oversight of geographical areas of the church. It is natural that certain areas and certain centers attract capable and well-known persons, but this should not be interpreted to mean that in other and more remote areas there are no people capable of serving in the church's higher responsibilities.

Ours should be an "inclusive brotherhood," and we must be alert to the dangers of centralization in our choice of leadership. This responsibility falls partially with nominating committees, but it also lies with delegates. Delegates must be informed and be able to see beyond names and popularity in order to assure that every area of the Brotherhood has a voice in determining the policies of the church. — Ernest R. Jehnsen

Is this part of the mission still going on? Yes. Paul exhorts us to "have this mind among yourselves which you have in Christ Jesus" (Phil. 2:5). He is the "firstborn" among many brethren (Rom. 8:29). We are not perfect as he was, nor is the church perfect. But we must be transparent for the same reason as he: "that they [men] may see your good works," he said, "and give glory to your Father" (Matt. 5:16).

Christ's involvement with men's needs was made clear when he spoke in his hometown of Nazareth, taking his text from Isaiah 61, which promised "good news to the poor . . . release to the captives . . . sight to the blind . . . to set at liberty those who are oppressed."

But how difficult it is for us Brethren to enter into the sufferings of the down-and-out, the drug addict, the gay crowd, a wedding *fiesta* in Ecuador as he did in Cana, to enter fully into the ways of Nigerians or Indians or Indonesians. Having been a missionary and a foreigner myself, I have often wondered how God must have felt at being, for our sakes, one of us men. To have the mind of Christ is to have the driving purpose in our relations with others, including those who are "different," to put them at ease and to be at ease with them.

Before we go far into the current five-year emphasis called "Mission One" we will be forced to test our ability to accept so-called "bad people" just as they are. Let us look at Jesus with sinners. Remember the woman taken in adultery? The "good people" were ready to stone her in the name of religion until he bent over and wrote on the ground, then invited anyone "without sin" to "cast the first stone"; then he bent and wrote again — only to rise and find himself alone with her. At that moment we hear him saying, "Has no one condemned you?" "No one, Lord." "Neither do I condemn you; go, and do not sin again." The "good people" had already left feeling guilty, while she went her way forgiven.

Here is a lesson about acceptance and self-righteousness for any church or Christian who would truly be in mission to the lost. What have we that we have not received? From that servant who has been forgiven much, much will be required. "As the Father has sent me," he said, "even so I send you."

The Lord who sends us is also with us. □

OUR EMMAUS ROAD

Though we believe that Christ was surely there,
Walking with friends the shores of Galilee,
Teaching and healing men with quiet prayer,
(And carrying a cross to Calvary);
More than this faith, we need a special grace,
That each of us, on some small road's sharp turning,
Encounter him as real, and face to face
Hear all his word that sets the spirit burning.

Jean Hogan Dudley

MEEKLY-GREAT

When others asked the highest place,
Your girded towel revealed the grace
Of lowly service, glorified.

O Christ of Love, can you create
In me such serving, meekly-great,
Pure as worship, self denied?

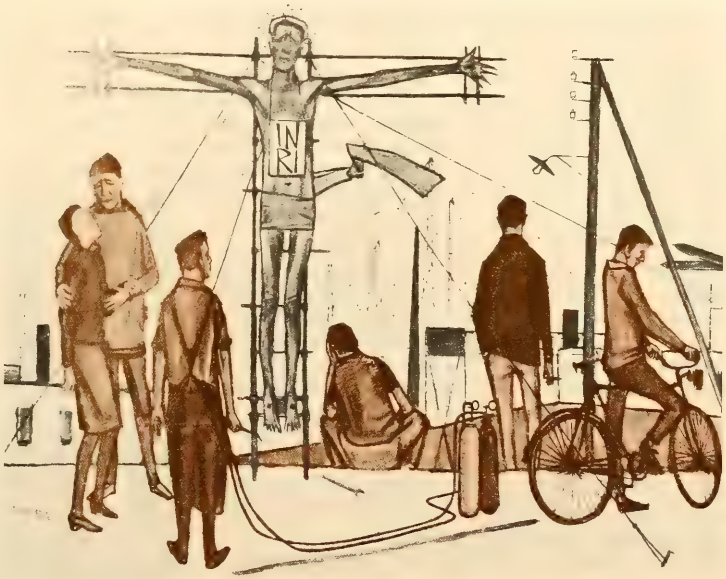
Emily Sargent Councilman

Reprinted from *Music Ministry*, copyright, 1961, by the Graded Press

"HE WAS IN THE WORLD"

Sometimes we envy angels,
Whose love is not plowed under in earth's loam.
Angels, who float in and out of earth's affairs
And speak and then fly home.
Seldom is a tentative foot, like lightning, grounded.
Rumors that angels weep are all unfounded.
But when the Most High came to earth
He came as a man,
Not as an angel, but lower than.
The tight knot of the Godhead all unraveled
And undone.
When Christ came he came committed,
A substitute for every father's son —
Ram caught in the thicket.

Edith Lovejoy Pierce



Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **Does the Bible declare war on poverty? Isn't poverty a relative thing? Should an affluent society feel guilty?**

Answer: The Bible makes it very clear that God is deeply concerned about the welfare of the whole man whom he has created. Therefore, those who sought to speak for God from the beginning have given evidence of this same concern.

The problem of poverty is almost as old as man himself. Certainly, there is no virtue in being poor, just as there is in it no shame. However, when poverty prevents the individual from enjoying the basic necessities for physical well-being and keeps him from the fullness of life that he ought to share as a child of God, it becomes an evil and must be the concern of the whole community.

The Old Testament has much to say about the poor. In Deut. 15:1-11 we read of a remarkable economic program designed to safeguard the welfare of all individuals within the social order and especially to give release to the poor. The prophets often spoke their harshest words to those who took advantage of the impoverished, capitalizing upon their misfortune for personal gain.

Certainly, Jesus, steeped in the tradition of Israel and profoundly concerned for the needs of all men, again and again showed his interest in the physical as well as the spiritual needs of men. Christianity as it is demonstrated in the life of the Lord himself, while manifesting a genuine concern for spiritual values, never sets aside the needs of the body as being insignificant. Much of the ministry of Jesus was directed to the physical aspects of man's being, and he indicates that his followers will be judged by the concern they also show for the welfare of their neighbor. "I was hungry and you gave me food . . . as you did it unto one of the least of these my brethren, you did it to me" (Matt. 25:31-46).

Concern for the poor also manifests itself in the spirit of the early church. The feeling of responsibility in the whole group for the welfare of each individual was a tie that bound the total fellowship together. Ministry to the poor has characterized the work of the church in every generation across the centuries.

A distinctive feature of this kind of ministry to the underprivileged, both in the early church and now, is the spirit of love which motivates it. To the Christian, physical need and spiritual need are part of the same pattern. This has been the concept of the missionary endeavors of the Church of the Brethren from their beginning, and it is certainly in evidence in the work of Brethren service in more recent years. Ministry to men's souls and to their bodies flows equally from Christ's redemptive love as expressed in the lives of his followers.

To be sure, poverty is a relative thing. Even those in our own communities whom we may think of as poor and underprivileged are wealthy beyond measure when compared with the destitute in many areas of the world. The present war on poverty in our nation is certainly commendable. How much better it is to spend our tax money on the welfare of those whose incomes allow the barest necessities and upon the education of our young people too poor to afford proper vocational training than to spend it for bombs and missiles of destruction. However, we must not neglect our concern for the disinherited in other parts of the world whose very life may depend upon our aid.

Whether or not an affluent society feels guilty, it cannot overlook its responsibility to those within its structure who are in need, and Christian compassion demands that for the sake of Christ we minister to those whom our Lord himself called "the least of these my brethren."

Question: **Who were the Israelites, and where does this word first appear in the Bible?**

Answer: The Israelites were literally the descendants of Israel or Jacob (Gen. 32:28). The oldest biblical concept denotes the Israelites as an association of twelve tribes bound together by a common faith in God. They were the faithful servants of Jahweh and heirs of the promises which he made to Abraham. Generally, the word *Israelites* has referred to the whole Jewish nation. The word first appears in Gen. 32:32.

NEWS

THE CHURCH: FROM WHERE TO WHERE

In addressing the 179th recorded Annual Conference, Moderator A. Stauffer Curry chose the above title which reflects poignantly the stirrings and strivings of the church in meeting June 22-27. In the course of the Conference the Brethren:

DELIBERATED on core issues: How men and women and clergy and laymen are to relate to one another in the work of the church...how the church is to relate to issues national and international in scope...how the Church of the Brethren is to relate to other churches and to the world.

CONFESSED in the resolutions that "the Church of the Brethren today finds itself caught up in the confusing, contradictory conditions" of the times, and pressed the concern: "Are we putting Christ first or something else first--the institution we call the church, perhaps, or even our own pride?"

PROJECTED as the theme for 1965-70 "God loves the world so..." and as the Brotherhoodwide emphasis Mission One, an unstructured approach aimed toward greater obedience and renewal.

INSTALLED as 1965-66 moderator, Dan West, of Goshen, Ind., retired member of the Brethren Service staff and first layman to serve in the church's highest elective office. Named as moderator-elect, Raymond R. Peters, pastor, Mack Memorial church, Dayton, Ohio.

EXPRESSED "great interest" in participating in the Consultation on Church Union, which next year is to draft a proposal for merger of at least six major denominations. To enable time for study of the implications, the decision whether to participate fully was delayed for a year.

GAVE its blessing to a national evangelical church to form in Ecuador this month, expressing "gratitude that God has called this church into being."

ACCEPTED unanimously, and without discussion, the report on the future of men's and women's fellowships. The report places emphasis on a vital integrated adult program of lay involvement, but grants continuance of district and local men's and women's fellowships, if needed.

UPHELD the report which backed the Supreme Court decision on prayer and Bible reading. The report was voted by a strong majority, though not with unanimity. A second aspect of the same paper, on secularization in modern culture, received virtually no discussion.

ACCEPTED with no negative vote the report interpreting the child dedication service as an occasion for parents and congregation to recommit themselves to Christian nurture.

REFERRED the proposed report on basis of eldership back to the study committee, with some expression that the committee seek to grapple more directly with the original purposes of the query.

GRANTED requests for more time to complete study of the theological basis of personal ethics. The paper will be restructured and include new areas.

STREAMLINED the handling of future Conference business by deciding to omit the reading of committee reports unless officers deem it necessary.

EXTENDED the time for the General Brotherhood Board to look at nomenclature of the Foreign Mission Commission, to make recommendations regarding mental health care, and to prepare a new statement on economic problems.

APPROVED a lengthy constitution and bylaws which will serve as a guide for district organization.

FAVORED a study of participation practices in the Lord's Supper and Eucharist. Appointed to the study committee were Ralph G. McFadden, Dale W. Brown, Mrs. Gordon Yoder, G. William Sayers, with one name to be added.

ADOPTED a new increased minimum salary scale for pastors (range for the seminary trained, $4,600 to $7,500). With only lay delegates voting, the five-year review of salaries received unanimous support.

ACCEPTED procedures as outlined by the Ministry and Home Mission Commission on receiving ministers from other denominations.

REGISTERED the conviction that educational standards for ministers should be upgraded, with the minimum requirements of a three-year reading course considered as mandatory for licensed ministers unable to take college work but desiring to be ordained.

ATTACHED the signatures of hundreds of Conferencegoers to the petition to President Johnson expressing concern on the extent to which U.S. policy in Vietnam and the Dominican Republic has turned "a breadth and depth of world opinion against this country." The statement expressed its belief that peace with justice and freedom is the ultimate goal of U.S. foreign policy, but warned that present cold war action "tends to escalate us into world war." One of the key suggestions in the resolution was that the U.S. begin with withdrawal of troops from South Vietnam even before negotiations take place, "as a measure of good faith."

AMENDED a statement on race relations in order to establish a firm policy against holding conferences in any city practicing racial discrimination.

CALLED on all who believe "in the need and value" of the United Nations to make their positions clear, and deplored the fact that the major nations, including the U.S., seek "to preserve freedom of action for themselves.

REFERRED to the General Brotherhood Board for vigorous implementation the query on participation in Brethren Volunteer Service by persons who remain in their homes and jobs, but give sacrificially their income for Christian outreach.

REFERRED also to the General Brotherhood Board for study and action: the registration of the Church of the Brethren as a peace church in Canada; the responsibilities of Brethren churches located in college and university towns, and a concern on church school publications. On the latter item, the Standing Committee took pains to point out that it did not accept necessarily the assumptions set forth in the original query.

AWARDED to Bruce Kauffman of Huntingdon, Pa., and Floralyn Groff of McPherson, Kansas, scholarships for first and second place in the high school speech contest on "Faith in a Changing Creation." Other finalists: Ronald Boose, Erie, Pa., Jody Young, Fort Wayne, Ind., Rebecca Shrock, East Canton,Ohio

APPRECIATED the warm fraternal greetings brought by spokesmen for the Brethren Church, the American Baptist Convention, and the Churches of God in North America.

HEARD reports of conversations with several churches (the Brethren Church, the Church of God, the Churches of God in North America, the American Baptist Convention) and of contacts with Friends and Mennonite groups on the part of the Fraternal Relations Committee. Adopted report indicating that further conversations are scheduled for the next year.

SELF ALLOCATED for Brotherhood Fund, 1965-66, some $92,000 more than a year ago. Reporting was an all-time high in the number of churches setting a goal for the year ahead: 950. Also, 545 congregations reported five-year goals.

CONSECRATED 16 new workers on the missionary, service, and Brotherhood staffs at a Friday service, and all Conferencegoers at the Sunday Convocation. At the latter service, the worshipers joined in the act of consecration through a range of vocational groupings, in keeping with the new emphasis of the church turning to the world.

HEARD Moderator A. Stauffer Curry urge the church to seek to become more dynamic in convincing men of the validity of the Christian faith. "In the fact that human life can be reshaped," he said, "lies the pinnacle of hope as the church moves from where it is to where it can be, through the unending grace of God."

HEARD Colin Williams of the National Council of Churches urge the church to stop "playing our religious games" and turn instead to "join God in his work in the world." He said, "Christians belong in the streets, witnessing to what God is doing there....The church must turn itself inside out and let the world write its agenda."

HEARD John Oliver Nelson, director of the Kirkridge Retreat Center in Pennsylvania, urge the church to turn to the world, to be in it but not of it, functioning as the loyal opposition,as a movement rather than as an institution, and as a family and not as a corporation.

WERE REMINDED by Curtis W. Dubble,Westminster, Md., "We have been asking this week where in the world and what in the world. We must always ask these with the assurance of who is in the world."

ADJOURNED to meet again in Louisville, Ky., June 21-26, 1966, at Eugene, Oregon, June 20-25, 1967, and at an undesignated eastern locale in 1968. Among Conference sites under consideration is Atlantic City, N. J.

Mrs. Helena Kruger (second from left) and exchangees at New Windsor orientation

"Teaching for Mission"

To weigh the teaching ministry of the church against present-day needs and emphases, a consultation of Christian education workers will be convened Aug. 2-5 at the General Offices. Participating will be representative leaders of adults, youth, and children and the staff of the Christian Education Commission.

Joseph W. Matthews, dean of Chicago's Ecumenical Institute, will be guest resource leader on the theme, "Teaching for Mission."

Members of the three consultative committees are:

Adult. Norman L. Harsh, Staunton, Va., Miss Eleanor Painter, Elkhart, Ind., Mrs. Troy Schrock, Preston, Minn., Armon C. Snowden and Wilbur E. Weaver, Elizabethtown, Pa., and Lorell E. Weiss, McPherson, Kansas.

Youth. Willard E. Dulabaum, North Manchester, Ind., Vernard M. Eller, La Verne, Calif., Roy Herr, Elizabethtown, Pa., Bruce Kauffman, Huntingdon, Pa., Kenneth L. Miller, Carlisle, Pa., and Mrs. Gordon Yoder, McPherson, Kansas.

Children. Auburn A. Boyers, Connellsville, Pa., Mrs. William R. Eberly, North Manchester, Ind., John W. Gosnell, Elizabethtown, Pa., Cecil L. Haycock, McPherson, Kansas, Mrs. Edward E. Lyons, Miami Opa Locka, Fla., and Mrs. Warren Sisler, Lincoln, Nebr.

At large. Donald E. Miller, Bethany Theological Seminary.

Appointed on an *ad hoc* basis, the consultative committees supersede the former age-group cabinets which were comprised of regional representatives.

Catholics herald RSV

Ecumenical history was achieved last week with the publication in the United States of the Revised Standard Version of the New Testament for Catholics.

Only a few changes were reported as having been made by Catholic scholars in the originally Protestant-produced RSV text. The American Catholic edition follows an English version published this spring in Britain.

A preface by the late Albert Cardinal Meyer, Archbishop of Chicago, declared that the new edition "fulfills one of the deepest aspirations of the ecumenical movement, since it provides all Christians with a translation of the Word of God which they can use together."

Work is continuing on a Catholic edition of the RSV Old Testament, into which the Apocrypha will be integrated rather than treated as a separate unit.

Race and marriage

To deny or condemn marriage between consenting adults merely because of their racial origin has no theological grounds, asserted a document approved unanimously by the United Presbyterian Church in the U.S.A. at the denomination's 177th General Assembly in May.

The paper urged Presbyterians to work toward the "repeal or nullification of laws that prohibit interracial marriage," laws in existence in nineteen states.

The position paper decried as racism the attitude which regards it "regrettable but tolerable" for two mismatched persons of the same race to marry, yet at the same time "finds the most tenuous rationalization for state laws that prohibit 'miscegnation' and sees no violations of human or constitutional right in such laws."

Guest specialists

Nineteen agriculturists, on leave from professional duties in Poland, are guests of the Church of the Brethren until next spring. After orientation at the Brethren Service Center, New Windsor, Md., in May, the exchangees were assigned to the following programs:

Virginia Polytechnic Institute, Blacksburg. Julian Bartezak.

University of Maine, Orono. Zygmunt Wiecek.

Cornell University, Ithaca, N.Y. Dr. Jerzy Kita.

Rutgers University, New Brunswick, N. J. Mrs. Teresa Mrozowska.

Whitmoyer Laboratories, Myerstown, Pa. Dr. Wojciech Karzewski.

Penn State University, University Park. Henryk Terelak.

Michigan State University, East Lansing. Kazimierz Jastrzebski, Aleksander Kozakiewicz, Miss Irena Narucka, Franciszek Przekop, Jan Rumple, and Wlodzimierz Rzeszewski.

Ohio Agricultural Experiment Station, Wooster. Jozef Kroczynski.

Ohio State University, Columbus. Aleksander Misiewicz.

Purdue University, Lafayette, Ind. Stanislaw Jurkowski and Zbigniew Michalek.

University of Illinois, Urbana. Leopold Majewski, Henryk Potaczeck, and Zygmunt Staszewski.

Assignments in Poland will be given soon to three or four Brethren Volunteer Service workers, completing the two-way exchange for the tenth year. The Brethren will be teachers or agriculturists.

Defer faculty exchange

An exchange of professors between the Russian Orthodox Church and the Church of the Brethren has been delayed, according to word from Metropolitan Nikodim, head of external affairs for the Orthodox.

Plans initially called for a Russian theologian to teach this fall at Bethany Theological Seminary and for a Brethren professor to teach the following academic year in an Orthodox institution.

The proposal for the faculty exchange grew out of the visits in 1963 between official delegations of Orthodox and Brethren churchmen. Leaders of both churches are working for a rescheduling of the exchange.

Leader of the band

Few of the thousands who have seen drum major Robert Smith lead the Fredericksburg, Iowa, high school band know of his other talents. Doubtless, most would be surprised to learn that the senior student is equally adept in the leadership role of church school superintendent for the Fredericksburg Church of the Brethren.

Smith has led the Fredericksburg high school band in some star performances — among them, participation in the world's premiere of the movie, *The Music Man,* at Mason City and the Future Farmers of America Dairy Farmer Pageant at Waterloo. He was drum major also for the Iowa FFA band.

The youth also has been president of his CBYF two years and a counselor at Iowa's Camp Pine Lake. When Pastor Gerald Mease was on vacation, it was to Robert to whom the church turned for a sermon. Smith is impressed by Billy Graham and tried to follow his example in preaching.

Smith . . . likes Graham's example

He holds definite ideas on church life. "Kids should be twelve or thirteen when they are baptized," he said, reflecting on his own baptism at nine. "I don't think dancing is wrong," he commented, but added that personally he prefers basketball. He feels youth

At last - - a cure for a deadening diagnosis

"I can do nothing." . . . I had repeated this phrase many times while working in the Lassa Hospital dispensary. This was directed to young children and elderly people with cataracts in their eyes. I always felt sorry when I had to tell them that I could not do a fairly simple operation and give them back their sight. I had not been trained in this area.

Most of these people would never travel the several hundred miles to Kano, Nigeria, where there is an eye hospital. Many times a patient would come to Lassa from the Cameroun, approximately 300 miles away, only to hear the phrase: "I can do nothing."

This soon became known, and the number of blind patients diminished considerably. What did their life contain? They remained in the compounds, sightless. Occasionally one would see a young child leading a blind person with a long stick.

When I heard that an ophthalmologist, Dr. David Stayer, was coming to our area for a few days, I was overjoyed, particularly after months of taking care of the hospital alone. I had a letter written in Hausa sent to all the village chiefs within a twenty-mile radius. The outvillage pastors were informed. Now to see if the people would respond.

On Wednesday afternoon the Dr. Stayers arrived (Mrs. Stayer is a pediatrician), after a hundred-mile drive over bumpy, dusty roads from Garkida. We went to the dispensary and to my relief, it was packed with eye patients. That afternoon we saw seventy-five patients and finally had to stop. We performed five eye operations the next morning, saw fifty more patients in the afternoon at the dispensary, and scheduled fourteen more operations for the next day. This seemed impossible.

However, the whole hospital was caught up in the fervor of the work. We had many helping hands. Moreover, by teaching me how to remove cataracts and using two operating tables simultaneously, Dr. Stayer was finished in time to examine still more patients. One patient, upon being told his sight could be helped, began to dance and sing outside of surgery to the rhythm of a drumbeat.

In two and a half days at Lassa, Dr. Stayer performed the number of cataract operations that he does during six months in the United States. Not only did he train the mission doctor to do the surgery, he left behind the necessary equipment as well. Now many people can sing, "Once I was blind, but now I can see."

What a wonderful contribution a doctor in a specialized area can make in just a few days on the mission field. What could you do for those with varied conditions who have been told . . . "I can do nothing"? — John M. Channer, M.D.

who go steady miss a great deal.

Robert Smith's role in the church is illustrative of the wide involvement of youth in the Fredericksburg congregation. Interestingly, he says he is "going for the district youth cabinet," indicating openly his willingness to seek office and responsibility in an area where many are reluctant to admit such a goal.

Growing edges

Indianapolis, Ind. — A loan of a church school teacher by the First Baptist church was acknowledged enthusiastically by the Northview Church of the Brethren.

Some months ago the Northview church was in need of a short-term teacher for the new senior high curriculum. Mark Patton, a Baptist layman, was secured through one of the ministers of the First church. He proved to be a popular teacher.

"Certainly this assistance from you was a rare gesture of Christian brotherhood and a beautiful expression of the ecumenical spirit," wrote Orville L. Gardner, Northview pastor, to Baptist officials.

West Berlin, Germany. — One of the initial tasks given to a Brethren Volunteer Service assignee here by *Wichern Gemeinde,* a Lutheran church, was the teaching of two confirmation groups for five weeks.

Eugene Lange, Syracuse, Ind., was given the teaching task when one of the pastors became ill. The confirmation class on doctrine is required of all boys and girls to become official members of the church. It is held weekly for two years.

Elizabethtown, Pa. — Dr. Edwin T. Dahlberg, noted ecumenical leader, expressed the desire to Pastor Nevin H. Zuck to engage personally in a Brethren love feast and communion service.

The communion was held on May 2 with the Elizabethtown congregation, in the afternoon following Dr. Dahlberg's guest sermon in the morning.

The former president of the National Council of Churches, an American Baptist clergyman, retired in June from active ministerial life, in which he had served for fifty-three years.

Protestants in a United Witness

Kaduna, Nigeria — Several thousand Christians marched down the main street of this city singing "I Will Make You Fishers of Men," "Onward Christian Soldiers," "Are You Washed in the Blood?" and other Christian songs. This was a united witness of all the Protestant denominations in the capital city of the North.

They came from Church of the Christ in the Sudan (a fellowship of Christian churches of which our church in the Church of the Brethren area is a part), the Baptist Convention, the Methodists, the Anglicans, the Presbyterians, the Assemblies of God, marking the climax of the "New Life for All" campaign. They marched to the beautiful new Ahmadu Bello Stadium (seating 30,000), where the last service of the campaign was held. There a large crowd had already gathered, and people still came and came. The crowd could not be counted accurately but 15,000 to 16,000 seems to be a fair estimate.

This huge crowd, at least ninety-nine percent Nigerian, had come to this service because they were active Christians following Christ or because they wanted to hear more about the "New Life." Howard O. Jones, a member of the Billy Graham team who lives in Monrovia, Liberia, and does Christian radio broadcasts on the large S.I.M. broadcasting stations there, was the speaker. He had been in Jos for a week of meetings, in Zaria for another week, and then a week here in Kaduna. He and his wife are American Negroes from Ohio. He spoke in English, and the sermon was interpreted into Hausa by a Nigerian who is a student in Bible school.

Babies cried, children moved about, mothers took children out, some people talked and whispered, but most of the 15,000 people there heard the story of Jesus' way of salvation and were challenged to live better and more completely in his will or to accept Christ for the first time and find a new peace. Those who stood when the invitation was given remained behind and counselors met with them one by one, for help and guidance.

During the first week there were services in different churches for different language groups. The largest group was the Hausa, but the Yoruba, the Ibo, the Idoma, and the Tiv also had ministers who came from outside Kaduna for that week. There were between 150 and 200 people who came forward each of those evenings.

In the second week, Reverend Jones spoke each afternoon to a crowd of between 2,000 and 3,000. It ended with the large rally described earlier. There was an interdenominational choir to give special music. The chairman for the week was a Yoruba Baptist who is in charge of the social welfare offices in Kaduna. One evening Elder Madu Mshelia (from Marama and in Kaduna as a member of the House of Assembly) led in prayer. Loudspeakers made the message easily heard by all.

This was not a meeting of the poor and needy. This was a meeting of brothers and sisters in Christ. They came from all tribes, races, cultures, economic levels, but they were one through the love of Christ. How thrilling it has been to have these meetings here in the capital city of this region, where all Protestant Christians can make a united witness. — Mary Eikenberry

The stark new shape of mission

Bold experiments by Brethren and others signal the church's "turn to the world." Coffeehouses, missions to resorts, nightclubs, factories — what do these new forms say to established congregations?

IN CHICAGO, one minister has as his parish the "night people" who revel in Rush Street's theaters and cafes. Another serves the men and women of commerce at a lustrous suburban marketplace – the Oak Brook shopping center. Still another, Stanley L. Davis, Jr., a Brethren minister from Pennsylvania, has taken to a sidewalk beat in the "outer city" area of the North Side, working with gangs of juvenile delinquents and potential delinquents. And an Episcopal priest, the full-time chaplain of the Cook County jail, last December chose the jail as the scene of his ordination, at which seventy inmates, including three condemned murderers, were present.

Accounts of such unconventional ministries can be duplicated again and again from the Atlantic to the Pacific. Sometimes the church's identification is minimized, as in Boston's Seventh Circle Coffeehouse, where clergy and students are brought together for creative discussions and programs "which will offer real religious meaning but will be apart from the religious establishment." In other instances the church image is kept central, as at Anaheim, Calif., where a newly licensed Brethren minister, Robert Williams, formerly a layman of the Valley View Church of the Brethren and a retired oil company worker, is chaplain of the Church of the Reflection at Knott's Berry Farm.

Endeavors such as these seek to bring the church into contact with hosts of persons from whom the church frequently has recoiled. Included are actors, night workers, artists, vacationers, on-the-towners, beatniks, convicts. In short, new forms of "missionary presence" are enabling the church and the world to meet in places once seen as off limits to the church. Central to this meeting is dialogue based on authentic relationships between the believer and the uncommitted.

One of the more widespread of the *avant-garde* ventures is the informal coffeehouse, staffed largely by volunteers from the sponsoring church or churches. The lights are dim, the fare is simple, the mood is relaxed. What happens, to the casual onlooker, appears mostly to be small talk, hours upon end. But participation in the conversation more often reveals that what is at stake is nothing short of a search for meaning.

In this search, communication is no mere one-way transmission. Increasingly churchmen in the coffeehouse setting have come to realize that meaningful dialogue entails listening, a quest for understanding, and a mutual exchange of insights. Hopefully, evidences of the activity of God's Spirit are revealed not only in the ideas which volunteers advance but in the questions which are raised by guests and in the mutual search for more adequate answers.

Across the country these religious klatches are designated by intriguing names. In a boiler room beneath St. Luke's Episcopal church in Brockport, N. Y., is The Crypt (featuring cryptburgers, naturally). In a townhouse in Gaslight Square, St. Louis, The Exit is operated under joint Protestant and Catholic direction. Among volunteer workers at the Catacomb Chapel in Greenwich Village, New York City, is a Brethren lay minister, Charles Lo Prinzi of Brooklyn. Elsewhere are The Threshing Floor, also in Greenwich Village; The Potter's House, a pioneer effort, in Washington, D.C.; The Unmuzzled Ox in Ithaca, N.Y.; The Edge in Bryn Mawr, Pa.; Encounter in Lancaster, Pa.; The Door in Chicago; Le Rapport in Seattle, and The Precarious Vision in San Francisco. Each began experimentally and develops its own style to fit the circumstances.

The coffeehouse is only one of the less structured forms by which Christianity encounters the environment and, hopefully, the environment encounters Christianity. In some approaches, the minister assumes a strictly nonministerial role much of the time. In Las Vegas, one clergyman operated a miniature golf concession and thus learned to know show girls, bellhops, and gamblers. The first worship service he led was at 2:00 a.m. in a ballroom after the band had moved on. Later he became a hotel clerk, and many persons sought him out for counseling.

Similar ministries have been established at ski resorts, drag strips, nightclubs, national parks, and on beaches crowded with vacationing collegians. The selection of the pleasure-bent for confrontation is intentional. "You can tell more about a civilization by what people do with their free time than by what they do in their work," explained Dr. Truman B. Douglass of the United Church of Christ's Board for Homeland Ministries. "The use of leisure should be an area of serious concern for the Christian church." Many churchmen feel that persons such as the above would rarely find meaning in a conventional worship service. Rather, "church services as usual" may only frighten them away.

Other new efforts are geared to touch man not in his leisure but at his labor. Toward this end, industrial missions have been inaugurated in this country and worker-priests have arisen in Europe, particularly in France.

A related program in Philadelphia, known as Metropolitan Associates, plans to send ecumenical teams of "theologically sensitive" ministers and laymen to work at secular jobs in the city's government, business, and industry. Thus the church will seek to relate to "critical and strategic nerve

centers of crisis, conflict, and maturity in metropolitan life." A similar program proposed for Los Angeles will tie the city's religious communities to comprehensive, long-range city planning. Such ministries are directed not only to persons individually but collectively, through the ordered structure of society.

In the pattern of God's own invasion of the world, making the Word flesh and love incarnate, the newer forms of mission seek to identify with the very specific and urgent human needs. So too have a number of Brethren congregations and individuals, entering into what may not represent radical new forms of mission but at least reflecting a heightened awareness of where this mission lies.

For example, the York Center church in Illinois has sought for some years to speak to the unchurched, the agnostics, and persons of other faiths in the community through forums centered on common concerns. The Douglas Park church in Chicago tutors preschoolers, sponsors a "teen hut" for youth, and conducts literacy classes for adults. Near Ashland, Ohio, a minister, Ivan J. Fausnight, has established Agape Acres as an economical mobile home community for the retired. At Purdue University in Indiana, Charles Boyer, a minister, meets with students in dormitories and fraternities rather than directing a totally church-centered program for students. At the South Modesto church, Calif., imaginative and constructive work in an area of low income family residents is being headed by Sandra Clark, an experienced migrant worker and director of religious activities. "The church exists for those who are not in it!" the Long Green Valley church in Maryland asserted in launching a week's visitation to 900 area homes, with literature describing not only their own program but listing ten other Protestant and Catholic churches in the community.

Analysis, much of it self-directed, is being given to why residential congregations so long have neglected the areas of mission being tackled by the newer approaches. Singled out especially for criticism has been the "edifice complex" of churches, tending to invest heavily in buildings put to use once a week.

One two-year-old congregation of ninety Southern Presbyterians in Harrisonburg, Va., has only an old antebellum residence for a church house. For other than worship, groups meet in homes (house churches). Many in the congregation want to keep this pattern, putting their efforts into local forms of outreach rather than into an edifice. "At present, even discussing a building program would be a sign of reversing our efforts to be an organism reaching out and not an institution pulling in," explained Don R. Allen, Jr., pastor.

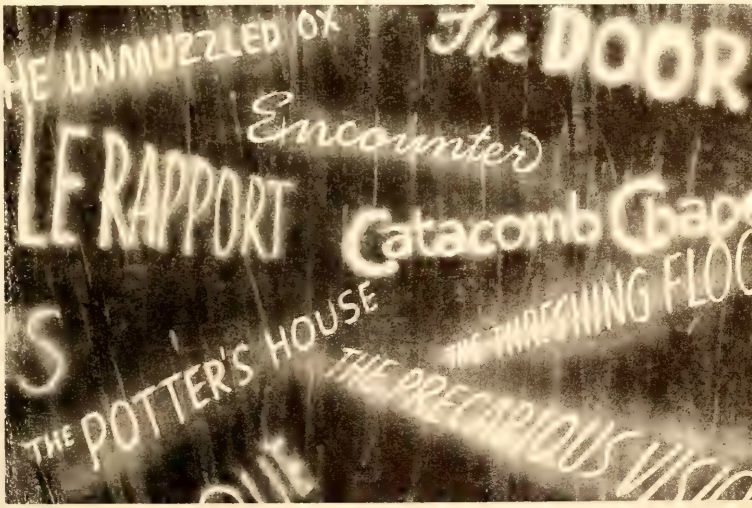
Observers feel the newer forms of ministries have much to say to established congregations. But what? Are they a threat? What concept of evangelism is behind them?

At this juncture it seems the stark new ventures suggest at least this to local parishes: "You cannot just go on with business as usual. Get with it – become a missionary congregation where you are. Let your worship free you for true service before God. Do not be content with trying (and failing) to get everybody in the ark. Show God's love to people outside the ark."

In all likelihood the congregational structure will remain, but not without examination. A church building in some form no doubt will continue as one visible manifestation of the incarnation, the household of God occupying a certain space at a certain time. But other new meeting places for the church and the world will spring up, financed and staffed in part by established congregations.

The more probing concern, as some assess the new direction, is what is happening to the concept of evangelism. An obvious shift is under way to move toward an evangelism that is qualitative, not quantitative; that measures performance not in numbers of souls saved but in the authenticity of relationships between man and God and man and man; that witnesses to faith more by deeds than by words.

Behind the emerging concepts are convictions that the total world belongs to God, that God is alive and at work in the world as well as in the church, that the church exists for the world and not for itself, and that the church is to participate in the work of God in the world.



As these concepts broaden, the experimental ministries may increase. But already a new openness, a new concern for persons, a new missionary presence in the world are in the making.

CAMPING WITH YOUR FAMILY

Continued from page 4

to balance what they would like to eat with what is practical. Just do not forget that you will not have a whole kitchen to work in or to clean up. Many dehydrated, packaged trail foods on the market today are suitable even for the stay-at-the-site camper. Some of the freeze-dried meats, properly cooked, can hardly be distinguished from the original. Look for dried foods and for things you can mix or cook right in the package to save dishwashing. Remember to buy half again as much as you would eat at home.

If you use a wood fire for cooking, pot blackening can be cut down by soaping the outside (not the inside) of the pot. Soot goes on the soap rather than on the pot and can be washed off easily. A canvas bag to keep cooking gear together will solve many problems in keeping everything else clean.

Planning can be a large part of the pleasure of a trip. Try putting a large United States map on the wall of your home. When vacation times are set, let each person put a circle around the place he or she really wants to see. Then figure finances and time and draw your route. Write to chambers of commerce and state and national parks along your route. Make a collection of facts and folders as they come. These can serve as good souvenirs when the trip is over.

Now let us get on the road. In packing the car it is most important to keep the packages small. Suitcases are awkward and bulky and should be left at home. Canvas bags, plastic cases, and small boxes are far superior. So that each member of the family can find his own things quickly, give each one his own color for case or bag. Next, keep everything in its own place. Organization cuts down the possibility of loss and makes things much easier and more pleasant all around. Another principle is to pack things in the order in which you will use them. Since good clothing will be needed only once or twice during the trip, it should be somewhere deep down where it will not be handled every time you want something else. Tents and cooking gear should be near the top.

En route let everyone take a hand at navigating. Everyone needs to learn the use of maps. Be prepared with some games to play and a few tidbits to eat along the way. And, above all, remember not to push too hard. Stopping is where the real fun is.

Leave the beaten track where the path looks more interesting and get to know people in other places. Keep an eye on the children, of course, but let them strike off on their own as much as possible. Let them bring their own important souvenirs back. Make opportunities for walking or running several times during the day. It is good for you, and it lets off steam for the children. Vary the trip. Most of the time you will be camping, of course, but occasionally eat a meal in a restaurant or spend the night in a good motel.

Even though it may be the economic factor which draws many people to the family camping vacation, they are at somewhat of a loss when it comes to pinning down the real spell of family camping. There are so many things: a young boy drowsing on a knapsack along the trail; a little girl's bright face as she looks up from drinking water from a rock basin; dancing pigtails and whoops of delight as a freshly caught fish flops on a New England shore; a teen-ager on a mountainside watching the morning fog in the valley below where cities sparkled with light the night before; all of these can be wonderful memories of fun together in the out-of-doors.

As you take your family camping you will leave for a while the pattern of daily life for a whole new world of adventure. You will see your country as it can be seen in no other way. You will strengthen the bonds between yourself and your children. You and they will become stronger people — more self-reliant people — and a family through whom God has been experienced. □

Day by Day

a devotional guide for the family

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
(Elizabeth Cheney)

How great is God's love! It is as deep as the deepest ocean, as wide as the immeasurable horizon, as endless as space. God did not create the world and then forsake it. He sustains it as well. At this moment he is close enough to hear your whisper, and he surrounds you with his protective, guiding presence. Even when you reject him, he stands quietly by, always ready to answer your cry of need.

Doreen and Michael, aged five and three, were sitting on the couch looking at a book when Daddy, who was baby-sitting, asked, "Will you be all right if I go over to the church next door for a few minutes?" Nonchalantly Doreen replied, "Don't worry about us, Daddy; God will be with us!" If only more children — and adults — had this confidence, trust, and awareness of God's love.

JULY 25-31

Ps. 33:1-5. Today's project: "Count your blessings, name them one by one. Count your many blessings, see what God has done."

Luke 12:4-8. Why worry? Jesus assures us: "Ne'er doubt his love, nor anxious be, rest thou in peace, God cares for thee!"

1 Kings 17:1-6. In desperate circumstances Abraham and Elijah learned that God will provide. "Man's extremity is God's opportunity."

Job 39:1-8. Nature's secret of handling life triumphantly is adaptation. Are you adjustable and pliable enough to be used by God?

Matt. 6:25-29. "God gives every bird its food but he does not throw it into the nest" (J. G. Holland). Jesus said, "*Seek,* and you will find."

Matt. 6:30-34. The one who puts Christ first in his life never lacks joy, emotional satisfaction, peace, or adventure. He has "all this" and more!

John 10:7-14. Green pastures await those who follow the Good Shepherd. We sing, "Where he leads me, I will follow." But do we?

AUGUST 1-7

s *Luke 15:3-7.* Thank you, God, for your patient and seeking love when I was the one of the flock that was separated from you.

m *Isa. 49:13-15.* In rare instances, human mothers do forsake babies on doorsteps, but God will absolutely never forsake a child of his.

t *Luke 11:9-13.* The best gifts we can give our children are our own happy marriage and our own examples of Christian daily living.

w *Matt. 23:37-39.* How Jesus loves sinners! His heart aches to behold their miserable, misguided lives, but still they may reject his love.

t *Isa. 43:1-5.* No danger seems as threatening when it is shared with someone else. God is always with us.

f *Rom. 8:26-31.* "For me to grumble about life's burdens is like . . . a bird complaining of the weight of its wings" (Harold Kohn).

s *Phil. 4:10-20.* Nothing is impossible with God. Not all we want but all our needs will be supplied by God from his storehouse of riches.

by EARL and VIVIAN ZIEGLER

Does God always care?

To stimulate your thinking, how would you answer the question: Does God sometimes close his eyes? Didn't God care . . .

. . . about the Jews in Germany in the 1940's?
. . . about John F. Kennedy's life?
. . . about your pet kitten that became a traffic fatality statistic?
. . . about the Viet Cong lives?
. . . about the Midwest homes and churches that were demolished by the tornados last spring?
. . . about the injured robin that hopped around pitifully in your backyard?
. . . about the boy who drowned trying to save his brother's life?
. . . when a neighborhood gang spread tar on the church bulletin board?

Will God provide?

. . . even during a drought?
. . . even when the gas tank is empty?
. . . even when you are dead tired?
. . . even when the checking account is overdrawn?
. . . even when the cupboard is bare?
. . . even when the telephone is out of order?
. . . even when you are lost in a crowd?
. . . even when you are spiritually famished?

When you are at wit's end, you will find God there, waiting for you to allow him to slip into the driver's seat and take you home to safety.

God's love is everywhere!

As families, discuss what God has done for the earth and its plant and animal life that show his concern and love. Consider such things as how the bodies of various animals are fitted for their mode of life, how they travel (such as the migration of birds and fish), and how various animals are equipped to protect themselves.

How has God shown his love for man? Your answer should include the gift of his Son, Jesus, to redeem mankind from sin.

What is God doing now? Work together at compiling a list of his current concerns.

The ideal worship setting again is the out-of-doors. If you are having difficulty setting aside a regular time for worship on these busy summer days, make it your aim to show by your parental example that worship is not confined to a special time and place but can be integrated into all of

life's activities. Before you begin your vacation trip, pause in the car for a moment to ask for God's protecting hand to guide you safely to your destination. Thank God aloud for the luscious fruit on your table and the much needed rain.

Praise God in word and song

You can make a hymn more meaningful by having various family members write a stanza that offers praise for the blessings you can see each day. Hymns in *The Brethren Hymnal* that remind us of God's love include: "How Strong and Sweet My Father's Care" (No. 81), "Great Is Thy Faithfulness" (No. 429), "Savior, Like a Shepherd Lead Us" (No. 296), "Praise Him, Praise Him" (No. 465), and those found in the Thanksgiving section, pages 593 to 601. In addition, you can find inspiration by reading as poems the words of songs in other familiar collections. Look for such favorites as "The Love of God," "God Understands," and "My Father Watches Over Me."

Don't take a vacation from God!

The resources of a vacation setting should be used as worship aids. On Sundays, you may not be worshiping in your own church, but attend church somewhere. Lay aside your offering so that your giving is uninterrupted and regular. Above all, when you are among strangers, continue your Christian witness. Be honest, courteous, and practice good citizenship, leaving behind you clean parks and picnic areas. Vacation time is a time to relax your body but not your Christian principles. Your children will be watching!

Many Hands Help Brethren Rebuild

■ Rural renewal has blossomed along a twenty-five-mile stretch of rich Kansas soil. Some building sites there are almost as bare as in the days of Indians, and a schoolhouse has become a barn since that dark Sunday in 1964 when three tornadoes twisted their path through two Brethren communities.

Renewal born of tragedy . . . renewal spawned by tornadoes. Miraculously no life was lost as the twisters plunged into the Washington Creek area, ripping a $250,000 path of destruction as it continued through the Lone Star community before wreaking a million-dollar havoc in Leavenworth.

Renewal built by helping hands of neighbors and friends.

"There are some mighty, mighty good people," says Elmer Downing, who is completing inside carpentry work on his new one-story home as spare time permits.

Elmer saw the twister coming before it left him homeless. He and his wife moved into the parsonage near Lone Star Lake until they were able to build a workshop for their summer home. By fall they were able to move into the basement of their new home.

One of the many aiding the Downings in cleanup and rebuilding was his eighty-two-year-old father whose farmstead was wiped clean in 1930 and hit again in the 40's.

"We couldn't have done it without the help of others," says Mrs. Charles Hubbard. The turbulent winds left the 680-acre farm that seventy-two-year-old Charles Hubbard manages a complete shambles. All buildings were extensively damaged that day. Now two huge, modern barns of metal replace the picturesque ones of wood which had given a "showplace air" to this farmstead just north of the old Santa Fe Trail.

Mr. and Mrs. D. H. Hoover repaired only the rugged house of their cheerful, yellow homestead, and then sold the farm to a fellow church member, Harold Dillon.

Mrs. Hoover, the former Elva Miller Crait, recalls the traditional big Sunday dinners of yesteryear that were held at the homestead. The winds leveled a huge barn and twisted other buildings. Only a couple remain after salvage work.

Eighty - seven - year - old Dessie Postma gives neighbors credit for helping clean up barns and ruined outbuildings on the Postma farmstead.

"Our neighbors helped us do in days what would have taken us years to accomplish," says Mrs. Ralph Goff. Buildings were destroyed and the roofs taken off the ones left standing on the Goff farm.

Members of the Fishburn estate gave to Goff to replace his demolished barn the Apple Pie school, which the gyrating winds had rocked off its foundation just across the road. "I stored 2,000 bales of hay in it," he said.

Local church members worked for weeks helping fellow members. The disaster service committee for the Church of the Brethren alerted help from surrounding churches in Kansas.

When they offered help to Clyde Hoover, he said, "Go help someone else, ours can wait." When the violent winds hit their homestead the Clyde Hoovers had just returned home from a service at which she had been honored for fifty years as church pianist. Although their home was twisted off its foundation and other buildings leveled, Clyde went back into the house and brought his wife the miniature engraved piano the Washington Creek church had given her moments before.

Eventually their son, Raymond Hoover, lighted a match to the rubble of ruined timbers which had been the home of his parents for forty-two years. The Clyde Hoovers are renting a home until they decide to buy or build in town.

Raymond Hoovers, like all farmers in the country, were "up to their ears" in spring work, but as community 4-H leaders, they took their club members to help the Downings and Goffs. Other 4-Hers joined with Mrs. John Metsker and other leaders and fanned out across pastures cleaning up eight truckloads of debris on the farms of Orlyn Vaughn, the Postma sisters, Mrs. Floyd Churchbaugh, and Dr. Hoover.

Several farmers have changed operations in recent years and will not replace all lost buildings. The George Holders of Lone Star raise beef cattle now so a pole hay barn has been erected in place of the demolished dairy barn. Goff has the roofs back on and plans to replace buildings as time and money permits.

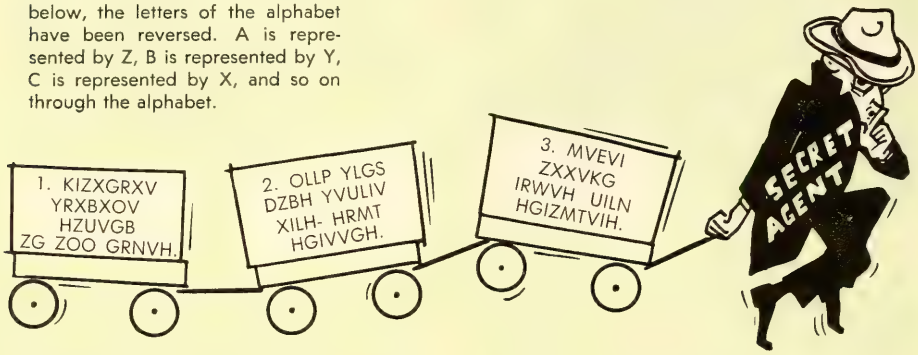
The spirit of these church folks runs into a different philosophy when it comes to looters. But the tornado victims prefer to forget the buildings that were gone through; the food that was stolen from freezers; coin collections that disappeared from their wrecked homes. "Something like this tornado changes your whole outlook," these people say, understating perhaps their deep awareness of how they have been helped by friends and neighbors.

Town and country people joined together — Boy Scouts, 4-Hers, service clubs, fellow employees of moonlighting farmers, even fraternity boys from the nearby university who threw bales as though they had done it all their lives. All pitched in to try to erase the scars and fulfill the words, "Love thy neighbor . . . " IRENE S. REYNOLDS

PUZZLES

by Milt Hammer

Do you like working out secret messages? In the secret code messages below, the letters of the alphabet have been reversed. A is represented by Z, B is represented by Y, C is represented by X, and so on through the alphabet.

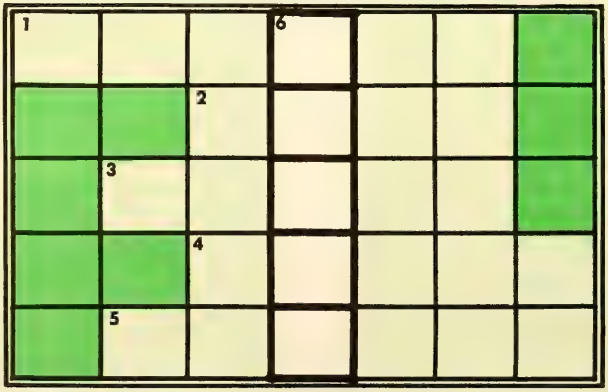


ANSWER

1. Practice bicycle safety at all times.
2. Look both ways before crossing streets.
3. Never accept rides from strangers.

TULIP LILY DAHLIA ORCHID PANSY

When the five flowers listed above are properly placed across in the blank boxes below, a sixth flower will then appear reading down in the heavily outlined boxes. See how quickly you can do it.



ANSWER

1. Dahlia 4. Pansy
2. Lily 5. Orchid
3. Tulip 6. Lilac (down)

Cross out the letters that spell six, seven, and nine. What number can you spell with the letters that have not been crossed out.

ANSWER

Four

The heart of a woman

SIXPENCE IN HER SHOE, by Phyllis McGinley. Macmillan Company, 1965. 281 pages, $4.59

WHO MADE THE LAMB? by Charlotte Painter. McGraw-Hill Book Company, 1965. 196 pages. $4.95

A LITTLE girl happily playing with her doll is asked, "What do you want to be when you grow up?" Unhesitatingly, she replies, "A mommy." A generation or two ago the psychologists and sociologists nodded in approval, but today such an answer causes them to raise their eyebrows. They ask, Where is her ambition? Is she wasting her education? Will she not be bored? Can marriage be enough for her? Can marriage and a career be combined?

For Miss McGinley (Mrs. Charles Hayden), keeping house and raising a family are the most honorable professions of all. She maintains the right of a woman to stay home and keep house if she wants to. Many homemakers will appreciate her solid support because they are often made to feel they are shirking unless they go out and land a job. "You have a job," says Miss McGinley. "There is no greater achievement than 'just' being a housewife."

The author also answers the familiar question, "Why did I spend all that time at college learning Latin-American history, psychology, and Elizabethan literature if I'm just going to be stuck at home making meat loaf and beds?" Miss McGinley reminds us that a liberal arts education "is not a tool like a hoe or a blueprint or an electric mixer. It is a true and precious stone which can glow just as wholesomely on a kitchen table as when it is put on exhibition in a jeweler's window or bartered for bread and butter. Learning is a boon, a personal good. It is a light in the mind, a pleasure for the spirit, an object to be enjoyed. It is refreshment, warmth, illumination, a window from which we get a view of the world." And, she goes on to affirm, "Housewives more than any other race deserve well-furnished minds. They have to live in them such a lot of the time."

The book runs the gamut from her interior decorating philosophy to children as people; it contains a list of her indispensable cooking tools, advice on how to handle your husband, what cookbooks do not tell you, how to give parties (for one thing make sure all the people can sit down), and the importance of the lowly rubber spatula.

The last section, "A Wreath of Recipes," left my mouth watering but my energy lagging. Planning to spend two days on beef and vegetable one-dish soup seemed quite frightening.

"Come on in," invites Phyllis McGinley as she flings open the door to her home and to her heart. One is glad to be her guest by the way of *Sixpence in Her Shoe*. Her warm, first-person, witty, and wise book is a manual every bride should own. You old-timers will love it, too.

As Charlotte Painter's book, *Who Made the Lamb*, opens, the author has the feeling that she is pregnant. "For some days I have found my husband looking at me with a dazed, private wonder and then realized the expression reflects my own. We laugh. Could it be true? Perhaps not; it could be something else."

"We are sure. What else could it be? But American to the bone we look to the verdict of the specialist." So they leave Mexico, go briefly to New York, and finally to the South. There, in a physician's outer office, Mrs. Painter hears a young expectant mother exclaim, "He's marvelous. He'll put you out, and you'll never feel a thing."

But Mrs. Painter refuses not to feel, refuses to forget. "I think this is why I keep this journal. I want to remember all this, even the worst." She wrote while she carried and thus produced both a child and this book, a glowing reflection of a universal experience.

"I am with child. I am with child. I feel I've taken in all the color above and about me," she exclaims when her suspicions are confirmed. In her ecstasy she does not agree with the implied attitude of the male physician for whom pregnancy is but "a disease of the uterus," and she is somewhat irritated with the intern who, looking in upon his wife after delivery, rather professionally "merely patted her blond hair. 'You were just like all ladies, honey.' "

Contemplating the imminent birth of her baby she muses, "Little one waiting for your turn, I'd like a better world to bring you to. Perhaps I only invert the wistful hope that you yourself may make it better . . . You have, to start with, only what we are, your father and I, and our own (we think not negligible) resources for treating home truths."

"My response to everything," she wrote immediately following the birth of her baby, "is irrational, overcharged. I am too much alive to life itself. Is that possible? This closed white world, pain, this refusal to give in – it is all unbearably vivid." Most of us would agree that if it is overcharged, it is good. For most people today life is undercharged and blasé!

Her humor is shown as she describes her husband's reaction. "He stood so long before the nursery window that the nurse brought him a chair. And when he came to me, I thought I had never seen such a look of wonder as touched his face. 'It's the foot that gets me,' he said. 'He kicks the cover off so that this one foot sticks out. Exactly the way I do. My habits are built into him.' I gave him a skeptical look, but only as an

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▶ Until October 1, 1965 applications of members of the Church of the Brethren only will be registered. The Home is situated near the rapidly growing Church of the Brethren in St. Petersburg.

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equalizer, for I too have seen it happen as I held the baby. The foot, small enough that it disappears if I fold my fingers about it, seeks exposure, no matter how carefully the nurses wrap it up."

Her prose must be read with attentiveness or else its subtilty will be missed. Without sentimentality the book candidly reveals the heart of a woman. — *Glee Yoder*

REVIEWS/RECORDS

REJOICE! Students of General Theological Seminary, New York City, H. Bruce Lederhouse, cond. Scepter 527 mono and stereo, $4.95 each

AMID the many stirrings of liturgical renewal today, the use of jazz and folk music figure prominently. Most of *Rejoice!* consists of a communion service in what may be called "pop folk" idiom, using traditional texts of the mass in English and interpolating the Nicene Creed and the Lord's Prayer. The tunes by H. G. Draesel are pleasant ballads, and they are well and clearly sung by the male choir to an unobtrusive Appalachian guitar and banjo accompaniment.

Side two consists of five ballads, somewhat closer in spirit to the vigor of a hootenanny. There are some catchy tunes here, and the instruments are more in evidence — most of all in "In Christ There Is No East or West." Do not expect anything very moving or authentic; the record as a whole falls somewhere between glee club and campfire singing, and it is all just a little too smooth and easy; it lacks edge and depth of real fire. But do not dismiss it out of hand, either. Many will be glad to settle for the real enjoyments this disk offers until something better comes along. It is at least a worthy beginning.

THE MUSIC OF ARNOLD SCHOENBERG, VOL. 3. Various orchestras, Robert Craft, cond. Columbia M2L 309 mono, $9.96; M2S 709 stero, $11.96

MORE THAN one fourth of this album is of religious interest. Besides his two chamber symphonies of 1906 and 1939 and two or three other major secular works, here is the marvelous *Kol Nidre*, celebrating Yom Kippur, the Jewish holy day of repentance and atonement. Here are the *Four Orchestral Songs* to religious texts by Rilke and Stefan George, the apocalyptic *Dreimal Tausend Jahre*, and astonishingly perceptive orchestrations of three Bach organ works, which reveal not only the power of Bach's structures but a commensurate intuition on Schoenberg's art. Within his lifetime, Schoenberg was regarded chiefly as a difficult, cerebral composer. But time passes and a mellowness sets in as we become accustomed to techniques derived from his explorations. And then suddenly we discover the "other" side of the man — not exactly easy always, but far more communicative than we ever imagined. This set is not for everyone, but dip into the Bach-Schoenberg pieces and the *Kol Nidre* before you decide; you may be joyfully surprised.

JUDITH ANDERSON READING THE BOOK OF JUDITH; CLAIRE BLOOM READING THE BOOK OF RUTH. Caedmon TC 1052, mono only, $5.95

The ancient Hebrews were wise to omit Judith from the canon of scripture.

It is hard to see anything more in it than the partisan story of how a beautiful woman from "our side" helped her people out of a tight spot by waylaying and murdering Holofernes, the enemy leader. To be sure, Judith Anderson reads the judiciously shortened King James text effectively, but I do not discern any transcendent message.

The Book of Ruth, on the other hand, so clearly belongs in the Bible! It is perhaps our most ancient assertion of the primacy of the person over against racial divisions — a timeless, compassionate plea for racial tolerance and intermarriage. This text, too, is judiciously excerpted, and Claire Bloom reads it with tenderness and womanly power.

LEOS JANACEK: GLAGOLITIC MASS. Soloists, chorus and symphony orchestra of the Bavarian Radio, Rafael Kubelik, cond. Deutsche Grammophon 18954 mono and 13894 stereo, $5.98 each

IN 1926, two years before his death, Janacek completed the greatest work of his long career. For this

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eight-part mass he chose to use Church Slavonic, the ancient language in which the Byzantine missionaries St. Cyril and St. Methodius preached when they first brought the gospel to Moravia in the ninth century. He said that it was the forest, "nature's cathedral," which inspired him, and not any man-made religious edifice.

The result confirms the inspiration, for this is a titanic work of rugged splendor, wrought from the deep strengths of unaffected peasant music. It is both melodically and harmonically powerful, emotionally penetrating in the joyous vigor of *Verugu* ("I Believe") and in the desperation of the *Gospodi Pomiluj* ("Lord, Have Mercy"). The vocal lines give it an extraordinary fervor and, although there is plenty of lyricism, in full orchestral panoply, the stabbing and keening of the brasses and a frequent undergirding by organ and tympani give Janacek's mass a granitelike character. It is magnificent and truly unique.

For a dozen years the Glagolitic Mass has been available only in a Czech import, monaural only. Kubelik, a Czech expatriate, has won acclaim for his recordings of Dvorak, and this new recording would probably be definitive even if the sound were muffled. But muffled it is not; the bright, full sound is gloriously transmitted and is especially splendid in stereo. The singers and orchestra are German, but you would not guess they were anything but Czech under Kubelik's direction. I only hope that the Janacek boom continues, for this great composer also wrote cantatas such as *Our Father* and *The Everlasting Gospel*, and a violin concerto titled *The Soul's Pilgrimage*, none of which have been recorded. Meanwhile, this recording will nourish many, showing what a mass should be: a feast.

SERMONS AND MEDITATIONS OF JOHN DONNE. Read by Herbert Marshall. Caedmon TC 1051, mono only, $5.95

SOME 340 years ago, one of England's greatest poets became an Anglican priest. We all know Donne's phrase, "for whom the bell tolls," if only by virtue of Hemingway and Hollywood. But how many of us have read the sermons he preached as dean of St. Paul's Cathedral? Sermons, of course, are better heard than seen, and actor Herbert Marshall, by his restraint, shows how effective they can be when they are the words of so great a preacher as Donne must have been. The familiar lines about the tolling bell are here, too, as part of a meditation. The selection on the whole is very good, and there is rich food for thought from beginning to end. — *William Robert Miller*

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In Brief

PERSONAL MENTION

A former teacher and coach, **Royal E. Snavely** of Columbus, Ohio, has been appointed dean of men and director of placement at Elizabethtown College. Among his duties will be the implementation of an expanded program of job and graduate school placement services for graduating seniors and alumni. . . . **Carl N. Shull,** director of music education at Elizabethtown College, attended the music executives institute at the Eastman School of Music, University of Rochester, during July.

. . .

Boyce Van Osdel of the First Baptist church, Oakland, and Richard Hart of the Grace Methodist church of Stockton joined **Harry K. Zeller, Jr.,** pastor of the La Verne Church of the Brethren, in a TV interview wth Senator Alvin Weingand on the California network program, "The Capitol and the Clergy." Discussed were the legislative measures under consideration in California to deal with the problem of population explosion.

. . .

Irene Saylor, a member of the Elizabethtown Church of the Brethren, Pa., won first prize in the novel contest of the annual conference of the Philadelphia Regional Writers, which was held June 2-4. Miss Saylor is cataloger at the library of Elizabethtown College, and several years ago had two plays produced on closed circuit television at the School of Radio Technique in New York.

The Chambersburg congregation in Pennsylvania gave their pastor, **Harvey S. Kline,** a surprise "This Is Your Life" program in observance of the twenty-fifth anniversary of his ordination to the ministry. . . . At the close of the Pentecost service at the Barren Ridge church, Va., **Robert Alley** and **Harold Furr II** were licensed to the ministry.

The **Samuel Fahnestocks,** who are living at the Neffsville Home in Pennsylvania, celebrated their fifty-ninth wedding anniversary on May 25.

PASTORS AND PARISHES

Lawrence Thomas, presently pastor of the Purchase Line church, Manor congregation, Pa., has accepted the call of the Roanoke church, La. . . . **Glen B. Baird,** pastor of the Union Bridge congregation, Eastern Maryland, will move to the Pine Orchard church near Baltimore, Md., on Sept. 1. On June 13 Mr. Baird celebrated twenty-five years of service in the ministry. Succeeding Mr. Baird will be **Harold L. Bowser,** who resigned his charge at Clover Creek, Va., after a five-year pastorate there.

On Sept. 1 **Dale Shenefelt** will become the pastor of the Panora congregation in Iowa. . . . **Perry Huffaker** has resigned as pastor of the Pine Creek church, Ind. . . . Succeeding Ira Gibbel as pastor of the Messiah church, Kansas City, Mo., will be **Harvey W. Ressler,** presently serving the Lena church, Ill.

. . .

In the Pacific Northwest these pastoral changes are noted: **William Snelling** goes to Grants Pass on Sept. 1; **Martin Gauby** to Klamath Falls; **Mark Carmichael** to Weston, all of of them in Oregon. In Washington the Salkum congregation has called **Walter Peckover,** and the Richland Valley church at Ajlune, **Paul Buntain.** . . . **Daniel Lehman** has resigned as pastor at Yakima, Wash.

William Riddlebarger is serving the Weiser church, Idaho, during the summer months. **Terry Grove** is at the Olympia church, Wash., for the summer, and **Don Crego** at the Boise Valley church, Nampa, Idaho, for the same period.

OPPORTUNITIES FOR SERVICE

The Brethren Service Commission is seeking a person highly qualified in community development and international contacts to serve as the **director of a community service and reconciliation program** in Cyprus. The program will include contacts with Cypriot and U. S. government officials and with the Greek Orthodox church, with both Greek and Turkish villagers in the areas to be served, and with a team of volunteers from several countries. The door is currently open for an unusual experience in this war-torn country.

Through **Brethren Volunteer Service** there are regularly opportunities for those qualified to be assigned to projects around the world: Austria, Poland, Germany, Greece, Cyprus, Israel, Morocco, Nigeria, Korea, Taiwan, Vietnam, Laos, Ecuador, Puerto Rico, Haiti, and others. A number of these are in cooperation with other agencies. New countries are added to the list as openings become available.

NAMES IN CONFERENCE NEWS

In general Conference elections **Raymond R. Peters,** pastor of the Mack Memorial church in Dayton, Ohio, was chosen to serve the church's highest elective office in 1966-67. He will moderate the 1967 conference in Eugene, Oregon.

Elected to five-year terms on the General Brotherhood Board were **Norman L. Harsh,** pastor at Staunton, Va., and **Nevin H. Zuck,** pastor at Elizabethtown, Pa.

Reelected for five year terms were **Earle W. Fike, Jr.,** Bethany Theological Seminary professor; **Earl J. Brubaker,** businessman from Rocky Ford, Colo.; and **Paul S. Hersch,** psychologist and hospital administrator from La Verne, Calif. Reelected to fill a two-year unexpired term was **Carroll S. Ringgold,** pastor at Orlando, Fla.

In other elections **Edward K. Ziegler,** pastor at Oakton, Va., was chosen a member of the Fraternal Relations Committee. When that committee reorganized at Conference, **Nevin H. Zuck** was named the new chairman.

. . .

Samuel A. Harley, of Bridgewater, Va., was elected a member of the Annual Conference Central Committee and **Mrs. Leland Emrick** of Ashland, Ohio, will be a new member of the Resolutions Committee. Elected to the Conference Committee on District Realignment were **Wayne B. Zook,** a physician from Wenatchee, Wash., and **Harold I. Mohler,** an insurance executive from Warrensburg, Mo.

Chosen to serve as electors at Bethany Theological Seminary were **Guy E. Wampler, Jr.,** pastor at Ephrata, Pa., and **A. G. Breidenstine,** dean of Millersville State College, who lives at Lancaster, Pa.

. . .

Ross L. Noffsinger, pastor of the Union Center church in Indiana, was elected by the Pastors Association to a three-year post. The other officers are **Wendell P. Flory,** president, of Waynesboro, Va., and **Joseph M. Mason,** Bedford, Pa.

At a Conference meeting of the Bethany Seminary Alumni Association **W. David Albright** of Fort Wayne, Ind., and **Philip E. Norris** of Lanham,

CONTRIBUTORS

Benton Rhoades is the director of the Committee on Agriculture and Rural Life, Division of Overseas Ministries of the National Council of Churches, a former missionary. . . . **Geoffrey Murray** is an information officer of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches. . . . A member of the Brotherhood staff, **Robert C. Tully** is associate director of youth work, with responsibility for camping and junior high work. . . . **Jack Brennecke** teaches in a junior college in the Los Angeles area, California. . . . Lone Star church member **Irene Shull Reynolds** writes feature stories for newspapers. . . . **Mary Eikenberry** (Mrs. Ivan), missionary to Nigeria, is stationed at Kaduna. . . . **Ernest Jehnsen** is pastor of the First Grand Valley congregation at Fruita, Colorado. . . . **Glee Yoder** is a homemaker living at McPherson, Kansas.

Md., were elected officers. They join **Samuel H. Flora, Jr.,** president, of Waynesboro, Va., and **Glenn C. Zug** of Harrisburg, Pa., as officers.

ANNUAL CONFERENCE CITATIONS

The General Brotherhood Board presented citations for varying terms of service to workers who will soon be leaving its employ. They are **Richard Coffman,** youth editor, **Arthur Dean,** church architect, **Philip and Mary Ann Kulp,** Nigeria missionaries, and **Olive Wise,** India missionary.

Meeting also in connection with Annual Conference the Brethren Health and Welfare Association cited **Harvey Long** for thirty-three years given to youth welfare and **Curtis B. Bowman,** who has been a physician for forty years. Both are residents of Illinois.

. . .

At the Annual Conference Christian education dinner distinguished service awards were given to five college workers for longtime service to Christian higher education. They were **Nelson T. Huffman,** who has served Bridgewater College for forty years; **S. M. Dell,** who has been with McPherson College for thirty-four years; and three members of the staff at Juniata College—**Jack E. Oller,** serving thirty-eight years; **Anna Smith,** forty-three years; and **Philip M. Snider,** thirty-seven years.

At the same dinner special recognition was given on behalf of the commission to **Desmond W. Bittinger,** who was president of McPherson College from 1950 until 1965, and **Warren D. Bowman,** who served as president of Bridgewater from 1949 to 1964.

NEW WORKERS CONSECRATED

At a special Annual Conference consecration service held following the report of the General Brotherhood Board, sixteen new Brotherhood workers were presented. They included **E. Myrl Weyant,** who will direct the Lybrook Navajo mission, **Paul W. Kinsel,** who will direct the New Windsor service center; **Ralph M. Delk, Stanley G. Keller, Norma Peterson,** and **Mrs. Ruby Linkous,** all of whom came to the Brotherhood staff within the past year.

Also participating in the service were **Evan and Lucile Kinsley, Jean Louise Allen, Lois Jean Gibble, Ralph and Glenwood Carson,** and **Wayne and Carol Spangler,** all of whom are workers under appointment to Nigeria, as well as **William and Susan Weybright,** who are soon to be assigned either to India or Nigeria.

CAUSE FOR CONCERN

Delegates and friends attending Conference were informed that two Brethren work campers were jailed in Jackson, Miss., on Thursday of Conference week because of participating in a civil rights demonstration. They are **Mrs. Charlotte Kuenning,** a member of the York Center church in Illinois, and **Tim Rieman,** a college student at North Manchester, Ind. Mrs. Kuenning is director of a Brethren work camp at Mount Beulah, Miss., conducted in connection with the Delta ministry of the National Council of Churches.

DEATHS

Agee, Mary, Villamont, Va., on March 1, 1965, aged 78
Campell Eva, Springfield, Ohio, on March 25, 1965, aged 94
Cummings, Ruth, Springville, Iowa, on Feb. 27, 1965, aged 69
Dickey, Alice M., Fresno, Calif., on Nov. 12, 1964, aged 90
Dooley, infant son of Mr. and Mrs. Garland Dooley, Villamont, Va., on Jan. 13, 1965
Foster, Mary E., Brunswick, Md., on March 19, 1965, aged 44
Geesaman, Mary E., Bethel, Pa., on Feb. 12, 1965
Kessel, Lester W., Gettysburg, Pa., on March 10, 1965, aged 80
Maugans, Clarence W., Sr., York, Pa., on July 15, 1964, aged 52
Maxwell, Minnie S., Darlington, Ind., on July 24, 1964
Miller, Harry C., York, Pa., on Jan. 27, 1965, aged 73
Parret, Stella A., Fresno, Calif., on March 20, 1965, aged 82
Rieley, Lucy E., Villamont, Va., on Dec. 17, 1964, aged 86
Shenk, Mrs. Earl, Elizabethtown, Pa., on Feb. 14, 1965, aged 51
Sink, Oscar, North Manchester, Ind., on March 25, 1965, aged 88
Swank, Marion, Mexico, Ind., on March 18, 1965, aged 83
Wagoner, Uda, Prymont, Ind., on March 16, 1965, aged 78
Werking, Emma, Hagerstown, Ind., on Jan. 26, 1965, aged 98

OPPORTUNITIES

The twenty-third annual assembly of the **World Mission Institute** will be held in Evanston, Ill., Aug. 2-6. There are five courses for adults plus one for youth. The interpretive lecturer this year is Dr. Colin Williams.

CALENDAR

July 22-24	**District meeting, Eastern Virginia, Woodbridge**
July 27-29	**District meeting, Southern Virginia, Antioch**
July 30-31	**District meeting, Northern Virginia, Wakeman's Grove**
Aug. 6-8	**District meeting, Middle Indiana, Manchester College**
Aug. 9-11	**District meeting, Tennessee and Alabama**
Aug. 12-14	**District meeting, North and South Carolina, Mt. Carmel**
Aug. 12-14	**District meeting, Second West Virginia, Pleasant Valley, Auburn**
Aug. 13-15	**District meeting, Northern Indiana, Camp Mack**
Aug. 17-19	**District meeting, Southern Indiana, Pyrmont**
Aug. 19-22	**District meeting, Colorado, Colorado Springs**
Aug. 20-22	**District meeting, Oklahoma, Big Creek**
Aug. 23-26	**District Family Leaders' Conference, Elgin, Ill.**
Aug. 25	**District meeting, Mardela, Bethany**
Aug. 26-29	**District meeting, Michigan, United Brethren Campgrounds, Sunfield**
Aug. 26-29	**District meeting, Northern Ohio, Ashland College, Ashland**
Aug. 27-29	**District meeting, Southern Illinois, Peoria**
Aug. 27-29	**District meeting, Iowa and Minnesota, EUB Bible Campgrounds, Cedar Falls**

Where's the celebration?

IT IS three minutes past the hour for worship when Frank, Frances, and family arrive. Ushers help them squeeze into spaces available in the two rear pews. After breakfasting, brushing, and browbeating one another they finally made it to the church — almost on time. But for what?

If you ask Frank, he will have an answer. He thinks it is proper for him and his folks to attend church. He was brought up that way. So was Frances. They look forward to Sunday worship. They expect to get something out of it. Maybe just a better feeling because it is the right thing to do. Or maybe the lift they get from saying familiar phrases addressed to God, singing old familar tunes, and hearing an "inspirational" message. Frank even imagines that some of the tensions that tighten his nerves and torment his stomach evaporate on a Sunday morning. Frances likes the aura of respectability that goes along with guiding her well-dressed brood through a gothic door and holding them in tow for fifty-five minutes of exposure to sunlight from stained-glass windows. Anyway, the sermon is short, they feel good about the warm handshake they give the minister, and there is still time to read the Sunday comics before they claim their reservation for dinner at Clem's Steak House.

No one would be more dismayed than Frank if suddenly one Sunday morning he did encounter the holy and almighty God to whom he addresses his prayers. For Frank has no intention of standing up, or kneeling down or bowing low before an awesome God. He does not care to have his composure shattered, his self-esteem punctured, his reputation questioned, or his spirit broken, like one who, having heard thunder on the mountain or a voice from the whirlwind, can only say, "God, have mercy on me, a sinner."

If Frank or Frances or a thousand church members like them should ever, just once, confront the God their lips serve, they might recover from the encounter with only a few pieces of their self-respect remaining. But they might discover that, having met their great Judge, they also met their Savior. They would then have something to sing and shout about. They would know what no stained-glass aura or sacred-music atmosphere could ever reveal to them, that the God who is the Creator of the vast universe is also their Father, that he is a God who has already acted in Jesus Christ to reconcile the world to himself, that he is never to be patronized but always to be taken seriously since he takes himself and mankind seriously.

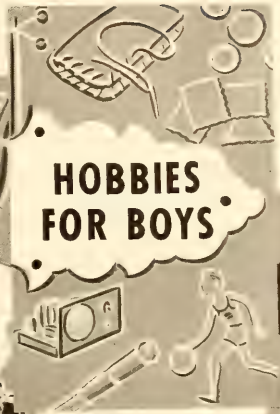
SUPPOSE, then, that Frank and Frances look forward to a worship service not for what they can get but for what they can give. Suppose that their intention is not to be entertained by professional worship leaders but rather to participate in celebrating the event of Jesus Christ. Celebration — is it not a good word to describe the missing, but essential element in Christian worship?

On a few occasions — all too rarely — Christians approach an attitude of celebration. The Lord's Supper is a time for reenacting a drama in which Christ is central. Symbol, song, and story provide a way in which a worshiper can celebrate, in such memorials, our Lord's life and death. And also at certain seasons we do catch the spirit of celebration, when we put aside our restraint long enough to cry, "Christ is born!" or "Christ is risen!"

But God is still at work in his world, reconciling it to himself, transforming and renewing it. And Christ still kneels before his most unworthy disciples to wash their feet and send them out to walk in the highways of the world. The cause for celebration is ever with us. We have only ourselves to blame if we cannot join in a hallelujah chorus. — KM

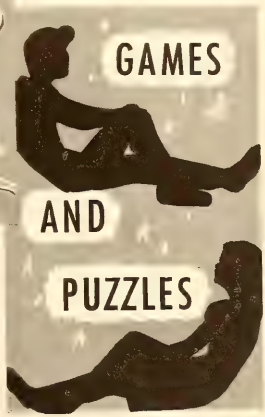
Hobbies for Girls
Jean C. Vermes
In this book the author brings home to girls the joy and satisfaction of making things oneself, whether it be a dress, a cake, or some decorative object. Above all, she makes clear the rich rewards of using "spare time" wisely. $2.95

Instant Fun for All Kinds of Groups
Lorell Coffman Burns
This is a collection of quick-and-easy, time-testesd games, songs, stunts, and other activities that anyone can use on an instant's notice.
They are made-to-order for the harried host and hostess, recreation leader, program director, and for anyone to help any group of any age almost anywhere have fun. $2.95



Hobbies for Boys
Hal G. Vermes
Today's fascinating world of leisure-time interests is explored in a way that will stimulate a boy to acquire diversified avocations of lasting benefit. The irresistible fun of choosing and pursuing a hobby that is a suitable outlet for one's personality is emphasized, as is the pleasure of sharing such activities with others. $2.95

Games and Puzzles for Family Leisure
E. Richard Churchill and Edward H. Blair
Divided into three main sections, this book includes general games, games especially designed for traveling, and a varied assortment of intriguing puzzles. Within each section, the games are arranged alphabetically for easier location of material. 75c



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LOOK FOR THESE FEATURES IN THIS *messenger*

CAMPING WITH YOUR FAMILY *will be a richer experience if you follow some basic suggestions for those who take to the road.* by Robert C. Tully. page 2

GLENDALE'S COFFEEHOUSE *is experimental as yet, but one church sees it as ministry and witness.* by Jack Brennecke. page 5

EIRENE BRINGS A MESSAGE OF PEACE *as an international team of volunteers, including two Brethren youth, work in Morocco.* by Geoffrey Murray. page 9

BEYOND THE SANCTUARY *God is at work in the world, where also the church must find its mission.* An Annual Conference message by J. Benton Rhoades. page 12

THE STARK NEW SHAPE OF MISSION *may surprise and shock some Christians as they see the church turning — in service and mission — to the world. A special report on new forms of witness.* page 20

THE HEART OF A WOMAN *is revealed in part in two recent books by women writers reviewed by Glee Yoder.* page 27

OTHER FEATURES include a special four-page insert summarizing the actions of the Ocean Grove Conference, an interpretation of the new Brotherhood theme as proposed there (page 1), poems on related themes by Jean Hogan Dudley, Emily Sargent Councilman, and Edith Lovejoy Pierce (page 15), a report of a united evangelistic effort in Nigeria (page 19), family worship guide (page 23), and a story of Brethren mutual aid in Kansas (page 25).

COMING NEXT

Dr. Leonard Blickenstaff, linguist and musician as well as public health specialist in India, is the subject of a feature prepared by another medical missionary, Dr. Fred Wampler. . . . Karl Olsson, seminary and college president, writes with appreciation for what America means to him. . . . Lucile Long Strayer discusses the meaning of walking in the Spirit as an expression of discipleship. . . . Pictures illustrate the use of modern design in Mexican churches. . . . And pictures also reflect activities at the recent Annual Conference.

VOL. 114 NO.

The medicine
rows in the village

messenger

CHURCH OF THE BRETHREN 8/5/65

Readers Write

LISTEN TO THE WORD

For any minister (ordained or unordained) who is seriously trying to witness in these times the Annual Conference at Ocean Grove could not help but be a very frustrating experience.

After several days of being urged to turn to the world, the Brethren through their representatives indicated their unreadiness to turn even to their fellow Christians when they postponed action on the proposal of Standing Committee that the Fraternal Relations Committee of the Brotherhood be instructed to accept the invitation of the Consultation on Church Union (Blake-Pike proposal) to become an active participant in this significant dialogue.

The servant role of the church indicates that the church is in business to put itself out of business. The high priestly prayer of Jesus states that the determining condition for an effective witness to an unbelieving world is the oneness of all who believe. This would seem to say that, unless we Brethren can turn outward from our sectarianism to a more catholic emphasis in spirit, message, and relationships, our witness will continue to be largely irrelevant and ineffective.

Let's begin to listen to the Word: the written Word to which we give so much lip service; the prophetic Word which is being spoken in our midst; and the Word of the Inner Voice which is seeking to be heard.

Dewitt L. Miller
Hagerstown, Md.

STUDY BEFORE CRITICIZING

Words are inadequate to express my appreciation for the new Brethren curriculum, "In His Hand." To me, it is truly a gift of God, enabling me to find answers to many questions. . . .

I, like Mrs. Beard (June 24), would challenge adults to make a thorough study of the curriculum for a year before they criticize it. It seems there is much opposition to new concepts of God and new interpretations of the scriptures, while on the other hand, people grasp for new ideas in the material world. Maybe adults would be benefited by a comprehensive study about the Bible and its origin.

My plea is that adults would give careful consideration before making critical comments on the new curriculum in the presence of youth. Youth today are looking for answers, and we should allow them some freedom to follow the dictates of their conscience.

Mrs Raymond Naragon
North Liberty, Ind.

USING PEOPLE

The article, "To Be a Person" (June 24), is a splendid restatement of an eternal truth. The sin of treating a person as a thing is forbidden in the commandment: "You shall not put the Lord your God to the test" (Deut. 6:16). "You shall not try experiments on God," as C. S. Lewis puts it.

Since personality is sacred, the article rightly deplores our widespread sin of manipulating people. What the article fails to mention is that the church is not free from this sin.

Owen Hutchison, in *Christian Love in Everyday Living*, says that Jesus always loved people simply because he considered them worth loving; he never loved people for any "reason," not even to do them good. The church, says Hutchison, fails terribly at this point. Too often, we want to get people into the church for reasons of our own, on the pretext of saving souls.

The true church is a family, "the household of faith." Our ambitious attempt to turn the church into a technical academy for the training of experts who will engineer the salvation of society has spawned the social action heresy.

In the name of Christianity, people (demonstrators) are used as a massive psychological weapon in the war on "social evils." The ultimate results of this well-meant practice cannot be good. "How can Satan cast out Satan?" (Mark 3:23).

Christian Bashore
Bradford, Ohio

MISS AMERICA'S TESTIMONY

Some of us living in the Brethren Home would like to see the following appear in your publications especially for the benefit of teen-age readers and their parents. It was clipped from the Pennsylvania Bulletin for May and June 1965, which is an arm of the state WCTU. It is the testimony of Miss Vonda Kay Van Dyke, Miss America for 1965:

"I have been raised in a Christian home and have been guided by my parents along the paths that they felt were of God.

"As a college junior last year I lived in a dorm. When many of the girls turned twenty-one they immediately went down to file for their age cards. Now they were of age to drink!

"When my twenty-first birthday had come and gone and I had not applied for my card the question, why not, began to pop up. My explanation was that I had been raised to believe that, as the Bible states, my body was a temple of the Holy Spirit. And with this conviction I didn't feel right in either drinking or smoking.

"God gave me everything I have; so I feel that one of my responsibilities is to care for his gift of good health.

"As Miss America of 1965, if I could persuade one young person to turn down that first drink or that first cigarette, it would add dimension of value to my title."

Mrs Mary M. Pfaltzgraff
Brethren Home, Neffsville, Pa.

MESSENGER, Vol. 114, No. 16. Aug. 5, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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PAST GOLDEN GATES

n 1577 Sir Francis Drake sailed his treasure ship up the west oast of the Americas in search of wealth. He returned to England y way of the Far East with about $4,000,000 worth of loot. In is search for Spanish ships he had moved boldly up the coast of California without even seeing what is now the magnificent arbor of San Francisco.

For nearly two hundred years after Drake's voyage this great atural wonder was unknown to white men, until a group of verland wanderers, who had lost their way on the trail to Monterey, stumbled upon the site of the Golden Gate.

When Jesus taught in Galilee, he reminded those who lisened that the sure way of missing eternal values was to seek ne's own interests and desires as a primary goal for living. He aid that life belongs to those who seek to do the Father's will nd are willing to lose themselves in the quest for God's purposes.

Many lives sail over troubled seas as if they knew exactly where they are going. They sail and sail for the ports of self, while the goodness of God awaits some band of seekers lost and n foot to discover the meaning and location of his Golden Gates.

by ARLO GUMP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: The illustrations of Leonard Blickenstaff on the cover and page two are done by Jim Woodend, an artist who often contributes to MESSENGER. He has drawn the haunted house (March 4) and the portrait of Mrs. Murray (May 13) among others.

PHOTO CREDITS: 1 illustration by Harry Durkee; 6, 7, 8 Three Lions; 9 Bill Newrock; 11 Louis C. Williams; 15, 16, 17, 18 Don Honick; 21 Wide World Photos

THE MEDICINE GROWS IN THE VILLAGE

by FRED WAMPLER

In a Muslim village on the plains of Western India a woman labored in vain to deliver twins. Finally, realizing that something was wrong, the villagers called a doctor. But by the time the doctor arrived it was too late to save either the mother or her infants.

It was a frustrating defeat for the doctor, missionary physician Leonard Blickenstaff. Here was a village that had resisted the Christian witness and kept Christians out. In a moment of extreme desperation he had been called for. A victory in treatment might have given him an opening to the hearts of the people. But as he sat with the numbed, vacantly staring male relatives while in a back room the women wailed loudly, it seemed as if a door had slammed shut — a door that had opened ever so briefly and so reluctantly to Christianity.

Yet, he was not willing to concede defeat altogether, for he might wait a long time for another such opportunity to make effective contact with these people. He groped for something that might strike a response from them. "How will the husband manage to care for his other children?" he probed.

"He'll get another wife," someone offered without feeling. Wives had a value but were replaceable. Nothing more need be said.

Today as Dr. Blickenstaff relates the story he says, "It was at this point that I realized a need for prayer. I prayed that God would show me a way to the hearts of these people, that he would help me to know what words to say."

After praying a new idea came to him. "Did you know that it is possible to ascertain before labor starts whether a woman has twins or not?" he asked.

"No!" The men were suddenly interested. "How?"

"A doctor can tell by examining a woman," he explained. "Doctors know how to do it. A woman need only be willing to permit herself to be examined."

There were more questions which the doctor answered. In the back room the wailing became less as the women also listened.

Dr. Blickenstaff made it a point to go by way of that village a few weeks later. Someone came up to him. "So-and-so is with child. She wants you to tell her if she has twins or not."

There were other women, also, who wanted to be examined. They had discussed among themselves the conversation they had overheard from the back room and had decided that, given a chance, they would be examined.

Out of the incident grew a medical ministry in the Muslim village, and out of the medical ministry has grown a Christian witness.

The man whose prayer opened this village to the Christian message is not only a doctor, but also a linguist, a musician, and a Church of the Brethren missionary.

The son of missionary parents, Dr. Blickenstaff began his linguistic career early, speaking the native Gujarati language as he grew up in India in addition to his own mother tongue, English. In school in India and America he added Hindi and French to the list of languages he spoke fluently. Back in India as a missionary in his own right he was assigned to work for a while in a Marathi language area. There, speaking with the people and subscribing to only one newspaper — a Marathi paper — he taught himself the Marathi language. Later, when his own son was in school and studying language, Dr. Blickenstaff followed along with him, spending all of his spare time trying to learn German, just for the sake of the pure joy in learning another language. And, finally, when Russian people started coming to Anklesvar to provide technical help in developing the oil fields he determined to learn Russian. On furlough he attended a beginners' class in Manchester College. Then back in India, purchasing a language textbook and a Russian Bible in Bombay and turning his shortwave radio to Radio Moscow, he soon caught on.

Not only a fluent speaker of languages but a learned student of grammar, Dr. Blickenstaff loves nothing more than to confound a Gujarati-speaking man by pointing out a grammatical inconsistency in the Gujarati language or arguing for hours over the meanings of Gujarati words or spinning puns with bilingual friends, using both languages in a way that would mean nothing to a person who is not fluent in both languages. And, to the gratitude of other missionaries learning Gujarati, he has fulfilled a long-standing need by writing a Gujarati language course, utilizing modern methods of language teaching. He did this while otherwise incapacitated by a bout of infectious hepatitis.

Not only a linguist but an accomplished musician, Dr. Blickenstaff practices daily on the piano and the recorder. Recently he joined his son-in-law in giving a piano and oboe concert at Woodstock School. He insists that his gift of perfect pitch is actually a liability. "Unlike many people I can't enjoy music unless it is performed well and on proper pitch," he says. In order to be able to enjoy music in his own home he has learned to tune his piano himself, since it needs to be done three to four times a year in the changing humidity of India. And he has developed a knowledge of electronics in order to keep his tape recorder and high fidelity sound equipment in working order.

The Gujarati hymnbook, like the Brethren hymnals of the nineteenth century, contains only the words of hymns. There is no notation of the music. Many of the hymns are of Indian origin, and almost none of the music has ever been written down. Between the pages of his hymnal Dr. Blickenstaff has inserted blank pages for notation of music. As hymns are being sung he can be seen jotting down the melody in his hymnal so that it will not be forgotten.

But as a missionary it is in the field of medicine that he finds his primary opportunity to serve. After getting his medical training he served for fifteen years in the mission hospitals at Bulsar and Dahanu Road before finally making a decision to break with hospital work and enter the public health field.

Opinions are divided about the wisdom of his choice. One Indian hospital worker expressed a view, "It is too bad that such a good doctor should have left the hospital to work in villages where his talent goes to waste." The worker was thinking of the operations the doctor had done, of the transfusions given, and of the lives saved by timely application of the proper treatment. In the villages the doctor was spending more time in teaching than in actual healing.

But Dr. Blickenstaff expresses a different view. "Working in the hospital is like trying to dip up

the ocean with a teaspoon. Many diseases which we labor to cure in hospitals recur promptly when the patient goes home to the village. We are always too busy in the hospital to find time for educating patients in prevention of disease. The only way to really strike at the source of many diseases is to leave the hospital and get out into the villages."

For most Indians medicine is expensive and hospital care is something they can ill afford. Dr. Blickenstaff feels that preventive medicine, which costs little, is certainly as appropriate at this stage of India's development as curative medicine. He struggles to make the most use of what costs least.

"Show me your vitamin bottle," he said to an Indian village woman one day when he had guests observing his type of work. The woman hesitated. Dr. Blickenstaff prompted her again. "Don't you remember what I told you about vitamins? Now show me what you use for a vitamin bottle."

The woman caught on. She picked up a papaya and showed it to the guests. "Is that where you get your vitamins?" he inquired of her. The woman nodded. "Now doesn't that work just as well as a bottle of vitamins?" The woman nodded again. The doctor turned to his guests. "That woman wanted me to prescribe a bottle of vitamins for her. I told her to eat papayas. Anyone can grow a papaya tree next to his house."

The most common vitamin deficiency in the Anklesvar area is that of vitamin A, which leads to night blindness. Yet, without dispensing any vitamins, night blindness has been eradicated from many villages of the area, just by using papayas and greens rich in vitamin A which can be grown in the villages and cost the people nothing. Dr. Blickenstaff dispenses no vitamins and a minimum of other medications. He emphasizes education. His purpose is to help people to help themselves.

Dr. Blickenstaff likes to tell how at the beginning of his work he used to be somewhat annoyed by the crowds of children who followed him about as he went from house to house trying to get the adults to start small gardens where they could grow nourishing greens and vegetables which are so lacking in Indian diets. "One day when we came to a village where we had had no success the children wanted me to go with them. I was pleasantly amazed to find a number of small gardens. 'Whose are these?' I asked, and the children informed me that they themselves had planted and cared for the gardens. I never objected to having children follow me after that. I realized that every time I had visited the villages the adults in each household had heard me only once whereas the children had heard me over and over again. And it was the children who were persuaded to try planting gardens."

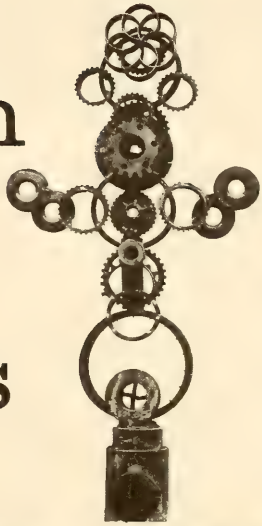
A recognized authority in India in the realm of public health and preventive medicine, Dr. Blickenstaff has published articles in medical journals, has been host to visitors who come long distances to observe his work, and has been a leader in seminars and conferences in this field of medicine held by the Christian Medical Association of India.

It is partly out of his own experience and perhaps partly out of his own intimate knowledge of the limitations of medical science that Dr. Blickenstaff has developed the faith that helps make him a good missionary. Not long after his return to India as a doctor he became seriously ill with rheumatic fever. It was the declared opinion of one of the doctors attending him that he would never be well and whole again. Yet, his damaged heart has recovered completely. He has no medical explanation for this. When asked for one by some ministers, he replied, "It is you rather than I who should understand this. I can explain it no way except as a miracle wrought by God."

A man uniquely fitted by training, experience, and temperament for the unusual work he does, Dr. Blickenstaff is blessed by having a wife who is a registered nurse and who shares his enthusiasm for his work. She accompanies him to the villages, joins in the teaching, and, not infrequently, has private discussions with village women about matters they would find it difficult to discuss in the presence of a man.

The Blickenstaffs are at home in India. There is no other place they would rather live and no other work they would rather do. To spend a few days with them is to forget about self-concern and personal sacrifice and to get caught up in enthusiasm for doing a job that comes to seem vitally important and also richly rewarding. □

Modern design flourishes in Mexican churches



■ Functionalism, expressionism, and other schools of contemporary liturgical architecture are seen today in churches upon the ancient turf of Mexico. Their exciting designs mark the wedding of Mexican stylistic elements with European and North American building techniques.

The day when spiritual unity was closely tied to temporal power in Mexico is gone, so today's church structure must not suggest a palace, as do those erected in the baroque and colonial periods. The Mexicans, a financially impoverished people, must pay most of the construction costs; hence, the building cannot be a display of luxury, which would appear to be a sign of insincerity. Moreover, most of the faithful hold stoutly to traditional, largely sentimental tastes.

Obedience to ecclesiastical authority and liturgical rulings also serve to limit the architect's freedom. The *avantgarde* architect must, therefore, draw upon his imagination and technical knowledge to the utmost to create a blueprint which will satisfy himself and the multitudes.

Mexican architects, some of whom are European born, have made especially interesting use of structural and decorative materials. Vast expanses of stained glass in contemporary

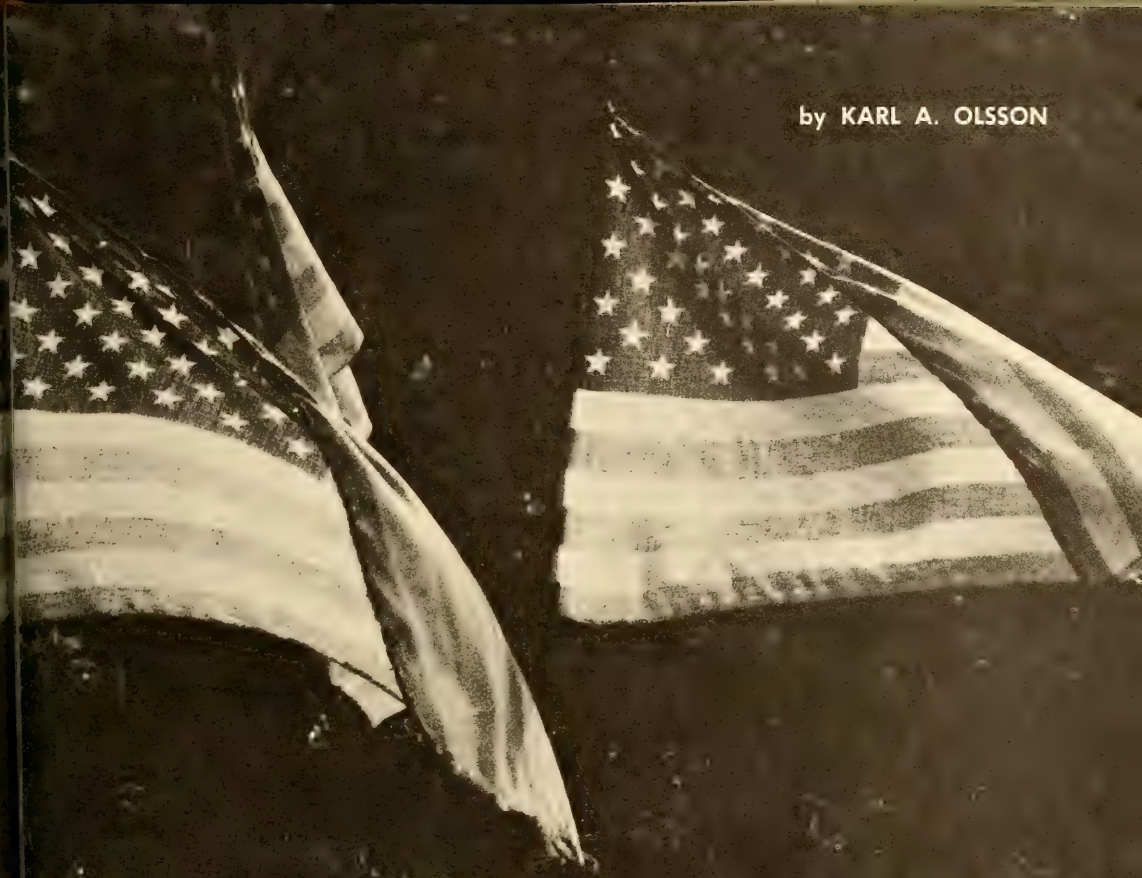
wall relief of Christ on the cross, by Her- Hoffman-Ysenbourg. Upper right: salvaged and rings welded into a cross meaningful age dependent upon the use of machines. : open-air chapel with concrete shell roof

Above: an example of the newest Mexican architecture. Below: bronze chalice designed by Mathias Goertitz

designs are, nevertheless, a link to the gloriously colorful windows of traditional churches. Often as not, however, statues of Christ and of the saints of the church hold strictly to traditional sculptural designs. The placing of these in an atmosphere of stark modernity creates a most desirable effect of spiritual dynamism. In contrast, vessels for the liturgy and various art works in the church are usually as modern in design as the church itself and are made expressly for it by the architect or a collaborating designer so that a strong sense of style is maintained.

Widely used in the structures are brick, steel, and wood, but they are left denuded of plaster or paint, in all their functional beauty. Concrete is a favorite material and modern building techniques permit its use in a great variety of delicate and massive designs. Curved and soaring walls and roofs of it, shaped in shell-like constructions, are used with facility by Felix Candela, long one of Mexico's most noted architects.

Though contemporary in nature, some of the design ideas, in their simplicity, have brought about a pure classicism in the finished structure that is nostalgically medieval in effect. □



by KARL A. OLSSON

I love America — I LOVE HER UNDER GOD

THIS piece is going to be personal. I am going to write about the miracle that is America as it happened to me.

Like many other Americans I began as an alien citizen. At nine I was an American because I had been born here, but I was an absolute greenhorn. I was dropped down in a country the language of which I did not understand and the customs of which seemed marvelously strange.

Like any other immigrant, I sailed by the Statue of Liberty and saw the harbor full of ships flying the American flag and was overwhelmed by something vast and dirty and noisy called New York City. We went by taxi and by ferry to Jersey City and at dusk we got on a hulking, sooty train which roared and clattered and moaned through the night. We had come from a small tidy country with toy trains and doll farms and raked gravel walks and a flag fluttering cleanly over red and yellow and white houses and birches with the neatest green leaves and bark you could press your face against.

Now I was terrified. I pushed my nose against the grimy pane and looked out upon millions of lights and the glare of an amusement park with a Ferris wheel turning endlessly against the dark. In my hand I had a roll of Necco wafers; they had strange spicy tastes and a sweetness unlike anything I had known and they were *much.* America was much. Too big and too much.

In the morning and a space into the afternoon the train rocked through a hundred towns and by endless creeks where the elderberries hung in black clusters. I had never seen such lush foliage. I expected alligators on the flat creek bottoms but there was nothing but the glare of the sun and the elderberries.

The muchness accounted for the looseness. We made our way so easily. We had no hurdles of class to vault. We were, I suppose, lower middle class, and there was some parochial snickering when we walked into school the first day, the girls in tight braids and we boys in European trousers — above the knee and no blousing. In America then girls wore bobbed hair with geometric bangs and through puberty boys wore knickers that buttoned above the knee and bagged over black cotton stockings. They also wore belted coats and hair brushed back and plastered with water or Stacomb. We were not *with it,* and there was laughter and whispering and some effort to get us to say naughty things we did not understand, but not much. Very soon in that ample world the children moved over and made room, and we were in.

A quite remarkable thing happened. To begin with we were all put in first grade. This may have been inadvertent pedagogy but it was excellent. For what we needed to master was American pronunciation. We needed — if we were to be a part of the new world — to speak like natives. And so we struggled with *cat* and *rat, jam* and *yam, that* and *through* until the subtleties began to soak in. On the side we were placed under the tutelage of a patient Irish lady who drilled us endlessly. Thus the whole community worked to incorporate us and to make us feel that we belonged.

Another surprise — and quite unbelievable — was the Sunday miracle. We had come from a society in which to be religious, especially to be a member of a free church, was a stigma. Dissenting Christians, which we were, lived in a sort of ghetto. On Sunday a handful of children gathered in the chapel for Sunday school, but we were the despised and rejected remnant. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." How we resented being a "little flock"! We did not care about a kingdom if we could have had a little acceptance. Instead, we got ridicule or icy ostracism. To be religious in that society was to be *déclassé* and to be shut out of the wonderful glittering world of power, wealth, and culture which built its mansions on the right side of the track.

OUR FIRST SUNDAY morning was memorable. One of the neighbors had promised to take us to the Presbyterian Sunday school. When we got ready to go the street was full of children all beautifully dressed and *all* going to Sunday school. They may have gone with varying motives and with a differing degree of zeal, but they were all going. The day of the "little flock" was over. We were accepted on weekdays and we were accepted on Sundays. It was a new world.

I do not mean to suggest that we lived in a classless society. There was the owner of the steel works who had a cushioned pew in the Presbyterian church, and on the east side of town there were elegant stone mansions with servants and Pierce Arrows and electric broughams driven by very old and very wealthy ladies. But this world did not seem to intrude on ours. It was not depriving us of anything we wanted.

In this kind of world it was impossible to believe that other things could exist. I do not mean dirty things written on walls and the cave where boys and girls went to explore and to laugh guiltily and the thin trickle of rancid language and the threatening adult world of intrigue and sudden whispers and smiles hidden behind hands. I do not mean that world, for we read the Bible and Luther and even as children knew what to expect. I mean the world that yawned on me the afternoon that a playmate invited me upstairs and into a clothes closet to view some white vestments and a spectral hood. "My brother," he hissed, "is a KKK and burns crosses." In my innocence I knew nothing until my father told me, with the indignation of a naturalized

I sailed by the Statue of Liberty and saw the harbor of ships and was overwhelmed

American, that the KKK hated Jews and Catholics and particularly Negroes.

Jews I knew little about except that one lived next door and was very kind to us. With Catholics in the flesh we had had no acquaintance, but, like most Lutherans, we had our suspicions. But the Negroes were our friends. We had lived with them in *Uncle Tom's Cabin,* and the thought that fifty-seven years after the Civil War there should still be people out to get Topsy and Eliza and Uncle Tom was intolerable.

I grew up to learn about other contradictions in this land of freedom and generosity. I began to discover that part of the empathy with which we were received into the American community was related to our Nordic stock. We were blue-eyed and Protestant, sober, thrifty, and energetic.

If I experienced the generosity and ampleness of America, it was because I had the right religion, the right race, and the right color. Perhaps this was what underlay the miracle which kept me in college in 1932 when I was out of funds and had nowhere to turn. A lovely lady in my hometown encouraged the local woman's club to give me $100 from its depleted treasury (this was the depression) to send me back to school. "There are people in this town who believe in you," she said, and I stood swallowing my boyish tears.

But perhaps they did it because I was ritually clean; I was kosher.

There has been a lot of evidence piling up to support that view. But I have never quite believed it. For the openness of Americans toward me as a virtual *Ausländer* was rooted in something deeper than the desire for reinforcements. I have seen thousands and thousands of people in America who have been able to look over the constraining walls of their own culture and class and who have transcended the tight egotism of their own immediate interest. And they have done this because of the spirit of America, because at the roots of their being they have been nourished by a democracy which the alchemy of this country has brought into being.

I know that there are thousands of other Americans who feel that patriotism lies in keeping the fences high, in affirming and adoring the right of exclusion, in setting up criteria for membership in the club. I know that these people brand as me-tooism and communism a more hospitable view toward the disenfranchised in this land and other lands. I think I understand what they are afraid of: the corruption of values, the loss of initiative, the slackening of moral fiber – a vast unbuttoned world of shiftless slobs who will not work for their daily bread but who waste the substance of the country in relief lines and on doorsteps.

I think I know what they mean, but I am still glad that no one talked that way when my father walked off the gangplank in 1902 and when I came as a child twenty years later. There would have been good reason to worry about us, too. But someone opened the door and let us in.

And because of people like that: Mr. Edwards, the Presbyterian jeweler who hauled us in his car; Mr. Green, the Jewish banker, who helped us with the first tortuous moments of language; Miss Flynn, the Catholic principal of the elementary school, who really wanted us to succeed – because of people who opened when we knocked, I love America. I love her under God, and I love her without any silly notion that she is that alabaster perfection we sometimes claim her to be. I know all about the closed doors – the quietly swishing door which excludes the Jew and the slammed door which holds out the Negro. I think I know too about the colonial fantasy – the white church and the unlittered village green – which breeds fury in the belly of some of our citizens and causes them to stack surplus M-1 rifles in their rotten cyprus closets in fear that the United Nations building may be an arsenal of Bolshevism and Dwight Eisenhower the head of an international spy ring.

I have some knowledge also about the moral flippancy which has gripped some of our people at the other end of the spectrum: a hazardous parleying with pluralisms and relativities, a smarty-pants attack upon the sturdy goodness of the Judeo-Christian faith, a flirtation with practical atheism, a cynical yielding to sickness and even to perversion.

ALL THESE THINGS and many more live under the flag. But I love America, because while she may be full of sins and problems, she worries about them and keeps the light of intelligence and moral seriousness playing on them. Thus, though she is often wrong about many things, she is on target when it really counts. She was in her final evaluation of President Kennedy – she saw what was great in him – and she was in her vote on civil rights, as she had been earlier on battlefields of the Civil War and in her assault on the bastions of Nazi tyranny and in her conception of the Marshall Plan.

And because I love her, there is no burden too great to bear for her. Like most Americans I worry about the national budget, but I have never beefed about my taxes. I do not pay as much as many people, and I suppose that some of what I pay is wasted, but when I think of what my taxes buy to open doors for people around the world and how much is left for me to get fat on, I do not lose any sleep.

I write this as a Christian. I am sure that there is a bad patriotism which masks as Christianity, but I think there is a godly love of the land which moves out easily to embrace the world. I would like to say that I do not think I deserve to be an American. For me being here has always been a gift – God's gift. I want to remain critical and not get softheaded, and I want to keep hammering at all the places where I think we are wrong, but I want to keep the gratitude and the sense of wonder. □

WALK IN THE SPIRIT

LUCILE LONG STRAYER

☐ TODAY WE face problems of fear and hatred between nations, between races, between people of varying social and economic status. Are the words of Paul pertinent to this situation? Suppose such fear and hatred and the resulting suspicion and bickering and outright fighting were replaced by the virtues Paul lists: temperance (that is, restraint, discipline, moderation) instead of outrageous demands upon others; gentleness instead of saber-rattling; joy instead of fear; peace instead of war. Does not this sound like that for which we are taught to pray? "Thy kingdom come. Thy will be done in earth, as it is in heaven." But the way to this happy state of affairs is stated clearly: "Walk in the Spirit."

These words picture the Christian life as a process, a journey, a continual becoming. This is no way discounts the great truth that upon repentance and confession of faith a man may know salvation. Rather, it seeks to make clear the way in which this salvation, the free gift of God, reveals itself in the life of the man who has received it. To be born again means always to Paul to begin to grow and to continue to grow. And so to the Galatians, who had "run well," Paul gives this earnest exhortation.

The setting for these words is Paul's vigorous protest against making circumcision, or any other specific commandment of the Jewish law, a requirement for Christians. But the fact that circumcision today is a standard hygienic procedure rather than a stumbling block for immature Christians in no way lessens the importance of the message for us. We too need to be reminded to walk in the Spirit.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit (KJV).

What does it mean to walk in the Spirit? Obviously, it means to turn away from sin. In the old words to which some of us responded in baptism, it means to renounce Satan and all his pernicious ways. It is very easy to say that no Christian may be guilty of adultery, murder, sedition, idolatry, witchcraft. Paul unmistakably talks to people who have already made their initial commitment to Christ. Turning away from sin is thus something that must be done as we "die daily": *Christians* must give up sin. Probably no great insights come to the person who does not faithfully and persistently struggle against not only the so-called "big" sins but also the so-called "little" sins – the sin that so easily besets us, as the author of Hebrews puts it; the wickedness that is "sweet in our mouth," as the author of Job says; the frailties which we so easily forgive ourselves and expect others to forgive also. The one who walks in the Spirit turns away from wrath. strife, envyings.

To walk in the Spirit may mean an inevitable change in occupation. To the four disciples who heard Jesus call it meant giving up fishing for discipleship; to Paul surrendering a career as rabbi for that of missionary. This is not always a demand: Matthew left his post as tax collector, and Zacchaeus did not. But surely no one is walking in the Spirit who has not looked long and prayerfully at the way he earns his daily bread, at the places where his money is invested. Stephen Vincent Benét's picture of the Yankee slave trader who read his Bible piously in his cabin while slaves suffered and died in the hold of his ship may well haunt the conscience of the modern businessman. In the jungle of our tangled economic world, many a Christian may discover that he must either change his occupation or else proceed with caution and prayer and resolute courage to bring justice and mercy into our working world. We cannot serve God and mammon.

But to walk in the Spirit means not only a turning away from all sin and a deliberate, constant attempt to make our daily work a service offered to God. It means also a turning away

from some things that are good. No one person can do everything, and no one can do anything well who has not learned the hard lesson of choosing between one kind of good and another. One reason so few Christians live "ordered lives" which confess the beauty of peace is that so many of them are trying to do so many things! Clubs and committees and church dinners . . . Scouts and PTA and community drives . . . Suppose that the energy the all-too-typical woman scatters among a dozen activities were channeled into one or two worthwhile tasks which she performed with love and patience and genuine enthusiasm "as unto the Lord." Does anyone think that the world would be the worse off for such a change?

The New Testament teaches that the Spirit guides people into the work which they should do. Even in the Old Testament we have the words of the prophet Isaiah, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it . . . " (KJV). Thus a Philip is taken from a preaching mission to Samaritan villages and finds himself on a lonely road toward Gaza. Surely there was nothing wrong with the revival? Even more baffling, an eager Paul heads for Bithynia and finds that the Spirit says no. Why should not the people of Bithynia have had the gospel preached to them? And what about those days of waiting when Paul had no clear word telling him where to go? Some tasks, thoroughly good in themselves, are forbidden to certain people in order that those people may do other things, and do them well.

Does this sound like the gospel of laziness? Unfortunately, many Christians say no to every invitation to serve. This is wrong. But nothing in the Bible indicates that the answer should always be yes. Rather, the Bible talks freely of a variety of gifts, of a church made up of people doing different things (things which are rated foolishly as being of more or less importance), of a Christ who is the head and who governs and directs all. Consider the fact that Paul, that most devoted of missionaries who could not be happy unless he was preaching the Word, never issued a wholesale call to all Christians to become missionaries in the sense that he was. Utter devotion to Christ he insisted upon from all Christians. He never insisted that everyone serve Christ in the exact way that he did, or worried because he was called to do some things which other Christians were not doing.

And this leads, inevitably enough, to a recognition of what it really means to walk in the Spirit. It means to deny self — the sinful self, the selfish self that wants, even in serving God, to have his own way, the self that lusts against the Spirit. So at last we all find ourselves together before the cross — sinful woman and devout Mary; belligerent, impulsive Peter and quiet, self-effacing Andrew; rich young ruler and thief on the cross: publican and Pharisee.

TO EVERY one of us comes the word of Jesus, "If any man will come after me, let him deny himself . . . " It is not just the bad man who must deny himself; it is *any man*. It is not just that at the time of conversion a man must renounce sin; he must "take up his cross daily." In the phrase of C. S. Lewis, "This is the courtesy of Deep Heaven: that when you mean well, He always takes you to have meant better than you knew." But however gracious this courtesy, let no one think that the accepted Christian is left in this ignorance. The newly converted man eagerly offers to God a part of his time, a fraction of his money, and he finds God quietly demanding more. He decides on good deeds to be done and presently is telling God, with all sincerity and earnestness and devotion, just how they should be done and where and by whom. Often only very slowly and painfully does he come to understand what Kierkegaard points out with devastating clarity, that it is not enough to will the good but that the Christian must be willing to see the good triumph through another rather than through himself if God so wills. The president who confuses the college with himself, the pastor who identifies himself with his congregation, the board member who will not see a project accomplished except according to his plans — let all who have sought to work in the church testify to what extent these people add to the strife and emulation and wrath, which, says the apostle Paul, are proof that men are not walking according to the Spirit.

Why is it so hard for us Christians thus to deny ourselves and to walk according to the Spirit? Let us admit, to begin with, that it is not always easy to know what we should do. I read once the suggestion that in some instances we may never know for sure whether we have made the right decision until we get to heaven. But surely our chief difficulty is our unwillingness to hear and our careless listening. Our hope lies in the inexhaustible love of God and his willingness to forgive our errors and to do the best we can with our lives even when we have failed to hear and obey. Fortunately, the best that God can do with the repentant and forgiven soul is very good indeed!

The truth is that often we refuse to hear a voice clamoring in our ears because we honestly are afraid of being *too* good. We do not want to give up every little sin. That certain irritating characteristic is a part of us, and we do not want to because colorless, pious nonentities who look and talk and act like all the other people who are so good that they, too, have lost all individuality. What absurdities we can be guilty of in our thoughts! Does any study of the heroes and saints of the Bible, any reading of later devotional literature, suggest that all good people are alike? Why should we suppose that the God who created the infinite variety of the world around us — no two snowflakes alike, no one flower an exact duplicate of another — should want dozens of Christians exactly alike? We do not lose our identity by denying self and allowing the Spirit to govern our lives. On the contrary, we discover the real self whose identity we may well never have guessed.

A second difficulty in giving prompt and faithful obedience is our concern with consequences. We do not see how things can work out right if we do this or if we do not do that. Much has been said about Iago, that ruthless villain of a Shakespearean play.

MORE ON PAGE 25

NEWS

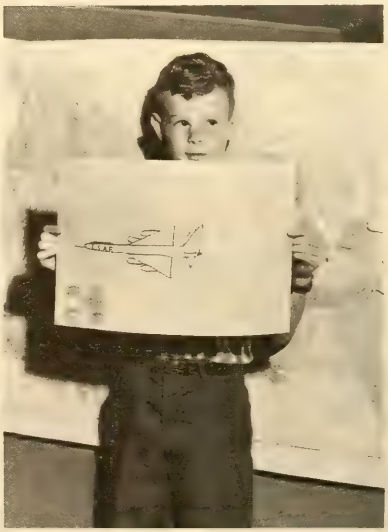
Ocean Grove in review

THE RECORD of significant happenings is conveyed as meaningfully with pictures as with words. Here and on the three pages following, Conference photographer Don Honick captures representative highlights of the 179th recorded Annual Meeting of the Church of the Brethren, in session June 22-27, at Ocean Grove, N.J., by the Atlantic.

ADVANCE GUARD. Among 81 Standing Committee members: Emory Draper, Maryland, Chester Armey, Canada, Goldie Baugher, Pennsylvania, Kathryn Kiracofe, India.

YOUTH BRIEFING. Delegate Don Fancher of Illinois shares with Mary Kay Mason of Virginia, Hannah Standou of Germany, and Robert Houff of Virginia.

TIME OUT TO SERVE. Drs. David and Irene Stayer, Dallas, Texas, autograph book chronicling their recent visit to Church of the Brethren medical work in Nigeria.



SPACE AGE LEARNING. In children's show and tell session Michael Frantz of Iowa revealed to classmates his realm of interest.

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on aspects
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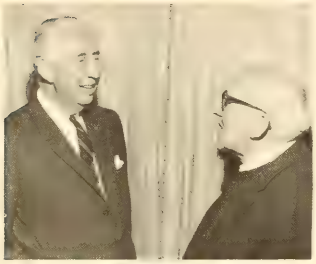
BUT . . . The quaint frame homes and shops of Ocean Grove ne by. But the idyllic, insulated camp-meeting setting struck as the antithesis of the church "turning to the world."

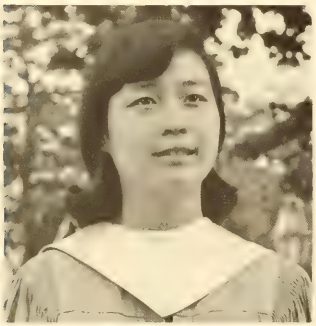
S OUT. A resolution voted by delegates voiced deep concern licy and prompted 2,200 to sign a petition to the President. are Ralph Smeltzer, William Willoughby, Inez Long.

SERVANT SYMBOL. A. Stauffer Curry, at right, presents to new moderator Dan West not only conventional gavel but basin and towel.



PASTORS EMERITUS. Ralph W. Sockman and Frank S. Carper, each in a single parish for 40 some years.

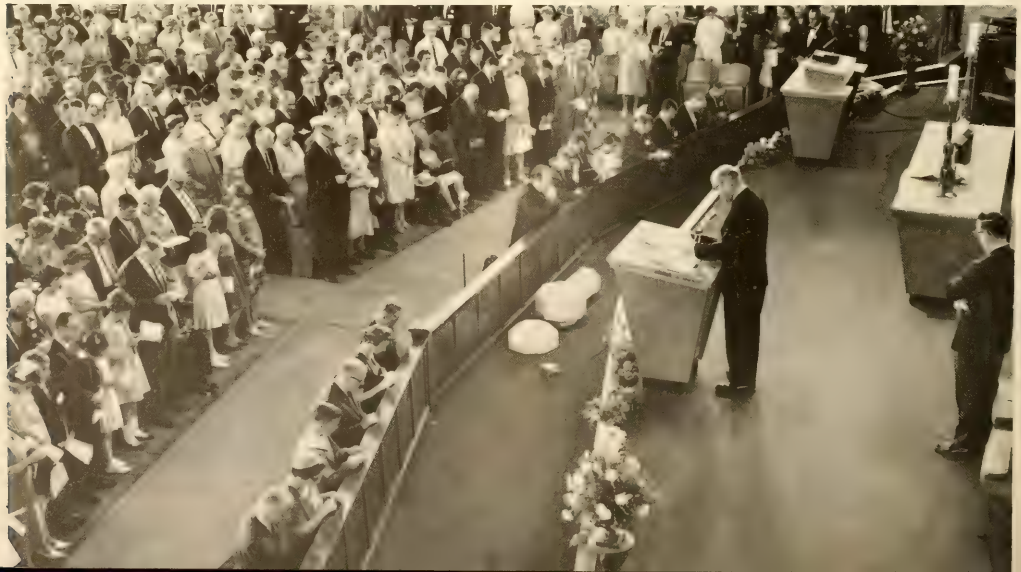
TRIBUTE. Among persons cited at Conference was Harvey L. Long, left, for 33 years of leadership in youth welfare in Illinois. Presenting the award is Dr. Franklin Cassel of the Brethren Health and Welfare Association.



KOREAN SOLOIST. Eun Shin Hwang, an ICYE student at New Enterprise, Pa., gave vocal renditions.

PROJECTED GOALS. Self-allocations are tallied by Ira W. Gibbel of Missouri and Leland Wilson, interpretation director; 950 churches set goals for 1965-66, enabling a $50,000 increase in projected outreach ministries.

INTO THE WORLD. In line with the newly adopted emphasis on the church turning to the world, worshipers in the closing convocation all joined in an act of consecration and commitment through their daily vocational tasks.



The church pro and con

To a rural county whose biggest industry is the tourist trade, the prospect of a six-million-dollar sport complex with ski slope, public golf course, and harness racing was like a dream.

All this would have been Bedford County's, in Pennsylvania, if it had represented the total package. But there was one additional hitch – pari-mutuel betting. When the matter came up in a special referendum, a record number of voters turned out. The proposal was defeated but only by a five percent margin.

Among the most active campaigners against the sports arena were the churches: Methodists, United Church of Christ, Assembly of God, Church of the Brethren. On the other side was the county's only daily newspaper, the Bedford Gazette, the operators of the tourist businesses, and many of Bedford's prominent civic leaders – who also were leading churchmen. Hence, the churches were divided within.

Residents of the outlying areas especially fought the proposal. Included were most of the seventeen Church of the Brethren congregations in Bedford County. Encouraged to speak out by the Middle Pennsylvania district board, the Brethren congregations cooperatively advertised in newspapers and on the radio and helped reactivate the county council of churches to conduct an educational program there on the hidden costs of legalizing gambling.

The interdenominational drive was led by the pastor of the Bedford Church of the Brethren, Joseph M. Mason. Upon his election as president of the Bedford County Council of Churches, one of his first tasks was to get the slumbering cooperative church body to stir after a two-year lapse. Everett pastor J. Earl Hostetter chaired the division of life and work of the council, which sponsored newspaper ads and taped radio messages. New Enterprise pastor William F. Smith was among those assisting in the interdenominational phase.

In another program of advertising coordinated with the council effort, but financed solely by Brethren, Cherry Lane pastor John D. Keiper broadcast sixty second spots over the Everett radio station and Dunnings Creek pastor Thomas E. Shoemaker over the Bedford station. Just prior to the election, Pastor Shoemaker also had one five-minute broadcast and one fifteen-minute broadcast. Pastor R. Eugene Miller of the Waterside congregation and J. Homer Miller of the Woodbury congregation led door-to-door visitations.

The church-sponsored newspaper ads declared: "We favor *sound* economic progress!" alluding to the more basic problem – Bedford County's sagging economy – to which the year-round sports complex appeared to many to provide a major boon.

Now that the vote has been cast and the matter settled until at least four years hence when another referendum can be held, some of the Brethren leaders would like to see the church switch from an opposition role to a positive one related to furthering employment opportunities for Bedford Countians. As a beginning point, some are suggesting that the $300 balance from the recent campaign go to the drives for development funds – $100,000 at Everett, $260,000 at Bedford – to erect buildings for incoming industries. The decision rests with each congregation which contributed the funds initially.

Shafa Church tragedy kills five

While 200 persons worshiped in the Shafa church in Nigeria on the afternoon on May 23, a furious wind arose. As it gathered momentum, suddenly the heavy, weathered grass roof and walls of the church fell in. Five small children were killed instantly. More than fifty injured persons were transported to the Garkida Hospital, twenty-two miles away, for treatment.

The sorrowing congregation decided to begin rebuilding at once, even though the rainy season was just setting in. Left were the concrete floor and seats and palm rafters.

In the new church building, an aluminum pan roof likely will be used as a safety measure. To provide this and other building materials, up to $1,700 was granted by the General Brotherhood Board from the Emergency Disaster Fund. Persons desiring to contribute toward this emergency may send their gifts to the General Brotherhood Board in Elgin.

According to Carroll Petry, now of Kulp Bible School at Mubi and elder of the Shafa church, the congregation is growing and is under excellent leadership. Only fourteen years old itself, the church has helped create four new congregations.

For a new Shafa church, a $1,700 grant from the Emergency Disaster Fund

The yoked Brethren

For all the talk about ecumenicity, the goal of Protestant unity remains elusive, especially on the local scene.

The fact that congregations can and do share significantly across denominational bounds, however, is attested to by the existence of yoked parishes, in which two or more congregations of different affiliations share the services of a single pastor.

Currently fourteen Brethren congregations have entered into the yoked arrangement. Four are in Iowa, three in Kansas, three in Pennsylvania, and one each in Missouri, Michigan, Nebraska, and Illinois. Brethren pastors serve nine of the charges.

The fourteen yoked parishes represent a cluster of other denominational affiliations: Evangelical United Brethren, Friends, Mennonites, United Church of Christ, Christian Church, United Presbyterian Church in the U.S.A., Methodist Church, and Brethren Church (Ashland).

In addition, at least three Church of the Brethren parishes are joined cooperatively with the Brethren Church, worshiping as single congregations, and one is federated with the Congregational Christian Church.

To editorial post

Editor-elect of youth publications for the Church of the Brethren is David R. McConnell, currently dean of students at Emerson College at Boston, Mass.

He will begin his new work at the General Offices on Aug. 23, succeeding Richard H. Coffman, editor for the past six years.

Mr. McConnell, a minister, has studied at Boston University, where he is a candidate for a doctorate in religious education, at Andover-Newton Theological School, Bethany Theological Seminary, Manchester College, where he majored in biology, and Ohio State University, where he studied agriculture.

He is the son of Mr. and Mrs. George McConnell, Mt. Vernon, Ohio, and a member of the North Bend Church of the Brethren, Danville, Ohio. He is married to the former Aouda Marie Belander of Lockport, Ill., and has three children.

At Emerson College Mr. McConnell has been a teacher in the social sciences, religion, and philosophy since 1960 and has been dean of students since 1963.

The zenith of life

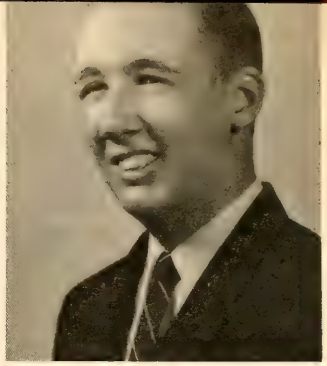
Six days before he was drowned, a twenty-year-old Brethren youth, Fred Wray, wrote from Rome to his parents of "the dream that this year has been." A Bucknell University student, he was referring to his junior year abroad at the Jesuit-run Loyola University Liberal Arts Center in Rome.

"The sum total of it all is this — I have been left to my own ingenuity and I alone have had to find an accommodation," he wrote home. "For once I was in a minority and not in a majority. And the biggest lesson I learned was that it was impossible to live in an isolated ivory tower. The zenith of any achievement in life here was to join with others and not remain apart.

"And so for the world. Oh, it is true that each country has customs and practices which are entirely indigenous to it, but it is just as true that all have much more in common: the same hopes and, in our nuclear world, the same fears."

During the past year at the Catholic school Wray indeed had joined with others and not remained apart. He had rendered an outstanding performance in a Shakespeare production. At Christmas events he read a selection of scripture and his own adaptation of *A Christmas Carol*. He organized an "unforgettable" tour of Greek islands for fifty fellow students. He was the inspiration and chief executive of the institution's first attempt at a student newspaper.

"How well he fitted in with what would seem to be a terrifying preponderance of Catholics, and how we



Fred Wray: The Way of the Cross

all admired him," said Father John Felice, dean of the center.

"I recall especially at Thanksgiving the help he gave in Spain to a sick girl at the cost of two or three of his precious days there," the dean continued. "All year long his Christian charity was unfailing and effective. As I drove home from the beach today, it struck me that God's great mercy was shown in his taking Fred to himself instead of so many others of us who would be less prepared to meet him."

The beach was where Wray and 190 other students and faculty members went on May 28 and an end-of-school outing. Forty of the group were in the Mediterranean surf when an undertow dragged them out to sea. At first ten or more were feared lost, but rescuers recovered all but Wray. Despite extensive search, his body was not found until ten days later, washed upon a beach south of Rome.

The students had come to know Wray and respected him for his maturity of faith. Just three days earlier he had written a moving farewell column in the student paper. It said in part:

"Europe has not been just a succession of cities and cathedrals and restaurants. It has truly been an education. . . .

"I think how fortunate I am — that of all of God's children I have been a privileged witness to so much of his handiwork.

"Now, life will be so much more exciting because my horizons are no longer circumscribed by a mountain range or an ocean.

"Only the stars remain, and who knows? . . .

"Life resembles nothing so much as the way of the cross — with each of us carrying our individual burdens but moving all the while toward a greater common good."

He concluded with a grateful acknowledgement to his parents, Mr. and Mrs. Frederick C. Wray, Altoona, Pa., for their sacrifices enabling him to study abroad.

Morley J. Mays, moderator of the Twenty-Eighth Street Church of the Brethren in Altoona, where Fred Wray was an active member, said of him, "Of all the young men of my acquaintance, I knew of none more promising."

A fellow student in Rome said, "Perhaps more than any person I have known, Fred Wray had the great gift of being able to live every minute of his life to the full. This is given to few people, and to them the span of life is relative."

Another classmate was a Persian girl who requested Father Thomas Walsh, assistant Loyola dean, to schedule one of the masses for Wray at a time when the international student group could all attend.

"It was striking," Father Walsh noted, "that a Moslem girl should ask a Catholic priest to say mass for a Protestant boy. As if, even in death, Fred was a means of bringing us all closer together."

Mandate to Christians

A GLOBAL CAMPAIGN against hunger — led by the U. S. government — has been called for by the General Board of the National Council of Churches.

One of the steps urged was a shift in emphasis of the present U.S. domestic farm policy, from one of restriction and surplus disposal to one of utilization of agricultural productive capacity.

The resolution, adopted at the June business meeting of the board, also urged the calling of a broadly based international conference on hunger and the recognition of the need for both governmental and private programs of birth control.

Two billion persons (two thirds of the world's population) live in areas of nutritional deficiency, and half of these — one billion persons — suffer daily recurrent crippling hunger, the report noted.

"For Christians the issue is clear and final," the resolution stated. "The issue is sharpened by the fact that, for the most part, the world's resources lie in areas where Christians predominate, and the world's needs in areas where Christians are fewest.

"For Christians, the holy gifts of knowledge and scientific skill and the needs of our neighbors lay a mandate on our conscience to which only one answer is possible."

One of the family

ONE BRETHREN EDUCATOR contends that for every honorary degree an institution grants it adds three enemies.

The conferring upon Dwight D. Eisenhower of an honorary degree by Messiah College, Grantham, Pa., may not have produced enemies, but it brought forth static in related quarters.

Aligned with the pacifist Brethren in Christ Church, as were Mr. Eisenhower's ancestors, Messiah College is known for its adherence to the biblical teaching on peace and nonresistance. Its former president, C. N. Hostetter, is chairman of the Mennonite Central Committee. Never before, it is believed, has a historic peace church institution so cited a former President and a foremost military statesman.

"Is it not extremely dubious to honor Eisenhower by a people whose Christian heritage is rooted in peacemaking, when the general represents that spectrum of leadership which has been immersed in the strategy of killing and destruction?" wrote one reader, Delton Franz, in the Mennonite Weekly Review.

Reader Franz could not see the award being granted on the merit of "spiritual leadership" — for, as he saw it, "Mr. Eisenhower's bland piety and conception of Christianity appear to be far from the biblical faith which is our heritage."

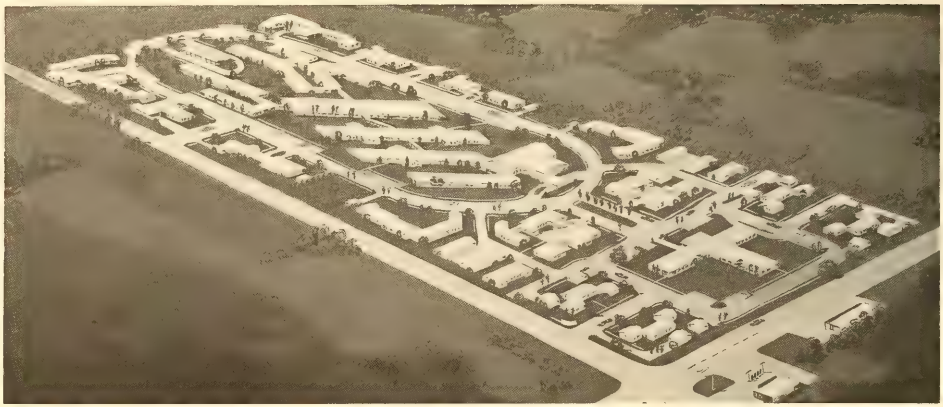
An editorial in the same issue (June 3) concluded that "the tug of heartstrings and family ties was without doubt the chief factor in Messiah's decision." It added that "although Eisenhower never professed the faith of his forebears, occasional glimpses of his conservative family background showed through" during his White House years.

The principle of the matter, of course, was what posed the tough questions. Was the honor a subtle way for the institution to honor itself? Was the recognition of such a man "who epitomizes the very opposite of what we stand for not the grossest compromise? Does it perhaps even convey tacit approval of the fantastic war machine he represents?"

The Mennonite editor thought many would say yes to all these. For himself, he jumped to the other side and asked: "How does one recognize notable achievement, without endorsement of the total record . . . ? How does one witness — through shunning and rebuff, or by showing friendship despite disagreement?"

In facing issues like these, Messiah College does not stand alone.

Peace and war: Messiah College honors Dwight D. Eisenhower



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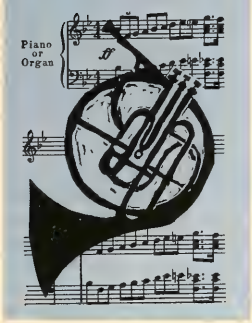
Are you physically and mentally able to care for yourself? .....

Are you or your spouse a member of the Church of the Brethren? .....

Date .....

SIGNATURE OF APPLICANT

Day by Day



a devotional guide for the family

WHAT DO YOU see when you travel? A schoolteacher noticed schools, and when she married a fruit grower she confessed that only then did she become aware of apple, peach, and cherry orchards. Pastors often are the first to see churches or bulletin boards; fishermen see creeks; children see animals. An antique lover will spy atop a deserted school building a bell long ignored by passersby.

John Lubbock observed, "What we see depends mainly on what we look for." When Helen Keller was asked what she thought was the worst calamity that could befall a person, she replied, "To have eyes and fail to see."

Some see only dirt and ugliness. A little girl excitedly cried, "Oh, look, Mommy, there's a rainbow in the gutter." "That's no rainbow, silly," answered her mother, "That's a dirty oil slick."

Watching an artist painting on an easel in an open field, a traveler looked up from the canvas to the scene before them. He said, "I don't see all those colors and beautiful shadows over there." The artist replied, "Don't you wish you did?"

AUGUST 8-14

Ps. 65:9-13. "How beautiful is the green earth, the stars in the heaven above! But what would the whole world be worth if we did not fill it with love?" (Frances Jacobs).

Ps. 104:10-17. Hills, valleys, fields, and streams bear God's imprint while billboards and junkyards shout, "Man has been here!"

Job 36:26-30. Raindrops are "showers of blessing" to the parched ground, wilted grass, thirsty cattle; we, too, are revived by the Water of Life.

Ezek. 31:3-8. A Christian should be like a tree: upright, pruned of bad habits, deeply rooted, fed by hidden springs, and fruitful.

Joel 2:21-27. What greater testimony is there to God's blessing than a fruit-laden tree or grapevine? Man plants, but God gives life.

Matt. 16:1-4. We can forecast thunderstorms but few foresee the results of child neglect, a first alcoholic drink, or hurtful gossip.

Psalm 148. Creation witnesses to what the Creator is like — dependable, caring, imaginative, resourceful, allowing for change and growth.

AUGUST 15-21

s *Ps. 136:1-9, 26.* How often do we thank God for the durability and longevity of his mercies? God's supplies of time — and love — know no limits!

m *Gen. 1:14-18.* Fascinated by stars, a little girl said: "If the bottom side of heaven is so beautiful, how wonderful the other side must be!"

t *Ps. 104:1-3, 19-24.* "Thou silver moon with softer beam, O praise him." The moon reflects the sun's radiance. Do you reflect the glory of the Son of God?

w *Job 38:24-35.* Man cannot direct the courses of the stars or change the seasons. "God is great; the heavens declare it."

t *Job 9:1-10.* We can see the stars only when it gets dark. How small we become when we gaze upward at the stars!

f *Ps. 42:5-8.* Although our paths may lead through great sorrow, "God gives a song, in the night season and all the day long."

s *Jer. 31:33-37.* Eternal God, Creator of the universe revealed by the astronomers and physicists, help us to realize that you love us individually.

by EARL and VIVIAN ZIEGLER

"Open my eyes that I may see"

As your family gathers for worship have each one tell the others of something he has *seen* that impressed him in a new and unforgettable way. Stir memories by asking, "What did you see today that reminded you of God?"

Sometimes children see beauty that adults overlook. A child and her mother were riding on a train. "Look, mommie, a horse!" and "Look, mommie, a cow!" the little girl would exclaim. The mother then turned to the other passengers and said apologetically, "You'll have to excuse her; she still thinks everything is wonderful." When do we lose this capacity for seeing? How can our sight be regained?

The scripture readings for these two weeks have been planned to emphasize daytime beauty the first week and nighttime the second. Since the fear of nighttime and darkness is a common trait of childhood, try to stress the purpose and beauty of the night. With the aid of a flashlight, show that distinguishing marks of your lawn and shrubbery are in the same spots at night as during the day. Teach positively as did the mother who said, "Darkness is always beautiful if we will only look up at the stars instead of into the corners."

If you have an encyclopedia in your home, have your junior-high-age family members look up "stars," "astronomy," or "constellations" for answers to the following questions: How many stars are there? How far away are they? How large are stars? What are they made of? Do they shine only at night? Of what use are stars to us? Let them share their findings with the entire family. Discuss also what man is learning about the moon and how it is useful.

"I never saw it that way before," we say when we receive new insights. When has a new idea penetrated your thinking? Do you appreciate only those sermons with which you agree? By failing to see others' viewpoints and merits, we become prisoners of prejudice and tradition. How can we keep from becoming spiritually blind?

"Open my heart; illumine me, Spirit divine"

Try varying your daytime worship by meeting in different locations – beside a creek, in the woods, on the beach, on a hilltop, under a big tree, or in the park. Worship need not always be a formal ritual but can occur anywhere people are. As you do things together as families – take a hike in the woods, canoe across a lake, gather and prepare fruits and vegetables for canning and freezing, weed the garden, enjoy family pets, pick fresh floral bouquets, and observe summer thunderstorms and sunsets; look for and help your children to see, really see, God's handiwork all around.

"Open my mouth and let me sing praises"

After a busy summer's day, relax together by having the pianist (or other instrumentalist) of the family softly play a medley of such hymns as "Day Is Dying in the West," "Now the Day Is Over," "Softly Now the Light of Day," and "O God Our Help in Ages Past." Recordings of hymns such as these can also provide this background for evening meditation.

The scripture reading for Sunday, August 15, could be read as a litany with one person reading the first part of each verse and the rest of the family repeating the closing phrase. For a variation, the hymn, "For the Beauty of the Earth" (No. 92, *The Brethren Hymnal),* could be sung as a litany with all joining to sing the last line. You may also have fun learning to sing, "All Creatures of Our God and King" (No. 19), antiphonally.

Other hymns that praise God in nature can be found in the section, "God's World" (Numbers 92 to 100). In addition, try "When Morning Gilds the Skies" (No. 46), "God, Who Touchest Earth With Beauty" (No. 355), or the familiar song "How Great Thou Art." A prayer which can be sung or recited as a table grace or as a closing for worship is "Father, We Thank Thee for the Night" (No. 554).

Look for God around you
He is never far away.
You can see him in a rosebud
Or a field of new-mown hay.
You can hear him in the thunder
And the gentle fall of rain
And see him busy making
His world fresh and green again.
(VSZ)

WALK IN THE SPIRIT
From page 14

Critics have complained that no plotter of evil could possibly in real life have had so many unexpected events turn out to his advantage. But Iago himself, seeing the first shadowy outlines of the plan for evil taking form in his mind, says in his second soliloquy:

> "'Tis here, but yet confused:
> Knavery's plain face is never seen till used."

Exactly so! Of course, if he had not started his wicked plot, the coincidences never would have happened. But he and Macbeth and many a sinner in real life learns quickly how evil outside him comes to his aid when he sets himself to do evil.

Fortunately, the converse is just as true. How will the good be accomplished, the evil routed? No one ever answers that question except the one who sets himself earnestly to the doing of the good. "If any man will do his will, he shall know . . . " So says Jesus. The plain face of goodness is never seen till used. Read the life of any man of God and see how through difficulties and disappointments and suffering and apparent defeat the hand of God appears, working out his purpose *for good*. But this man, too, was at work! Love, joy, peace, longsuffering, gentleness, goodness, faith – these are all waiting for the man who obeys, who walks.

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Faith Looks Up

IN LUKE 12 Jesus said, "Everyone who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God."

What does Jesus mean to me?

I think in terms of the words of an old hymn that go like this: "Jesus is all the world to me, my life, my hope, my all; he gives me strength from day to day, without him I would fall . . . "

I am not sure that every word and action of mine indicates to others my belief in Christ, but I strive for this, and herein lies the difference. I was nurtured and led into the belief of the Christian church from my childhood and thereby have come to know Jesus as my Savior and believe him to be the only begotten Son of God.

This makes all the difference in the world in my life — each day, all day. It means greeting each new day with gladness and joy; it helps me to be honest and truthful and courageous; it helps me meet new situations with calmness and poise; it helps me to love the people I meet and makes me want to share my faith and experiences with them.

My faith in Christ helps me to accept responsibility; to perform to the best of my ability any task assigned to me in the program of the church; and to carry out my task without being self-consciously afraid — whether I am asked to teach a class, offer a prayer, lead in any capacity, or sing. This I can testify to as being completely true, that with his presence in my life I know that whatever I do, I do to his glory, and therefore he makes all things possible for me.

FLORENCE (MRS. EMIL) SHOBER carries a number of responsibilities in the Frederick church, Md., as teacher, choir director and accompanist. She is secretary to the principal of a junior high school and also a homemaker. The Shobers have one daughter and two sons, the older of whom has just begun his B.V.S. training.

Questions You Ask

BY PAUL M. ROBINSON

Question: **What is the meaning of the white, red, black, and pale horses in Rev. 6:1-8? Who is the rider of the white horse?**

Answer: When we are interpreting apocalyptic literature such as the book of Revelation, it is quite difficult to state accurately and specifically the meaning of every passage. The language is often cryptic and the imagery highly symbolic.

Most Biblical scholars agree that the four horses referred to in Revelation 6 are a dramatic representation of the woes which are visited upon mankind. The white horse symbolizes the conquering invader. The rider with a bow in his hand suggests the oppressor who is skilled in the use of his weapons of destruction.

The red horse probably typifies warfare, since there is in the hand of the rider a great sword. The black horse indicates famine, the balance suggesting how carefully grain must be weighed because of its shortage. The pale horse which might be translated from the Greek as "livid" represents death, the bloodless color of the corpse, with Hades, the place of death, following close behind.

Some scholars have taken the white horse to be the same as the white horse referred to in Rev. 19:11. This interpretation would see the Son of God riding the white horse of truth and purity and would suggest that the gospel is always with us even in the midst of destruction and that in Christ, the Messiah, God is bringing his salvation into the world to overcome the power of evil.

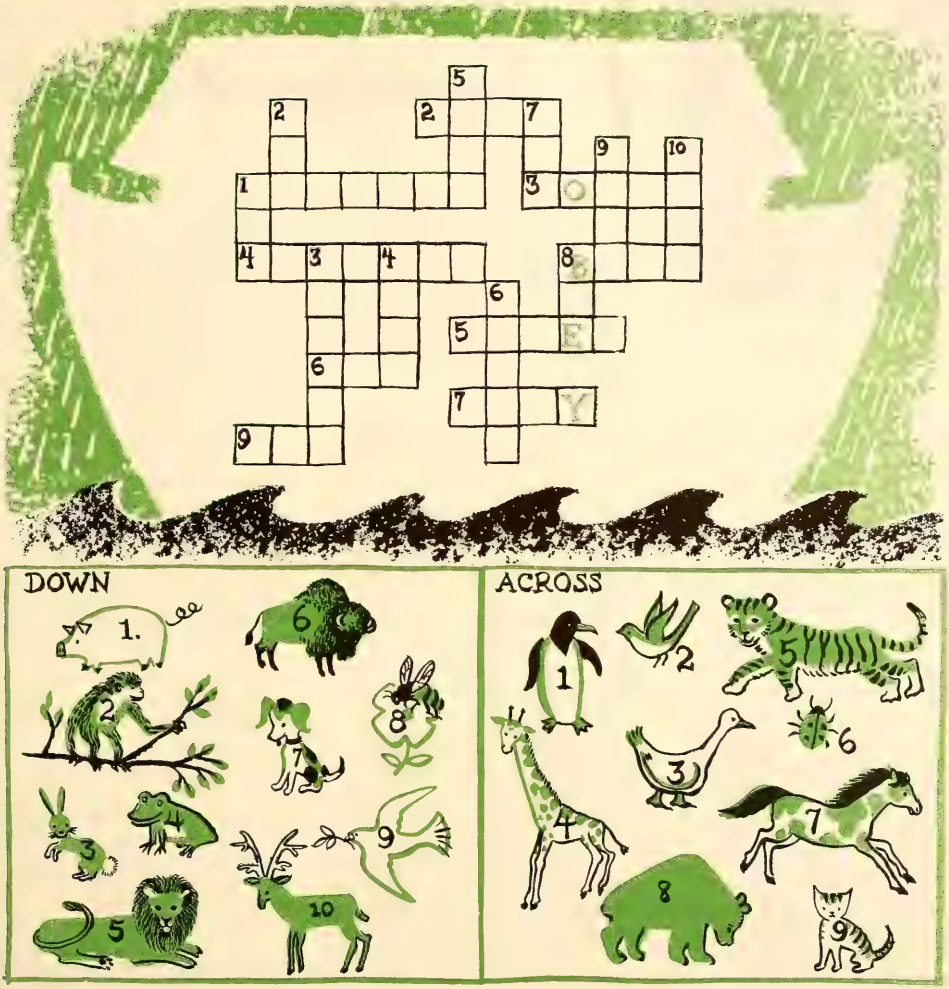
Question: **How should we regard the seemingly sudden friendliness toward Protestants expressed by Roman Catholics?**

Answer: Undoubtedly, the changes now going on within the Roman Catholic Church are some of the most significant and far-reaching in the history of Christianity. Some historians believe that this era may be comparable with the Protestant Reformation of the sixteenth century in its effect upon the church. It is much too soon to evaluate the real impact of the Second Vatican Council upon the Roman Catholic Church and upon the whole of Christendom.

There is certainly a new spirit abroad in Catholic-Protestant relations. This can be felt at almost every level of association between these two branches of the Christian church. Many Roman Catholic leaders have confessed a hunger for a deeper fellowship with their Protestant brethren, just as Protestants have longed for a more cooperative relationship with Catholics. The fact that leaders from Protestant churches were warmly welcomed as observers and participants at the sessions of the Vatican Council is in itself an evidence of a new ecumenical stance within the Roman Catholic Church. This has found expression in many local communities in remarkable ways. Catholic and Protestant clergy have entered into open dialogue and genuine Christian fellowship. Interfaith worship services have brought a new spirit of unity to many communities. At the funeral of the late Albert Cardinal Meyer of Chicago, who was one of the great liberal voices in the Vatican Council, the executive of the Church Federation of Greater Chicago, a Protestant, participated.

In their use of laymen in public worship services, the Roman Catholics are certainly challenging the Protestants to rethink the implications of the doctrine of the priesthood of all believers. Their concern for the relevance of the church and the Christian faith to the life of the world today is a commendable example to other branches of the Christian church.

Certainly, we as Protestants should rejoice in the signs of spiritual renewal within the Catholic Church and be open to the obvious working of the Holy Spirit in bringing into greater unity the whole church of Jesus Christ. While there are still many significant differences between Protestant and Roman Catholic theology, which we should not overlook, we should thank God for the growing understanding and appreciation which these two Christian bodies have for each other and continue to be open to the ways in which together we may serve our common Lord.



Picture Crossword Puzzle

by Ruth Eitzen

Why did Noah take all the animals into the ark? His story tells us something important. To find out what it is copy into the space below the four letters in color going down. WE MUST _____ GOD (Acts 5:29).

ANSWERS

Down: 1 pig; 2 ape; 3 rabbit; 4 frog; 5 lion; 6 bison; 7 dog; 8 bee; 9 dove; 10 deer.
Across: 1 penguin; 2 bird; 3 goose; 4 giraffe; 5 tiger; 6 bug; 7 pony; 8 bear; 9 cat.

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Varieties of belief

VARIETIES OF UNBELIEF, Martin E. Marty. Holt, Rinehart & Winston, 1964. 231 pages $5.00

CHRISTIANS too often lump together the great diversities of unbelief. This book is an attempt to categorize into types (open and closed) and forms (secular, syncretistic, religious) the various faiths that challenge or compromise the Christian faith.

If we of one faith are to speak to an age of many faiths, increased understanding of opposing beliefs – inside and outside the church – is necessary. Marty's survey is a step in the right direction. The book falters, however, in failing to describe adequately the belief-ful nature of other faiths that brings men to live and die by them. As Marty himself recognizes, *unbelief* is a very poor term to use in speaking of varieties of belief. – *Kenneth Brown, North Manchester, Ind.*

THE DOCTRINE OF THE HOLY SPIRIT, Hendrikus Berkhof. John Knox Press, 1964. 128 pages, $3.00

MODERN-DAY thinking and writing in theology have neglected an adequate consideration of the doctrine of the Holy Spirit. When consideration has been given to the Holy Spirit it has been on a devotional or semi-theological basis. In this book, Dr. Berkhof looks at "Christian faith from the viewpoint of the Holy Spirit." The work of the Spirit is stressed as the activity of God manifesting itself between the life of Christ on earth and his return.

The book contains lectures which the author gave at Princeton University last year. There are six chapters; presumably each one was a separate lecture. The titles are indicative of the nature of the book: The Spirit and Christ; The Spirit and the Mission; The Spirit and the Church; The Spirit and the Individual; The Spirit, the World, and the Consummation; and The Spirit and the Triune God.

This book is set in a wider context than the usual theological book. It is interesting to see how Dr. Berkhof in this thin volume gives the various aspects of his theses historical setting and also points towards a renewed and reformulated doctrine of the Trinity. How sadly this is needed can be determined by a casual conversation with most church members, who seem to be confused about this doctrine. The worth of this book can be determined by one sentence from the concluding paragraph: "God . . . seeks us in the Son; he reaches us in the Spirit; he brings us by the Spirit to the Son and in him to the Father." – *Virginia S. Fisher, Elizabethtown, Pa.*

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY, George S. Hendry. Westminster, 1965. 168 pages, $3.50

"THE HOLY SPIRIT is, in an exclusive sense, the spirit of Christ," says the author, professor of systematic theology at Princeton Seminary, in this revision of an earlier work which had wide use as a standard text in colleges and seminaries.

This revised edition, like the original, deals with the problems of "what must be the basic pattern of the Christian doctrine of the Holy Spirit" in five specific relations: The Holy Spirit and Christ; the Holy Spirit and God; the Holy Spirit and the church; the Holy Spirit and the Word; and the Holy Spirit and the human spirit. In discussing each relationship, the author shows the basis identification of the mission of the Spirit with the mission of Christ.

He gives a broad picture of the doctrine of the Holy Spirit that includes a treatment of Pauline and Johannine ideas on the understanding of the Spirit, through that of the re-

formers to the current philosophical, exegetical, and theological interpretations, and from the Greek view of man's self-transcendence to the reformer's theory of the sufficiency of grace and man's total dependence on God. — *Wilbur R. Hoover, Rocky Ford, Colo.*

SUFFERING: A CHRISTIAN UNDERSTANDING, Merrill Proudfoot. Westminster, 1964. 193 pages, $5.00

SINCE time began people have struggled with the mystery and problem of suffering. This book does not answer all questions, but with an amazing insight and scope tells what some interpreters have said. It increases our understanding and approach to suffering whether as a sufferer or a sympathetic observer. With careful biblical exegesis, this Presbyterian author contrasts St. Paul's interpretation of suffering with that of Epictetus (Greek Stoic), Rabbi Akiba (Jewish), St. Ignatius, Christian Science, Asceticism, Existentialism (Sartre), Norman Vincent Peale, and modern psychiatry. The book's last sentence reflects its spirit: "Thus when one suffers in the community of saints, he is relieved of the loneliness of suffering; he knows that he continues the suffering Christ bore on Calvary, made present to him by Christ's living presence, and all the multitude who find their true life in the death and resurrection of Christ go down sympathetically with him into death and rise with him to life." Not an easy book — but worth the money, time, and effort. — *Harold Z. Bomberger, McPherson, Kansas.*

THE LORD'S PRAYERS, Elton Trueblood. Harper & Row, 1965. 127 pages, $2.50

In *The Lord's Prayers*, Dr. Trueblood calls us to "creative imitation" of Christ's prayers. This means more than using them as models to imitate; it means discovering how he prayed and thereby how we can deepen our own prayer lives. We see in him a perfect example of withdrawal (retreat) and then an encounter. Says Trueblood: "Service is important, but service is not the only thing that is important. Insofar as we try to imitate the life of Christ, we need to be reminded that the quality of service depends primarily upon what we have to offer, and that we do not have enough to offer when we are always offering." Jesus prayed before every major decision or crisis in his life, as well as following an established rhythm of prayer, giving us an important clue.

The chapter on "The Pattern Prayer," which he says we have commonly misnamed the "The Lord's Prayer," is so penetrating that it should remove it from the list of our "vain repetitions" of which we so easily become guilty.

For a thoughtful, helpful and deeply probing book on prayer (Christ's prayers and ours), this is one we cannot afford to overlook. — *Chester I. Harley, West Milton, Ohio.*

ARCHAEOLOGY IN BIBLICAL RESEARCH, Walter G. Williams. Abingdon, 1965. 223 pages, $4.75

WHAT IS biblical archaeology and what does it do? These are the questions that Prof. Walter Williams of Iliff School of Theology seeks to answer. The author is not out to prove the Bible or any religious dogma but to set forth the history of biblical archaeology, the scientific methods employed, and the new "knowledge that is ours concerning the history, customs, geography, and languages of many peoples, including the Hebrews themselves."

In Part I (Essence of Biblical Archaeology) and Part II (Aspects of Archaeology) a well of material is surveyed very briefly in eighty pages. The knowledge brought by archaeology to an understanding of the Bible receives more adequate treatment in Part III The World in Which the Bible Was Written).

The patient reader will be rewarded by achieving an understanding of the aims and history of biblical archaeology, its techniques, and the new knowledge of the world of the Bible. — *David J. Wieand, Oak Brook, Ill.*

TRANSFIGURED NIGHT, Eileen Egan & Elizabeth Clark Reiss. Livingston Publishing Company, 1964. 185 pages, $4.95

Transfigured Night by Egan and Reiss is a moving account of the cooperative effort to restore Germany after World War II. Thirteen million people were left homeless in Germany; many cities were from five percent to eighty-five percent destroyed. Food, clothing, and shelter were all in very short supply. This book is the account of eighteen private and voluntary agencies known as CRALOG and the tremendous work they did in feeding and clothing a defeated nation, whose situation was made even more critical by the waves of refugees coming into their country from the east.

The book will be of special interest to Brethren, for the work of Brethren Service Commission in those critical days of reconstruction is woven into the book, as indeed it must be, if the total story is told.

What armies and governments could not do CRALOG did do, and now Germany is rebuilt and German voluntary agencies are joining with others to help other needy countries in the spirit of Christian love. — *Jacob T. Dick, Fresno, Calif.*

THE REFORMATION, Hans J. Hillerbrand. Harper & Row, 1964. 495 pages, $7.50

THE SUBTITLE of Professor Hillerbrand's book is a concise statement of the nature of the book, "a narrative history related by contemporary observers and participants." It is a source book recounting the colorful and history-changing Reformation era. Drawn from a wide variety of sources, the accounts are introduced by short essays which, together, provide a good brief history of the sixteenth century church. As would be expected by the author's scholarly work in the Radical Reformation, the Anabaptists receive adequate treatment. Many of the sources are newly translated, and the style is remarkably good for one whose native language is not English. The chapter on the English Reformation does not seem to have quite the sure touch of those on the continental happenings. Rather full bibliographies are provided for those readers who are stimulated to further study by the contents of this excellent book. It is highly recommended for all who wish (and this should include many) deeper understanding of Protestant Christianity. — *Donald F. Durnbaugh, Marburg/Lahn, Germany.*

In Brief

PERSONAL MENTION

George W. Wright, pastor of the West Charleston church, Ohio, died suddenly on June 7. He had been planning to retire this month. Funeral services were held at Tipp City on June 9 and at Fostoria the following day. . . . Because a change in the political climate canceled his assignment to the University of Peshawar in Northern Pakistan, **Desmond W. Bittinger** has accepted the position of senior lecturer at the University of Nigeria at Nsukka, Nigeria. His field will be anthropology. Michigan State University at Lansing is closely related to this new Nigerian university. Mrs. Bittinger will probably teach in the area of English or French.

. . .

Dean C. Rohrer, now serving the Zion Hill church in Northern Ohio, has accepted the call to the Springfield church in Southern Ohio. . . . **Paul B. Haworth** will move to the Piqua congregation on Sept. 1. . . . **Philip E. Norris** has resigned as pastor of the University Park congregation and will begin serving the Prince of Peace church at Denver, Colo., on Sept. 1. . . . **David Wampler,** who is moving from Ohio to Virginia, is not retiring from the active ministry, as was stated in the June 24 issue; he expects to be very active serving the Cedar Run congregation near Broadway, Va.

. . .

Fiftieth wedding anniversaries have recently been observed by **Dr. and Mrs. C. Ernest Davis** at La Verne, Calif.; **Mr. and Mrs. C. C. Louder** of Port Clinton, Ohio; and **Mr. and Mrs. John Swope** of Hershey, Pa. **Mr. and Mrs. Christ E. Cassel** of Hummelstown, Pa., observd their sixtieth anniversary.

CONTRIBUTORS

Now on furlough in the States, **Fred Wampler,** M.D., has been serving as a missionary in India. . . . Theologian, author, educator, **Karl A. Olsson** is president of North Central College and Seminary in Chicago. . . . **Lucile Long Strayer,** who has contributed both articles and poetry to our church papers, recently left for a two-year volunteer teaching assignment at Hillcrest School in Nigeria.

Donald Miller, a member of the Bethany Seminary faculty, has been named to the Committee on Issues and Direction, sponsored by the Church Peace Mission. Over a two-year period the ten men on the committee will focus the perspectives of a range of disciplines on models of Christian political understanding. The initial meeting of the committee was held in May.

T. Q. Evans, a member of the Manchester College faculty, is teaching this summer in a sociology institute for junior high and high school teachers at Southern University, Baton Rouge, La. Seventeen Negroes and ten whites are enrolled in the institute which is sponsored by the National Science Foundation.

INFORMATION

A history of the **Gibble (Gibbel) family** was expected to be ready for distribution by the third week of July. It contains names of families and pictures together with a history of the Gibble family. Information concerning the book may be obtained from Professor E. G. Meyer, 520 S. Locust St., Elizabethtown, Pa., who is chairman of the committee which prepared the history.

Readers who may be traveling overseas in the near future will be eager to secure a copy of the 1965 edition of **Going Abroad?** This booklet, prepared by the Division of Overseas Ministries of the National Council of Churches, contains the latest information concerning overseas personnel. It gives a description of the relief, rehabilitation, and interchurch aid and ministries of the churches and also contains a list of persons who may be contacted to learn about English language congregations overseas. The booklet may be obtained from the National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027. For information concerning the location of Brethren personnel and projects overseas, write to the Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Bitner, Loretta Susan, Hagerstown, Md., on May 7, 1965, aged 62
Bomberger, Howard B., Lebanon, Pa., on May 7, 1965, aged 73
Bowers, John Irwin, Wakarusa, Ind., on April 4, 1965, aged 71
Bryan, C. A., Dixon, Ill., on April 2, 1965, aged 84
Buchanan, Webster, Hoytville, Ohio, on Dec. 21, 1964, aged 63
Clapper, Clara M., Roaring Spring, Pa., on May 22, 1965, aged 69
Click, Sallie Catherine, Bridgewater, Va., on Jan. 15, 1965, aged 75
Cohick, Myrtle, Newville, Pa., on May 7, 1965, aged 77
Crawford, James, Princeton, Ill., on April 30, 1965, aged 71
Dishong, Floyd, McComb, Ohio, on Dec. 2, 1964
Dunning, Hannah, Wenatchee, Wash., on April 16, 1965, aged 92
Fisher, Della, Nashville, Mich., on April 17, 1965, aged 80
Gallagher, Edgar W., Sr., Johnstown, Pa., on April 22, 1965, aged 89
Glunt, Eva L., Richmond, Ind., on March 20, 1965, aged 59
Gowen, Ben, Robinson, Ill., on April 20, 1965, aged 76
Graham, Ruth V., Scalp Level, Pa., on March 6, 1965, aged 62
Hecker, Milicent, Johnstown, Pa., on April 7, 1965, aged 91
Heisey, Kenneth Scott, Lebanon, Pa., on March 30, 1965, aged 3 months
Hoover, Helena H., Roaring Spring, Pa., on April 17, 1965, aged 62
Horner, Elizabeth L., Fresno, Calif., aged 91
Loxley, Emerson K., Troy, Ohio, on April 19, 1965, aged 57
Lynch, Laura, Crawfordsville, Ind., on April 5, 1965
Miller, Glenn C., Eaton, Ohio, on March 4, 1965, aged 62

CALENDAR

Aug. 6-8	**District meeting, Middle Indiana, Manchester College**
Aug. 9-11	**District meeting, Tennessee and Alabama**
Aug. 12-14	**District meeting, North and South Carolina, Mt. Carmel**
Aug. 12-14	**District meeting, Second West Virginia, Pleasant Valley, Auburn**
Aug. 13-15	**District meeting, Northern Indiana, Camp Mack**
Aug. 17-19	**District meeting, Southern Indiana, Pyrmont**
Aug. 19-22	**District meeting, Colorado, Colorado Springs**
Aug. 20-22	**District meeting, Oklahoma, Big Creek**
Aug. 23-26	**District Family Leaders' Conference, Elgin, Ill.**
Aug. 25	**District meeting, Mardela, Bethany**
Aug. 26-29	**District meeting, Michigan, United Brethren Campgrounds, Sunfield**
Aug. 26-29	**District meeting, Northern Ohio, Ashland College, Ashland**
Aug. 27-29	**District meeting, Southern Illinois, Peoria**
Aug. 27-29	**District meeting, Iowa and Minnesota, EUB Bible Campgrounds, Cedar Falls**

Two forces at work in Ocean Grove

IF YOU listened and watched during the six biggest days of Conference in June, you could distinguish two forces at work among those assembled in Ocean Grove. One force was centripetal, acting like a magnet to draw together 1,100 plus delegates and several thousand visitors, deepening their fellowship and strengthening the ties that bound them to family, friends, and church. But another force worked in the opposite direction. It was centrifugal, pushing from the center outward, impelling many of those assembled to scatter — for service and witness — into the world beyond.

The 179th big meeting of the Brethren may be remembered as the one which sought to turn the church toward the world. Almost every major Conference speaker developed one or more variations on this theme, which became official when delegates approved a new five-year emphasis to be called Mission One.

Yet the physical setting of the event often seemed to contradict the proposed new direction. Ocean Grove delights in representing itself as a Christian island protected by law and custom from too much contact with the world around it. You enter its streets by bridges over waterways or by entranceways capable of barricading unwanted cars on Sunday. You hear it praised for its quiet, restful atmosphere, symbolized by hundreds of rocking chairs on verandas overlooking the sea. Ocean Grove prides itself on its "great" auditorium, on "great" preaching by the sea, on enthusiastic singing of gospel songs, and on other activities usually identified with religion. As one hotel puts it in its literature, "Your family is safe here," safe from some of the worldly allures that invading tourists, seeking escape from the city, take with them to other towns along the shore.

Trumpet calls

Most of the meetings of the Brethren resounded with trumpet calls to move out into the world where, as Wayne Zunkel said, "the action is." Colin Williams was quite specific in saying that Christians belong in the streets; and Moderator Curry urged Brethren to get their hands dirty in the world while avoiding infection from the world. Benton Rhoades used examples from contemporary life to illustrate a revolutionary text from the New Testament which, he said, would impel Christians to go beyond the sanctuary, even into conflict situations. John Oliver Nelson distinguished between being "in" and "of" the world, while insisting the Church of the Brethren should become more of a movement and less of an institution. Various other speakers urged the church to become, in fact as well as in concept, a servant church, ministering to the needs of the world.

The grand idea that seemed to be generating all this centrifugal force came officially before the Conference in a recommendation from the General Brotherhood Board which, in turn, had received guidance over a period of years from its Goals and Program Committee. Spokesmen for the Board explained that they were not suggesting, in what they called Mission One, a glorious new program to be launched complete with methods, materials, and charts and diagrams. Instead, they were proposing a change of direction for the church, a new mood of involvement with the contemporary world, a new urgency to witness to the presence of Christ where the world's needs are most intense. This would mean, they said frankly, that the local church as well as the Brotherhood, would need to examine its structures and practices to see whether they were really suited to mission or merely existed to insulate the body of Christians from a threatening world "out there."

What kind of response?

It remains to be seen how wholeheartedly the delegates and their congregations will accept the new emphasis. The formal response was favorable. There was support not only for the usual outreach efforts of the church but also for the sending of additional personnel and the investment of additional funds in meeting new opportunities for service and witness. The trend in self-allocation was promising. The action of delegates in dealing with current, but sometimes controversial, issues was also heartening — at least there was evident awareness that the church does not and should not live on an island but that

its light and its salt have a function to fulfill in today's world.

But the counterforce, the inclination to nourish and protect the fellowship first, was also active in Annual Conference. For one thing, a church that has always prided itself on not conforming to the world does not quickly lower the barriers it has built against the world. There were many murmured, if not openly shouted, misgivings about the new emphasis. Did this mean the abandonment of evangelistic efforts? Was it indicative of a kind of universalism that banks on God's love for everyone and ignores his judgment? Can you really get your hands dirty without running the danger of infecting them? And what if the world proves to be too enticing for the Christian who embraces it? Would it not be better to hold on to what the church already has — a heritage of truth and a fellowship in which members can find strength for their encounter with an unfriendly world?

You could sense this centripetal force at work when specific issues came to the floor. It accounted for the intense interest in the public hearings on such questions as the theological basis of personal ethics, the place of prayer and Bible reading in public schools, and the direction of Brotherhood fraternal relations activities. It was apparent also in frequent motions to restudy, reconsider, recommit, defer action, postpone consideration or lay a matter on the table. It was evident also in the relish with which everyone sang many of the old songs which called on God to guide each one until at last he would be "safe within the vail."

How far toward church union?

On one question, perhaps more than on any other, the two forces acted with almost equal pressure. The occasion was the report of the Fraternal Relations Committee, and the point at issue was whether or not to accept an invitation to become a participant in the Consultation on Church Union, in which six denominations are already engaged. Up to this time Brethren have sent an observer, but have had no part in the deliberations which may soon lead to the development of a possible basis for church union.

Standing Committee had recommended that the church seek to become a participant in the Consultation. For a full afternoon's business session — and a little longer — the delegates debated the issue. About thirty-five or more persons spoke on the question. By a rough estimate around twenty spoke in favor; 8 were definitely opposed; the rest either asked questions or were noncommittal.

Those in favor argued that Brethren should get in on this "great debate," recognizing they have something to share, more to gain than to lose. The church should be where this action is, not as observer but as participant. It would mean a manifestation of the unity Christ prayed for, it would strengthen the church's witness in the world, and it could help bring more souls to Christ.

Those who were opposed expressed fear lest a small church be swallowed up in a large organization, lest Christians should compromise and forsake Biblical truth. They urged taking more time to observe, wait and listen, to stay in the minor league where the church was already at home. The final action, proposed by the new chairman of the Fraternal Relations Committee after a night to think it over, was essentially to postpone action pending further study but with a decision promised for next year.

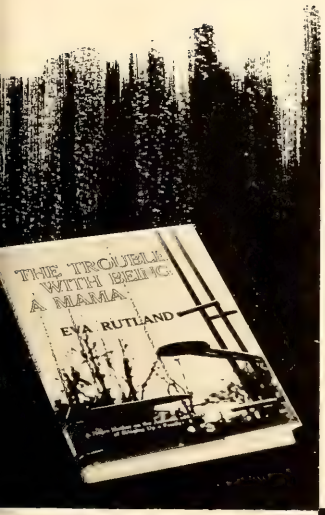
Gathered — and scattered

As Conference came to a close with 10,000 on hand for Sunday services, the time for gathering had ended, and the scattering began. In this respect the centrifugal force was certainly evident. The Conference on Friday had consecrated full-time workers and commissioned them to go into all the world. On Sunday a new kind of consecration service involved practically everyone, with a strong accent on the mission of lay persons in their daily work in the world.

By that time the delegates had also spoken to the world in a series of timely resolutions about foreign policy (this one was signed personally by many hundreds of those in attendance), on the United Nations, and on race relations (this one was amended to suggest that concern for integration applies also to the places where Conference is held).

The scattering continued as delegates prepared to leave Ocean Grove and its rocking chairs. Two hundred or more went to the UN on Monday as part of a seminar. A few more hundreds went to New York to observe its world's fair. Others went on vacation, and many back to their jobs. Wherever they went, they were bound to be somewhere in the world God loved so much that he sent his Son to be its Savior. Many of them will surely have a deeper sense of their mission — in and to that world. — KM

a national issue ...

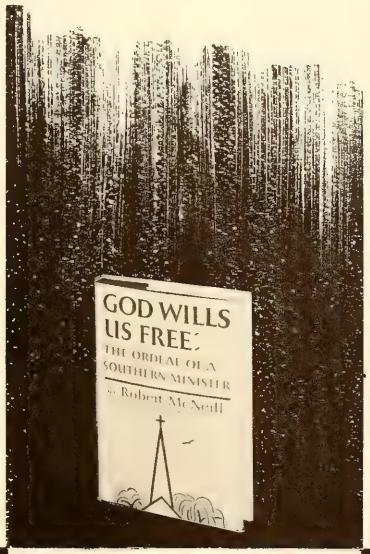


The Trouble With Being a Mama
va Rutland

ith deep understanding and a delightful ense of humor, Mrs. Rutland tells of the ustrations, anxieties, and joys of being e mother of four children. Hers is a tory much like that of any other mother ith a family caught in the throes of grow- g up. Yet hers is an unusual story in that brings out the special concerns of a Ne- ro family in America today. $2.95

Three Lives for Mississippi
William Bradford Huie

Three young men were murdered in Philadelphia, Mississippi, on the night of June 21, 1964. They were dedicated men — active idealists — convinced that all men are entitled to dignity and equal rights. Yet they were murdered, and they, the victims — not their murderers — were despised by the community. This tragic drama is told in full detail and for the first time by William Bradford Huie, himself a southerner. A searing, authentic story of an historic encounter. $4.95



God Wills Us Free: ***The Ordeal of a Southern Minister***
Robert McNeill

The life story of Robert McNeill, born and raised in the South and steeped in her traditions. McNeill faced humiliation and disgrace rather than compromise his belief in the brotherhood of all men regardless of race or color. It is the autobiography of a minister who lost his church in the glare of national publicity, but it tells more of the true meaning of religion than many inspirational books. $5.00

The Freedom Revolution and the Churches
Robert W. Spike

This is a frank and outspoken tract about the events of the immediate past and present in the Negro freedom movement. It sets forth the theological and practical implications of these events for the church and the nation. $2.95

ORDER FROM CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

THE MEDICINE GROWS IN THE VILLAGE, *but it takes a public health doctor like Leonard Blickenstaff to show how it can prevent as well as heal disease. The story of a linguist, musician, and missionary.* by Fred Wampler. page 3

MODERN DESIGN FLOURISHES IN MEXICAN CHURCHES. *Architects use simple materials to aid congregations in worship.* page 6

I LOVE HER UNDER GOD *is one man's tribute to the America he discovered as a boy and young man. Now a college and seminary president, he values this country's religious heritage.* by Karl Olsson. page 9

WALK IN THE SPIRIT *advised the apostle Paul. His comments on the Christian life take on contemporary importance.* by Lucile Long Strayer. page 13

OCEAN GROVE IN REVIEW *appears in four pages of Conference pictures (pages 15-18) and is discussed in an editorial report on page 31.*

OTHER FEATURES include Past Golden Gates, a meditation by Arlo Gump (page 1), the story of community action on gambling (page 19), the final testimony of a gifted Brethren youth (page 21), daily worship suggestions (page 23), Faith Looks Up (page 25), Questions You Ask (page 26), and a page for children (page 27).

COMING NEXT

Curtis Dubble in a Conference message, describes fulfillment by faith. . . . Cecil Haycock tells how one family made a home for a child of another race. . . . Inez Long discusses a phenomenon she calls "secular shock." . . . Theresa Herr reports on the services of three national nurses in Ecuador. . . . Barbara Shifflet shares her personal diary of a BVSer's experience in training.

VOL. 114 NO

messenger

CHURCH OF THE BRETHREN 3/19/65

Readers Write

CONSIDER MISSISSIPPI

Brethren, consider Mississippi:
Thank God, we have members there
in prison.
We are locked up, Brethren.
If brotherhood is outlawed,
we condemn ourselves, should we
seem blameless;
where love is threat,
our danger is obvious —
or we pronounce upon ourselves our
death,
and pass both life and hope by the
wayside.
Thank God the enemy recognizes us
as its foe.
Our locked up Brethren are not
friend and representative
but member and brother.
Where they are, our being is in-
volved.
Our future lives participate
In what is,
In what will elude or follow
Life and lives imprisoned,
There and now.
Where else is Mississippi?

LAUREE HERSCH

Manassas, Va.

A BASIC RIGHT

Much has been written in the MESSENGER during the past year regarding civil rights, property rights vs. human rights, and rights per se. . . . But there has been a painful absence of any support for a more basic right which is an extremely precarious position. This is the right to feed and clothe one's family without being forced, by law, to belong to a labor union.

Big unionism is making a concerted power play to repeal section 14(b) of the Taft-Hartley Act — the section of the act which maintains the authority of states to enact "Right-to-Work" laws.

Compulsion is the antithesis of freedom. Should an individual working man be permitted to decide for himself whether he wants to support a union, or should he be forced by law to follow the views of the group and to become a member in, or financially support an organization in which he has no interest? He may even oppose the aims and goals of the organization which either he must support or give up his job. . . .

Now is the crucial time. Personal expressions of views on this legislation should be communicated at once to your Congressmen.

GLEN PHILLIPS

Sidney, Ohio

BROTHERLY TITLES

For many years the only titles used by the Brethren in addressing one another were Elder, Brother and Sister, all of which were consistent with the official denominational name of Church of the Brethren. These titles contained the spirit of Christian affection and fellowship. Today we are using these titles less frequently and instead we are using Dr., Rev., Mr. and Mrs., which do not carry the suggestion of the spirit of Christian affection and fellowship as did the former addresses. One has to wonder why we made the change.

The word "Reverend" is found only once in the Bible (Ps. 111:9) and the meaning of the word as used there is very clearly applied to the Lord and not to ministers. We are told that for this reason in some groups, the title, Reverend, is being discontinued in addressing ministers.

We do well to keep in mind that Jesus said, "A new commandment I give unto you, that ye love one another" (John 13:34). Let us hold to those titles that are in keeping with the commandment. We cannot improve on the use of Elder, Brother, and Sister in addressing one another.

JAMES M. MOHLER

Leeton, Missouri

WITHOUT APOLOGIZING

In commenting on the letter, "Deepest Truths," by Jeanne Jacoby, in the June 10 issue, I note that often apologies are made for the Bible narratives. For instance, regarding Jonah and the whale, there are documented instances where men have been swallowed by a whale and taken out alive. Of course, there are deeper truths, but why apologize for the scripture fact? Then the reference to the fire falling for Elijah. God was not in the fire, but it was evidence of the presence of God as it was the Holy Spirit falling on the hundred twenty at Pentecost and in Paul's experience on the way to Damascus. These are facts as was the resurrection of our Lord. Let us see the "deeper truths" without apologizing for Bible facts.

MEDFORD D. NEHER

Michigan City, Ind.

A WITNESS TO ALL PEOPLE

"God Loves the World So . . . " This new theme adopted by the Brotherhood at Annual Conference has challenged me to consider what it means to me. . . .

The light of Christ shines on all peoples of the world no matter what their race, creed, or background. Our realization that God's love is ever present in our everyday activities and in our own communities and that God's strength is not limited only to the church or other religious fellowships, where we tend to remove ourselves, is important for our witness of love to all peoples. By accepting God's love for us as his children we can grow in this love and spread the good news as Christ told his disciples to do. Christ said to them in the Gospel of Mark, "Go into all the world and proclaim the gospel to every creature."

"God Loves the World So . . . " So what does this mean to us? Looking at our fellowman as being loved by God, let us put our energy and knowledge into the work that Christ died for, the salvation of all men. To love our fellowman we must involve ourselves in the world as God has truly given of himself for us and all peoples. . . .

DENNIS L. SANGER

Hinterbruhl, Austria

MESSENGER, Vol. 114, No. 17. Aug. 19, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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Would you adopt

A Child of Another Race

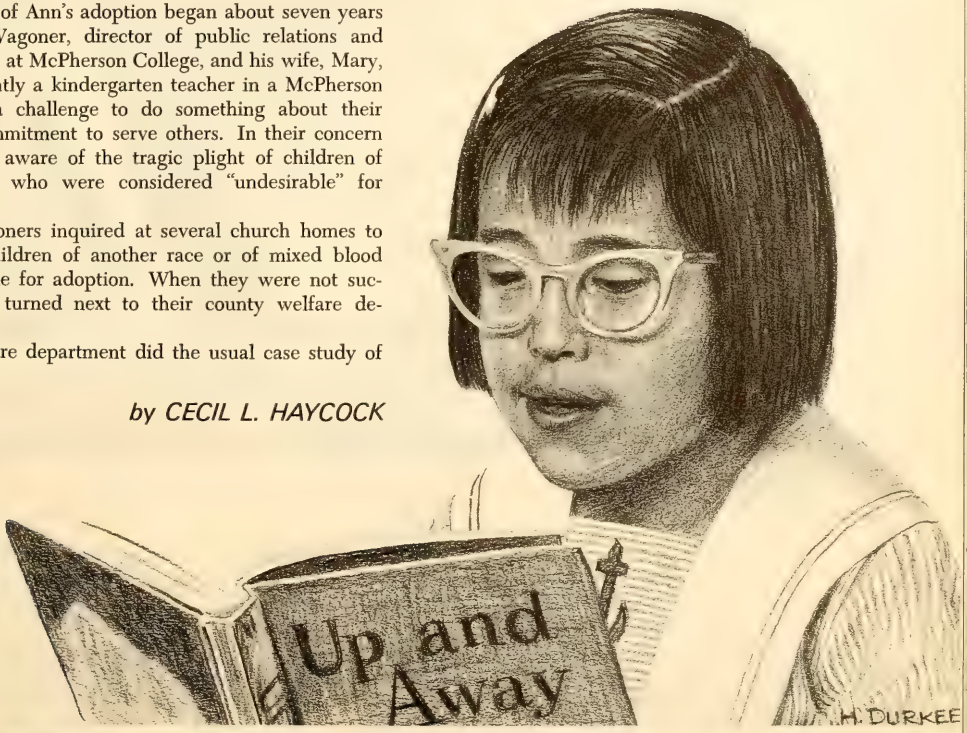
"ANN IS such a perfectly normal child, and our experience of adopting her has been so uneventful it's hard for me to think of anything exciting to tell you." Mary (Mrs. Paul) Wagoner was answering my question concerning their experience of adopting a child of another race.

The story of Ann's adoption began about seven years ago. Paul Wagoner, director of public relations and alumni affairs at McPherson College, and his wife, Mary, who is presently a kindergarten teacher in a McPherson school, felt a challenge to do something about their Christian commitment to serve others. In their concern they became aware of the tragic plight of children of mixed blood who were considered "undesirable" for adoption.

The Wagoners inquired at several church homes to see if any children of another race or of mixed blood were available for adoption. When they were not successful, they turned next to their county welfare department.

The welfare department did the usual case study of

by CECIL L. HAYCOCK



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MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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ABOUT THE COVER: The photograph is of Monument Valley located in Utah and Arizona. The sight of such rugged features on the face of the earth stimulates mental images of violent creative forces at work long in the past as well as present imperturbable endurance. Photo by H. Armstrong Roberts

Ann enters enthusiastically into a whole gamut of family activities including traveling, games, picnics, and climbs into backyard tree house with brothers

the Wagoner family, and their name was placed on the waiting list for a child. During the following months of waiting, they experienced the frustration of knowing that somewhere there was surely a child who needed a home. But the slow pace of normal adoption procedures seemed to thwart the fulfillment of their desire to include an "unwanted" child in their family circle. After a period of waiting and no prospect of a child for adoption, they discovered there was a great need for foster homes.

The Wagoners had resigned themselves to becoming foster parents, and when the welfare department, in June 1959, called Mary Wagoner to tell her they had a child for them she assumed it was for foster care. "When I learned they were offering the child to us for adoption," she recalled, "I felt it was too good to be true." With fevered anticipation, the family joyfully began making preparations for the new member of the family.

Ann, a ten and a half-month-old girl of Korean and Iroquois Indian descent, was being cared for by a foster mother in Shawnee County, Kansas. The social worker arranged for the Wagoners to meet their new daughter, and on the appointed

day the family journeyed to Topeka, aglow with excitement. When the social worker and foster mother brought the baby to the motel where the Wagoners were staying, they were overjoyed. "We felt that this darling baby was more charming than we could have possibly imagined," commented Mrs. Wagoner.

A reception party was waiting for the Wagoners when they returned home. All the neighborhood children had gathered to see the "new baby." Neighbors and friends visited the family. Many of them came to rejoice with the Wagoners because of their good fortune, while others came, partly out of curiosity, to see what the new baby of a different racial origin was like. Ann, through her innocence and affection, won them all as friends. Even a neighbor who harbored some bitterness toward Koreans because her brother was killed in the Korean war was not able to hold a grudge against this little girl.

The reception of Ann by the church, community, and school has been excellent. "We've never had a single adverse experience involving her," said Paul Wagoner. "In fact, soon after her arrival, we received several inquiries through personal visits and correspondence from people interested in our experience."

The summer Ann came to the Wagoners, the family traveled for a month. They spent a week in an Idaho camp, where Ann was something of a feature attraction. "This month of close family living," said Paul, "was one of the best things we could have done to help the family have a feeling of 'oneness.'"

At the time of the adoption six years ago Ann's sister and brothers were then Jane, eight, John, seven, Alan, six, and Bruce, four. They have enthusiastically accepted her into their family circle. In fact, they were quite indignant when their parents found it necessary to apply some discipline to Ann for her childish misdemeanors, but when Ann became old enough to seriously fringe on their rights and property, they became convinced that some discipline was necessary.

The family thinks of Ann as "their child" rather than a child of another racial origin. One evening at the supper table the children were making faces at one another by pulling up the corners of their eyes. When Ann did it, Alan remarked in all seriousness, "Why, she looks like a Chinese." The parents gave each other an amused glance but were pleased that Ann had been so completely accepted.

There is no question in Ann's mind concerning the fact that she is an adopted child. Instead of telling her the story of her birth, they tell her of the exciting trip to Topeka to get her. She remembers this story quite well and enjoys hearing repeated descriptions of this family adventure.

Ann loves to read. Books were among her first interests, and she is still fascinated by them. However, she enters wholeheartedly into a whole gamut of family activities including traveling, games, and picnicking. It is a thrill for her to climb into the crude tree house in their backyard with her brothers or neighbor children to eat a picnic supper.

The experience of the Wagoners with Ann has been so completely satisfactory that it might appear to be contagious. Mary Wagoner's brother's family, the David Metzlers of Seekonk, Massachusetts, have recently adopted a four-year-old Chinese girl from Hong Kong. They, like the Wagoners, are experiencing that special joy that comes with the adoption of a child.

The Wagoners have been hit by the "adoption fever" several times since Ann came to live with them. One time, especially, while vacationing in the Colorado mountains, they were disturbed by a Denver Post feature on the many children of Mexican descent in this urban area who were totally unwanted. Their immediate desire was to adopt one of these children. However, in spite of the children's willing eagerness to make room for a sixth child, the Wagoner parents reasoned that the responsibility of rearing five children was sufficient challenge.

"We don't feel that we have done anything unusually great or heroic in adopting a child of another racial origin," says Paul Wagoner. "We love children and this was something we could do."

"Instead of feeling that we have performed a great service," Mary adds, "we consider ourselves greatly privileged to have Ann as our daughter." □

SECULAR SHOCK

THE GIRL in the third desk center row was cast in a pallor of sheet white as the sun dazzled off the asphalt playground outside the east window. Her eyes were pools of lost hope, vacant with longing. The test paper on her desk carried a large A. Her completed homework was in perfect order. In a gesture as old as Eve afraid of her disobedience, she held her arms crosscross around her.

Yet the girl had done nothing wrong. The school principal, the teachers, the minister, the parents agreed. She was a model child. That she was under a strange malaise no one doubted. But it was not her fault; she was a good girl.

The school nurse called it lack of vitamins. The doctor suspected appendicitis. The father cried weakness, and the minister referred to original sin. The aunt called it growing pains, the mother homesickness. The grandmother recalled a family trait.

Today we would call it cultural shock. Grabbed by the scruff of the neck when tragedy struck the family, dropped down in a large city, the girl suffered estrangement from the rural, patriarchal, sectarian pattern which had encompassed her since birth. She knew what Peace Corps workers and missionaries and transplants from one culture to another know when the new culture settles hard around them, convincingly alien and forbiding, creeping up like a foreign substance about to swallow up the native stuff of life which has been near and dear for a lifetime.

This shock, on a large scale, has engulfed the Brethren in the post World War II period. Our migration as a rural people to the city; our cooperation as a sect with the larger communion of Christians; our awareness that the country church back home, cast in what we believed were biblical molds and Christ's patterns, cannot be duplicated in a modern city — all these envelop us in cultural shock, with many congregations wrapped in gloom. It is a mystery how we kept an identity. It is a miracle that we survived at all.

We have ridden the wave of this cultural shock only to face another wave riding high upon us. We see that it is not enough to move to the city, build our churches, and keep a witness of who the Brethren are. It is not enough to maintain our identity to pass on to children and grandchildren. It is not enough to heighten our religious and moral fortresses to be a light to the world. It is not enough to be in the world but not of it. Now we are called to love the world which God made and keeps on making, which he sent his Son to save and keeps on sending his sons to save, because he loves the world.

The reaction which aloof, white, pious Brethren will suffer when they love the world is what I call secular shock. When this shock wave comes, there will be no hiding place, because love bears all things. There will be no sanctuary to which to retreat to garner up disheveled fragments of lost identity, because love seeks not her own. No higher ground on which to be safe, no tower from which to look down and out on a wicked world, because love does not vaunt itself, is not puffed up.

This is the Christians' greatest hour in this century. We are called to be leaven, to mix with the dough. If we do not, the materialism of the Great Society will give meat and bread to the late twentieth century, but there will be no leaven to lighten the deadening tension of bigger and better jobs, violence, sex, pleasure, and speed.

This is the time for love which Christians of the Puritan tradition reserved only for the best of their own kind. For generations this kind of love has been preserved, like golden fruit in sealed, sterile jars, scrubbed and

Will we aloof, white, pious Brethren hunt for a hiding place when we are hit by the secular shock wave with its new morality, fallen class lines, intertwined cultural and religious patterns? Are we ready for the arena? asks INEZ LONG

gleaming, but of little avail to a hungry man who stands with mouth watering for the sweetness it offers but never dispenses for fear of spoilage to what remains. This is the time to talk back to our fears about the loss of standardization in morals, the tangle of mixed breeding, the horror when fences go down. We must face it. There is a new morality. Class lines are falling. Cultural patterns and religious traditions are intertwined. We cannot ignore longer what the Bible has recorded: Man is man the world around.

The tiny amount of truth we have to share must be moved into the arena, or we will find ourselves swept into a corner. No one will come to pull us out, to put us on display, except, perhaps, in a museum. No one will try to change us. No one will criticize us. People will just pass us by, pushing us to our little corner and leaving us alone. Like birds fenced off in a sheltered sanctuary, reserved for the perpetuation of a dwindling species that cannot adjust to a vigorous environment, we will flutter among ourselves and twitter and plume ourselves, but we will never know the distant skies against which to beat our wings and grow strong.

Why do we prefer the sanctuary? Secular shock is cold and painful. When one moves out in love to the world, he discovers that the secular and sacred are intertwined. He finds that when he loves someone, he loves the total person, the unclean and the clean. He cannot love just the part that his religious tradition labels pure — that is not love. He cannot love that inherent tendency of the person to become better — love is not in the future tense. Love is operative now, or it is lost. He cannot love that part of the prodigal which once was before his reckless spree. He loves now, as the person is, or he does not love at all.

We have heard much about loving the sinner but hating the sin. But a person is what he does, sin and all. There is no extracting the pure soul, the pure motive, from the unclean mind or body. God did not break man into fragments and pick out certain pieces of him worthy of love. A holy love is a whole love, for the whole person, corrupt, crippled, fractured, coming apart at the seams, all.

The "I" of the person is the all of him. The greater the corruption, the greater his need for someone to take him as a whole person, that person which he cannot, himself, accept, with the result that he keeps parts of himself separated, warring against other parts or secretively ashamed. The fracture which Sunday-sunshine Christians have put into the lives of everyday people has caused a cleavage which only the hypocritical or the legal-minded can stare at and not wince.

Contemporary novelists depict whole people. For this reason, church members often have difficulty with modern literature. We are not accustomed to seeing people whole; they shock us because we are used to seeing pieces of them. We are deeply incensed when whole, honest-to-God humans live, love, and die alongside our delicate senses. We decry the exposure, as if writers insiduously put on this parade to woo good people to the devil.

It does not take a murky novel to show the devil in people. It is there already. It has been there since the Hebrews put Adam and Eve in a true story, edited by God's revelation, that stripped man and woman down to flesh and blood. It does not take an artist to show us what we are; this is the way we are. Artists and biblical writers have the courage to look at themselves, and the human race, because they love people. They know and love people; they can tell the truth about them because the truth never threatens love. They

love the whole miserable, failing, sniggering, corrupt mass and mess of us.

To see a man as he is will help us to handle the secular shock we are sure to feel when we see that we cannot love only pieces of humanity, only the part that shows when dressed in a prefabricated best. We love all the person or he goes unloved, and we are the poorer.

Love an ideal image of him, and his hunger for love, bound by strangulating guilt, goes unfed. Love only a piece of him that mirrors perfection, and his thirst for love is unslackened, so that he grows into a shriveled, grotesque piece of humanity. Love the Ivory-soaped part of him, the ninety-nine and forty-four one-hundredths percent of him, and the sixty-six-hundredths part grows putrid with rot which spreads through the whole.

In his novel, *The Power and the Glory,* Graham Greene creates a tawdry priest who goes from one outcast village to another, urged on by his dread, ringed with terror, that there may be "a somewhere where Christ might not have died." The utter hell of such a place, if it existed somewhere, haunted him. Suppose that somewhere there was someone who had not known that gift above all gifts from a living person — the gift of love. Could that person, though he were dead, yet live, if the priest reached him as a bearer of the good news, as the bearer of love?

The purist, on the contrary, suffers shock when he discovers that he loves a person wholly when that person is unholy. But one wishes that this great shock wave might hit us Brethren in a mighty immersion. It will come, however, only after we are bathed in God's love, every part of us totally immersed in his love, unafraid when the sordid parts of us are seen and touched by him. No more, then, will we have to show only our clean side while calling, "Unclean! Unclean!" to the contagious scum of the earth as a means of proclaiming our own purity. Instead, like Graham Greene's priest, who "in his innocence felt no love for anyone, now in his corruption he learned. . . ," so we will move in compassion of man to man. We will ride out our own secular shock as the sacred and the secular mesh to make and keep human life truly human. □

THE TRUSTING AND THE FEARFUL

Blessed is the man who wallows not in self-pity
Nor shuns the thought of being alone
Nor sneers at the outcome of each day.
But his delight is in the patience of God
And in his love he meditates day and night.
His faith also shall not fail him,
And each new day shall bring more health.
The unfaithful are not so
But are like the fears which the tears drive away.
Therefore, the unfaithful shall not stand
In the way of God's love,
Nor fears in the congregation of those who fully trust him.
For the Lord knows the way of the trusting
But the ways of the fearful shall perish.

Olive Peters

NATIONAL NURSES in Ecuador

by THERESA J. HERR

"THE DENTIST will be at the weaving shop on Thursday morning. He will check your teeth and those of your children, if you will come to see him."

Such was the information Michi gave the inhabitants of Llano Grande on a recent visit in the community. And who is Michi? She is one of three national nurses who have just recently completed an intensive training course under the supervision of Dr. John Horning.

Thus begins a new chapter in the history of the medical program of the Brethren mission in the Calderon Valley. Twelve years ago, in 1953, Faye Koontz Benalcazar, a missionary nurse, arrived on the field, established a small clinic, and visited many people in their homes who were too ill to come to the clinic. Four years later, Dr. Horning came and established a broader program. Now three national nurses are well trained to carry on the medical program in their own communities.

The three national nurses, Zoila Andrango, Mercedes Simbana, and Fani Padilla each have had a year of training in a nurses' aid course in a mission hospital in Quito. Zoila had taken her training earlier than the other two and has been working in the community in the clinic for over two years (see MESSENGER Jan. 11, 1964)). Then for four months they studied daily at the home of Dr. Horning in order to understand more fully how to assist their home communities.

Dr. Horning taught them the art of home visitation — how to diagnose and to treat simple diseases, such as colds and parasites. In addition to maintaining regular hours at a clinic, the girls visit in the homes, treat illness, and teach preventive medicine. After taking a survey of the area they have compiled some statistics on family planning and are holding clinics in child care, prenatal care, and nutrition.

On the practical side of the ledger, the girls have been instructed in better methods of food storage and preparation. They have learned how to construct a simple cabinet in which foods and utensils can be kept. This art they will pass on to the Indian families. Phebe Nelson, a Peace Corps volunteer, assisted them in making ovens out of metal cans which can be used on top of a stove

Public Health Program graduate auxillary nurses, l. to r.: Zoila Andrango, Fani Padillo, and Mercedes Simbano

Because they know the Quechua language, these nurses will have a better chance of being admitted to a home

Having completed extensive training under the supervision of Dr. John Horning, Fani Padillo receives diploma

or open fire and which do a fine job of baking breads and pies. Phebe also taught them other homemaking skills which they in turn will teach to the women of the community.

Nutrition was a part of their course, also. What an advantage it will be to the health and welfare of the entire community if families are better nourished and understand the value of a well-balanced diet!

Fani taught the other two girls how to sew, so that this skill, also, could be given to the mothers in the area. Many of the women in the community can neither read nor write; so Edna Switzer explained the "hows" and "whys" of teaching reading to adults. From Merle Crouse they gained an insight into the relation of their work to Christianity and the church. To round it all out, George Kreps gave them a brief discourse in basic sociology and anthropology.

Armed with all this information and knowledge, they are now on their own. Fani has returned to her home in the Santo Domingo jungle. Michi is established in a new clinic near the church, and Zoila, after a short leave of absence, is again in the clinic in Llano Grande, where she had been before. Clinic hours are in the morning, and the rest of the time is spent in visitation, telling the women about the clinic, discussing family planning and better nutrition, teaching them fundamentals of good housekeeping and encouraging them to join the classes in adult literacy conducted each afternoon at the weaving shop.

Why national nurses? These girls, knowing the Quechua language, have a good chance of being admitted to a home when they call. Knowing the customs and beliefs and background of the inhabitants, they can understand, sympathize with, and win the confidence of the families which is so necessary before something new can be taught and explained. Because they were born and reared in this culture, they can communicate with their neighbors.

Not only will this program ultimately insure better health and better education for the community, but it has already instilled confidence and pride in three young women who have found for themselves a rewarding, stimulating, and satisfying vocation. □

Go From Your Country

by CURTIS W. DUBBLE

One day a man living amidst a rich and growing civilization received, as he believed, a definite call from God. The inner voice said to the inner person, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing" (Gen. 12:1-2).

Awakened by the presence and promise of God Abram turned his face toward the unknown and unperceivable. From a dweller in a great city, he became a nomad of the desert.

The stopping-off places, such as Haran, were terribly tempting to "stay put."

He had to be careful lest the altars he erected to God become subtle substitutes for God and his mission.

The troubles in Egypt almost caused him to lose his wife.

There were tenseness and uncertainty as to whether he would get to the promised land while his nephew was trying to decide on the acreage to his left or to his right.

Even after coming to Canaan, the slow years slipped by till he was an old man, old and childless, and there seemed no slightest hope that his divine dream would come true – a great nation in God's great world.

But Abraham never turned back. He was sure that he had heard God's voice. He counted him faithful who had promised. And of course God kept faith with him, as God always does. So Abraham experienced fulfillment in his life by faith in his God.

From the experiences of Abraham we discover that faith involves believing that God exists. This man from Ur accepted the fact that this stirring in his soul was more than the effect of a Babylonian gospel hymn with a "beat." He knew that the words, "Go from your country and your kindred and your father's house" were more than the emotional "go-go" expressions of his culture. This "urge" for fulfillment came from the depth of life itself. This came from the great "I am." The voice he heard came from the Reality of his life. He believed that God existed. He intellectually accepted this.

But faith involves more than believing that

God exists. It also means relying upon that which we believe exists. It is one thing to be all excited about a new discovery about God; it is another thing to set the whole of life in motion depending upon and trusting God.

During the first five years of my first pastorate following seminary, I thought I could not see anything really moving in the church. How well I remember the evening that I went to a church council meeting with an astronomical agenda for the furtherance of the kingdom of God. I came out of that meeting with a black and blue experience that was more than skin deep. As I was going through the valley of the shadow of spiritual death on my knees in my bedroom, this conversation took place between God and myself.

I said to him bitterly, "So this is the kind of work to which you called me."

There was no answer.

Again I spoke, "Father, I cannot understand why they wouldn't vote for it. It was so important for the work of your kingdom."

He answered, "Yes, I know; I'm sorry too. But, Curtis, whose work is this?"

I answered haltingly, "Yours."

"Do you really believe that?" he asked.

"Yes."

"Curtis, what is your part in my work?"

After a period of soul-searching, I answered "I am to cooperate in helping to accomplish your work."

Then God asked, "Curtis do you believe I'm real – truly real?"

He asked the right question. When I finally said, "Yes," he replied, "Then trust me, Curtis; trust me."

From that experience I came to a new understanding of faith. Intellectually I said that I believed that God was real. But, now, I knew he was real because I trusted that which I said I accepted.

Faith is acting on the best we know. J. H. Jowett said it this way, "Belief is the acceptance of a map. Faith is the taking of the voyage."

The way to be sure whether or not the moving in the soul is the voice of God is to answer it and see. Jesus said, "If any man will do his will, he shall know." Faith is not only a means of obeying, it is the act of obedience; not only the altar on which to sacrifice, it is the sacrifice itself. Though Abraham could not foresee the end of his adventure, he had the ready courage to begin. Like John Henry Newman, he did not ask to see "the distant scene – one step enough . . ."

We need to learn this truth, that what God asks of any soul is not self-assurance that it can go a long way but only the humble obedience that makes a start in the right direction.

Faith involves belief that God exists. It includes trusting and reliance upon him whom we accept. It also means remaining absolutely convinced that God is able to fulfill his promises. Listen to these words: "With undaunted faith he looked at the facts – his own impotence (he was practically a hundred years old at the time) and his wife Sarah's apparent barrenness. Yet he refused to allow any distrust of a definite pronouncement of God to make him waver. He drew strength from his faith, and, while giving the glory to God, remained absolutely convinced that God was able to implement his own promise" (Rom. 4:19-21, Phillips).

Abraham and Sarah had a rough time holding on to the conviction that God's promises would be fulfilled. This matter of getting on with the Lord's work got on their nerves. The pressure was on. They were getting old, and there were no positive results of fulfillment. The population explosion they were looking forward to was not occurring. God did not seem to be working fast enough in their bloodstream. So in their weakness they decided to substitute Hagar for God.

But when men try to play God, the world begins to go to pieces. Life gets out of joint.

In the midst of this faith crisis, as Abraham was looking the facts squarely in the face, he heard God call to him again and say, " 'I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will multiply you exceedingly.' Then Abraham fell on his face."

Through his recognition of his weakness, Abraham repented and at the age of ninety-nine "drew strength from his faith, and, . . . remained absolutely convinced that God was able to implement his own promise."

This too is a part of faith for fulfillment. When the road proves longer and harder than was thought, when interruptions seem to slow down the progress of the kingdom, with undaunted faith we will look at the facts, yet be convinced that God will fulfill his promises.

A gifted young man away at college was studying law. One day he wrote home saying that he had decided to enter the ministry. It was a great blow to his mother. Other days went by, and there came another letter saying that he was not only going to preach but he was going to be a foreign missionary. This was the last straw! His mother went to bed with a broken heart. Then there came a telegram to the young man, urging him to come home. When he arrived, his older brother, who was a physician, took him aside and said, "There is only one chance for mother, and that is that you tell her that you have given up all thought of being a missionary."

What a test! Instead of yielding, he went to God and in the conversation of prayer said again that he was putting everything in his hands and that he depended on God's promise to see him through.

The testimony of this young man was that God fulfilled his promise and in addition restored his mother to newness of life physically and spiritually, and the young man became a dynamic missionary.

Fulfillment in life comes by believing that God exists, by stepping out in positive trust, relying upon the word of God, and by looking at the facts as they are, convinced that God is able to implement his own promises.

When we read the gospel accounts carefully we see that Jesus would often pull his disciples up short because of their little faith. When fulfillment in their lives was lacking, he would say, "O men of little faith."

Jesus assures us that it is God's will that he give us the kingdom. Jesus assures us of fulfillment as we are ruled by his Spirit and live in right relationships with him and our fellowmen.

How appropriate a place now to ask ourselves, "Am I ruled by God, or am I trying to rule myself? Is God truly real to me?" Jesus said he came to make it clearer that whoever believes in God will have eternal life. He came so that we may have life (with God and one another) and have it more abundantly. Are you putting your faith in him?

The church is under fire these days, under the fire of God's judgment. He is helping us to see that often we have stopped at Haran instead of going on to Canaan. But if I understand God as revealed in Jesus Christ, he not only helps us to see where we are in the present, but he gives us the vision of where he wants us to be in the future. He not only put before us the mirror of judgment to see ourselves but also the light for salvation to be ourselves. How big is your faith in God for the direction of his church to live in right relationships in this day?

The scenes of Vietnam, Selma, Baltimore, and Washington seem to say that the kingdom of God is coming too slowly. What shall we do? Often, as persons and as a nation, we panic. Like Abraham and Sarah we substitute our "Hagars" for God. Will we in the face of facts have faith in the one who said, "The kingdom of heaven is like leaven . . . in meal"?

Almost every popular magazine reveals the change of morals in our nation. So far we have pretty much used the new generation as the scapegoat because we have better ways of detecting when they get caught. But in what shall we trust for our salvation – in the report of Kinsey or in the report of Annual Conference or in him who says to each of us, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Our Lord constantly challenged men to believe in God for life fulfillment. But he also did this in his experience of dying. When he said, "Father, into thy hands I commit my spirit!" he was saying that God was real and in the face of the facts he was trusting him and remained absolutely convinced that God was able to implement his eternal promises for fulfillment.

This is his call to us in this hour. He says to us through his Son, "It is your Father's good pleasure to give you the kingdom. . . . Go therefore and make disciples of all nations . . . and lo, I am with you always . . ."

So he says to us in the church: "John, Oscar, Naomi, Catherine, Curtis, do you believe I'm real? Then trust me! □

Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **What is an intelligent answer to the question, "Are you saved?" especially when the questioner refuses to explain what he means, and says only that you know whether you are or aren't?**

Answer: Like many other theological terms, the words *saved* and *salvation* may become meaningless cliches as they are used by some people. Yet the concept which they represent is at the heart of our Christian faith.

To understand what it means to be saved, one must first have some idea of what it means to be lost. We are lost when we are not in our proper relationships. A child is lost when he is away from home or parents without their knowledge of his whereabouts and when he cannot find his way back to where he ought to be. The prodigal son, in the parable of Jesus, was lost because he was not in his father's house and, therefore, out of relationship with his father. A sheep was lost when it was not with the flock where it ought to be.

In the story of Adam and Eve the Bible pictures the lostness of man as the result of his rebellion against God. Their great sin was trying to live life on their own terms, making themselves to be their own god. They were unwilling to recognize their creaturely nature and their dependence upon their Creator.

This has been the sin of every man, for, as Paul says, "all have sinned and fall short of the glory of God" (Rom. 3: 23). Thus, in his disobedience man is alienated from God and, therefore, lost. This lostness is not difficult to understand. It is not only a central theme in the Bible, but it is a favorite subject for current literature.

The good news of the gospel is that God has provided a way for man's broken relationship with his Father to be restored. What man could not do for himself, Christ through his perfect obedience to God has done for us. By accepting Christ as Savior and Lord, we receive God's forgiveness and are again in a relationship with God which recognizes him as the rightful sovereign of our lives. So we say we have been saved, because through Jesus Christ we are reborn to a new way of life.

This salvation is God's doing. We can only accept what he has offered. When we do accept Christ as Lord and seek to follow him we have the assurance that God has received us. Therefore, we may know that we are saved even though our discipleship is faltering and imperfect. Since our salvation does not depend upon ourselves, it is not arrogant or presumptive to be assured of God's grace and to know that we are saved. On the other hand, to boast of our good works as evidence of salvation may be a sign of the rebellion that is still within us that makes self and not God the center of our lives.

Salvation is not human perfection. It is being restored to a rightful relationship with God by our acceptance of his forgiveness and our commitment to Christ as Lord.

Question: **How many times should one have the anointing service?**

Answer: Our most recent *Book of Worship* says of the anointing service, "The anointing bears witness that man may experience wholeness only as his relationship to God is open and without any encumbrances. It expresses our faith that even when a person must bear illness or loss of bodily function his open relation to God will sustain him. It recognizes that confession, forgiveness, and restoration of relationship are essential to wholeness."

There is no limit to the number of times a person may be anointed. The occasions would depend upon the needs of the individual. Certainly, the anointing service should never be a substitute for proper medical care, nor should it be used in such a way that the service would become commonplace or lose its special spiritual significance. It should always be a rich and abiding experience of God's grace and concern for the wholeness of his children.

The churches' international outlook

RELIGION has a growing involvement in international affairs.

One evidence was the San Francisco Convocation of Religion for World Peace, coming as the United Nations embarked on its third decade. There leaders of seven religious bodies – Protestant, Orthodox, Catholic, Hindu, Buddhist, Muslim, and Jewish – pleaded and prayed for world order as was envisioned in the establishment of the UN.

The Protestant spokesman was Bishop Prince A. Taylor, Negro president of the Methodist Council of Bishops. He charged that "the annual investment of $120 billion in arms by certain members of the United Nations violates the spirit, if not the letter, of the (UN) charter.

"It is too easy for political leaders to wish to use the UN as a hammer against other nations which they consider aggressive but to bypass the organization when they wish to settle a threat to the interests of their nations," Bishop Taylor said. "Such hypocrisy and inconsistency must be discerned by Christian citizens and roundly repudiated."

A major evidence of religion's growing concern for foreign policy came in the most comprehensive survey yet made on the subject. Though telegraphic in form, the survey comprised 65 pages in *Intercom*, the bimonthly publication of the Foreign Policy Association.

The survey cited the Protestant Church Center for the United Nations in New York as a focal point of the churches' growing global outlook. Since the Church Center was opened two years ago, some 30,000 persons have participated in its briefings and seminars.

The Church Center was host on June 28 to the United Nation's Seminar of the Church of the Brethren, attended by 190 Annual Conference-goers. It also was visited last month by some 50 Youth Seminar participants. The four Brethren seminars this year are illustrative of the world affairs training undertaken by more and more churchmen.

Still further evidences of the growing quest by churchmen for global order and peace include:

– The 1961 pronouncement of the World Council of Churches entitled, "An Appeal to All Governments and Peoples," circulated to heads of states in all continents.

– The encyclical of Pope John XXIII, an "internationalist" document by any standard.

– Stepped up interest in international affairs by the Synagogue Council of America, representing all three branches of Judaism.

– A National Conference on Religion and Peace to convene next March in Washington, D.C., called by 100 religious leaders.

The motivation for involvement stems from the world outreach engaged in by many religious groups, and even more, by a faith that calls for responsible relationships with the living God and with fellowmen, asserted Kenneth L. Maxwell of the National Council of Churches.

"These relationships transcend national boundaries, even those across which the most intense political tensions tend to tear people apart," Dr. Maxwell added.

While there is reaction here and there against churches speaking out on foreign affairs, last month two periodicals, *The Christian Century* and *Christianity and Crisis*, jointly took the National Council of Churches to task for not giving stronger leadership on such concrete issues as the Dominican Republic, Asia, Latin America, the cold war, and nuclear policy.

In commenting on the survey reported by *Intercom*, John Cogley, New York Times religion columnist, asserted: "What was once contemptuously dismissed in the halls of Congress as 'globaloney' is now a major preoccupation of worldwide church bodies, denominational headquarters, and local congregations all over the world.

"Whatever vestiges of old-fashioned isolationism and narrow nationalism still remain in the churches, it is clear from the survey that the mainstream religion in the United States has wholeheartedly accepted the One World thesis proposed by Wendell L. Willkie more than 20 years ago."

Brethren and the issues: foreign policy

"If paper resolutions, printed litanies, and duplicated words are modern manifestations of the Word, the 179th Annual Conference reached new heights in promulgation."

Thus began the *Christian Century's* account of the Ocean Grove Annual Conference, as recorded by the deft pen of Inez Long. Brethren, she noted, are "literate, no longer literal" and "speak up in order to be heard and write up in order to be read."

This precisely was the hope of the June 22-27 Conference in voting special resolutions on three crucial issues. The first registered concern over present U.S. foreign policy and how certain actions, as in Vietnam, the cold war, and unilateral military action, tend "to escalate us into world war."

In addition to receiving strong support of the 1,200 delegates, a total of 2,200 persons signed the statement on international affairs for presentation to the President.

While expressing its belief that peace with justice and freedom is the ultimate goal of U.S. foreign policy, the resolution pointed out that "a breadth and depth of world opinion has turned against the United States and has stimulated widespread suspicion and distrust regarding our motives and intentions.

"A climate has developed that disrupts the growing unity of the Christian church around the world, especially in Latin America, and our own church's efforts toward reconciliation and understanding."

The document urged the United States to shift from its "present apparent reliance upon unilateral military action" to working through the United Nations and such groups as the Organizations of American States in confronting crises that threaten the peace.

Certain alterations of policy by the United States in the Dominican Republic crisis were lifted up. Included were the acceptance of mediation of the withdrawal of a Marine contingent "even before a settlement was reached as a witness to its good faith," placing the balance of troops under the command of the OAS, and encouraging negotiations that "hopefully will lead toward a settlement and free democratic elections."

"Our altered policy in that crisis points the way to reconsideration of policies in Vietnam," the resolution suggested. It spelled out some specific steps needed if the United States were to initiate new efforts for peace in Vietnam and all Southeast Asia:

..."cease bombing North Vietnam.

..."suspend sending more troops.

..."respond positively to efforts by third parties to effect a truce.

..."begin the withdrawal of U.S. troops even before a settlement is reached as a measure of good faith.

..."support the Mekong River Basin project and continue to provide needed economic and technical assistance."

A majority of the 1,200 delegates voted down a motion from the floor to delete sections of the resolution asking the United States to cease bombing in North Vietnam and to begin withdrawal of U. S. troops. Support for retaining these items was given by General Secretary Norman J. Baugher, who urged the convention "to convey clearly the historic peace position of the church to the President."

Similar resolutions urging a reappraisal of U.S. policies in Vietnam have been voted by numerous Protestant, Catholic, and Jewish bodies. Perhaps unique in the Brethren statement is the suggestion of beginning the withdrawal of troops "as a measure of good faith."

The resolution voted by delegates also urged renewed commitment by Brethren to ministries of relief and reconciliation in Southeast Asia.

Taking the concern seriously, the General Brotherhood Board projected plans for relaying a reconciliation team to Southeast Asia. In initial explorations by the Brethren Service Commission, some leading world churchmen pointed up their personal belief that the American image was so tarnished in Southeast Asia that there was small hope for conciliatory efforts by an American-staffed team proving effective. Still, out of the urgent need they encouraged Brethren to pursue and, if possible, to launch an effort aimed toward reconciliation.

Brethren and the issues: the United Nations

In a second special resolution the delegates to Annual Conference called on "true friends of international order" to reaffirm their faith in the United Nations' worth, and to give the organization their "open, vigorous support."

Issued on the occasion of the 20th anniversary of the signing of the UN charter, the resolution dealt frankly with the rampant negativism concerning the effectiveness of the UN in securing the peace.

"The current wave of pessimism about this organization is the worst in history and suggests that the United Nations is now about to fail as did the League of Nations some 30 years ago. This is a serious threat to the future of mankind," the statement declared. "The world cannot afford a repetition of that tragedy."

The paper acknowledged weaknesses in both the League of Nations and the United Nations. It went on to add that "in each case the professed goal was a system in which the collective judgment of the family of nations would curb selfish or unjust policies of individual states. Yet in each case the major nations sought to preserve freedom of action for themselves.

"It is sad that this reluctance to

abandon international anarchy continues in so large a measure today. Our country is not the least among those who choose to act independently in the very crises where the voice of the United Nations ought to be heeded."

The Brethren document deplored the attitudes of dismay which stem from the entry of many, small nations into the UN.

"It is true that some are new to the ways of diplomacy and international courtesy. It may be true that they do not always act wisely or with due restraint. But who among the older nations is ready to cast the first stone? From time to time our own country and other major nations set a poor example when they bypass the United Nations or refuse to heed its counsel."

In spite of its handicaps, the UN has grown in strength and effectiveness, the paper said.

"It has already justified its existence. The current wave of discouragement should be temporary."

From this purview, the resolution urged the Church of the Brethren —

— to become better informed about the UN, its work and problems.

— to express boldly faith in and support of the organization.

— to call on the U.S. government to continue to uphold the UN and submit to it for counsel.

— to commend UN officials, past and present, for accomplishments to date.

— to express hope that governments and world leaders will seek diligently to improve and strengthen the UN.

ON FOREIGN POLICY. At close of Annual Conference 2,200 signed petition for reappraisal on Vietnam.

ON UNITED NATIONS. A conference resolution encouraged support, warned of tendency toward anarchy.

ON CIVIL RIGHTS. Conference voted a resolution, reiterated goals, but offered no recruits for Jackson.

Brethren and the issues: civil rights

Discussion of a race relations resolution took a somber turn when the news reached Annual Conference that two Brethren work-campers were being held in jail in Jackson, Miss., for participating in civil rights activities. They were Mrs. Charlotte Kuenning, Lombard, Ill., director of a Brethren work camp at Mt. Beulah, Miss., and Tim Rieman, North Manchester, Ind., a college student. The two were later released, after nine days in jail.

In voting the resolution on race, the delegates reiterated statements issued by the General Brotherhood Board in March which . . .

. . . commended the federal government for assuming leadership. "though at times tardy and timid," in fulfilling the nation's guarantee of freedom, equality, and justice.

. . . expressed gratitude to church members who have joined in a ministry of reconcilation in civil rights.

. . . commended congregations and individuals who have acted courageously by working and witnessing in times of tension and places of danger.

The resolution pointed to the need for "continued, persistent, reconciling love in areas of racial tension," whether at home or at a distance, urged congregations and communities to work for a moral and spiritual climate which fosters human rights, sought signs of progress toward fair treatment in public accommodations, education, voting rights, housing and employment, to be achieved without delay, and called for full support of national laws to assure voting rights.

Further, the resolution called on Brethren individually "to repent of sins of unbrotherliness," "to open their minds and wills to obey the God of love," "to be willing to abandon, with God's help, any self-righteousness which walls us off from our fellowmen," and "to seek the mind of Christ in all our social relationships."

Added to the proposed resolution was an amendment calling for a firm policy against holding conferences of the church in any city preaching racial discrimination. A similar policy was implied in the 1963 "Time Is Now" race relations statement.

Meanwhile, during the week, race relations director Lee G. Whipple, in reporting that in the past year an estimated 250 Brethren had engaged in direct race relations projects, appealed to Annual Conferencegoers to join in the Jackson civil rights demonstration and hence render a heightened Christian presence. To his knowledge, no one left Ocean Grove to go to the Mississippi capital.

New church workers

SEVEN new workers have been appointed to terms of service in Brotherhood programs at Lybrook, N. Mex.; Germantown, Pa.; Dahanu Road, India; Waka, Nigeria; and Elgin, Ill.

E. Myrl Weyant, Sebring, Fla., will succeed Jerry Davis as director of the Lybrook Navajo Mission in New Mexico. He will begin his work September 1.

In the 1940s Mr. Weyant was engaged in Indian work under a civil service appointment at the Kaibab Reservation in Arizona. He graduated from Juniata College and attended Moody Bible Institute and Bethany Theological Seminary.

He has served in the pastorates of three churches, the Aughwick congregation, Rockhill Furnace, Pa.; the Upper Claar congregation, Claysburg, Pa., and the J. H. Moore Memorial church, Sebring, the latter since 1956.

He and Mrs. Weyant, the former Anna M. Hoenstine, have a son and two daughters.

Ronald G. Lutz, Washington, D. C., has been appointed to head the new work of the Mother Church of the Brethren, Germantown, Pa., beginning October 15.

During the first year of "the Germantown Ministry," as the work will be known, Mr. Lutz will serve without the usual worshiping congregation. This period will be used to seek to discover how the imperatives of the gospel can best be applied to the needs of persons in the community.

Mr. Lutz has been minister of education of the Washington City church since graduation in 1959 from Bethany Theological Seminary. He also is a graduate of Manchester College.

He is married to the former Ila Marie Showalter.

Miss Lois Jean Gibble, a senior student at the Harrisburg Polyclinic Hospital in Pennsylvania, will be accepting a position as a missionary nurse at Dahanu Road Hospital in India, upon completion of training.

The daughter of Mr. and Mrs. Mervin S. Gibble of New Bloomfield, Pa., she is a member of the Mt. Olivet church, Newport, Pa.

Miss Gibble spent a year at Lybrook Navajo Mission as a BVSer prior to entering nurses' training. While awaiting visa clearance, she will work for the Frontier Nursing Service, Wendover, Ky. She anticipates beginning service in India early in 1966.

Mr. and Mrs. Wayne Spangler, of Falls Church, Va., have been appointed for a three-year term at Waka Schools in Nigeria.

The Spanglers are graduates of Bridgewater College and Mr. Spangler has a master's degree from George Washington University, Washington, D. C. He will teach biology at Waka Schools while his wife, the former Carol Compton, will teach English.

The Spanglers have two children, a girl and a boy.

Miss Leah Standafer, Worthington, Minn., will teach English at Waka Schools beginning next month.

A 1965 bachelor of arts graduate of McPherson College, Miss Standafer is the daughter of Mr. and Mrs. Ralph Standafer. Her home church is the Worthington Church of the Brethren.

She will leave this month for the three-year appointment.

Wilfred Nolen, Bassett, Va., has been named youth volunteer in the youth work department of the Christian Education Commission at the General Offices in Elgin, beginning September 1.

His major assignment during the one-year term will be to coordinate plans for the fourth National Youth Conference, to convene August 16-20, 1966, at Cornell University, Ithaca, N. Y.

A Bethany Theological Seminary senior and Bridgewater College graduate, Mr. Nolen is summer pastor of the Manchester Church of the Brethren, North Manchester, Ind.

He was chairman of the National Youth Cabinet in 1962, carrying a key role in the Estes Park, Colo., National Youth Conference.

A reverse twist

A NEW TWIST was introduced this summer in Minnesota's Interracial Vacation Vista Program.

Customarily, Negro, Oriental, Indian, and other minority group children from the Twin Cities have been guests in homes of church families in town and rural areas for ten days.

As a sequel, last month white children from the outlying areas came to the Twin Cities to live with minority group families for a week.

The new program, termed "Operation: Goodwill," had joint Protestant and Catholic sponsorship.

New appointments, l. to r.: Myrl Weyant, Ron Lutz, Lois Jean Gibble, Wayne and Carol Spangler, Leah Standafer

Consulation on union - - for us?

THE DARK HORSE ISSUE of the 1965 Annual Conference was whether the Church of the Brethren would welcome an invitation to join the Consultation on Church Union.

To do so would be to change from the present status of observer-consultant to one of full participation. To become a participant would mean representation on a special commission charged with the preparation of an outline for a proposed new church. The outline will be the major topic at the consultation's sessions next May 2-5 in Dallas, Texas.

At Ocean Grove, the Fraternal Relations Committee, in whom Conference has vested responsibility for fraternal contacts with other bodies, had not been able to meet before it came to Conference to determine its mind for or against full Brethren participation.

On the other hand, the Standing Committee, upon discussing the prospects, voted with strong support to recommend that the Church of the Brethren enter fully into the consultation. Such action was seen as getting in on the ground floor for shaping the new church. Further, to become a participant still would leave open the question of whether the Church of the Brethren would unite with the new body, a matter to be voted by each denomination perhaps some years hence, after the final plan for the new church is developed.

In a rapid-fire discussion before the entire delegate body, some 36 spokesmen, more pro than con, addressed themselves to the Standing Committee recommendation. In the course of the hour-long deliberation it developed that some delegates, uninformed about the consultation, sought the solace or agony of more time to think through the matter. On this note the session adjourned, to be resumed the next morning with an amendment from the Fraternal Relations Committee expressing "great interest" in the consultation but deferring till the 1966 Conference the vote on entering as a participant. Most of the delegate body supported the amendment.

The Consultation on Church Union had its origin in December 1960, in a sermon preached by Dr. Eugene Carson Blake in San Francisco. Then he suggested that four denominations, the Methodist Church, the Protestant Episcopal Church, the United Church of Christ, and his own, the United Presbyterian Church in the U.S.A., meet to form a plan of church union.

At the first meeting of those churches in April 1962, the Christian Churches (Disciples of Christ) and the Evangelical United Brethren Church joined in because of merger conversations already entered into with other bodies involved.

It was these same six churches who, in the fourth annual consultation held in April at Lexington, Ky., took strides toward the common goal of forming a new, united church.

With virtual unanimity, the 54 delegates, nine from each communion, supported the following moves:

- Establishment of the special commission to develop "the outline of a possible plan of union."
- Opening the door wide for churches that have been sending observer-consultants to become participants.
- Agreement on two study reports that, as delegates said in their closing statement, broke "fresh ground" in dealing with the theological and practical problems of a united ministry.

The resolution invited bodies like the Church of the Brethren, which has held an observer-consultant relationship to the consultation since it was begun, to become full participants.

Terming this a "critical time" for such a change in status, the resolution said the consultation would welcome word from any church sending observer-consultants "that it desires an invitation to appoint a member to the special commission . . . provided that such church expresses at the same time its desire to become a participant in the consultation."

The 1965 Consultation observed communion in the Disciples' historic Cane Ridge Meetinghouse in Kentucky.

Thirteen communions, in addition to the Church of the Brethren, sent observers to the April meeting. At that time the representatives of three denominations, all Negro Methodist-related groups, said they expect their churches to become participants.

Among the other communions with observers-consultants present were the American Baptist Convention, the Moravian Church in America (Northern Province), the Presbyterian Church in the U.S., the Religious Society of Friends (Philadelphia Yearly Meeting), and three Canadian bodies.

In a major breakthrough at Lexington, the consultation found a possible

pathway around one of the most formidable barriers to church union — ordination of the clergy.

The delegates accepted the historic espicopate — preservation of the continuity of the ministry through ordination by bishops in succession — but pointed out that some of the participating churches have maintained this continuity in other ways, as through "the apostolic faith, worship, and witness of congregations and associations."

"We are convinced that these positions are not incompatible," they declared. Consensus was that the unified ministry must be established in the framework of a church "truly catholic, truly evangelical, truly reformed." No church in the consultation lacks any of these attributes, nor has a monopoly on one or the other, the delegates stressed.

"Each of us claims and cherishes a decisive rootage in and continuity with the Christian past, a basic commitment to the primacy of faith and the supremacy of Scripture and a corporate will to be reformed and renewed by the mind of Christ."

The consultants in their closing statement admitted that the draft outline which the special commission is preparing for next May "will be very far from a completed plan ready for submission to our constituent churches."

The benefits and losses of a year's delay by Brethren, should they later become a participant . . . the shape of the new church that may emerge in the outline plan of union . . . even whether a new church of any shape will result and who, ultimately, will be in it . . . these are among the incessant questions to which only time and discernment of the will of God can provide answers.

In the meantime, for the Brethren and most of the 19 other bodies related to the deliberations on union, the still overarching questions remain not so much When and How, but What and Why.

The teacher and the fugitive

On the baffling case of a Kansas youth, a 1965 McPherson College graduate charged with murder, one area paper editorialized as follows:

It was a strange but fitting climax to the week-long manhunt for Duane Pope that he was brought to jail, not by any of the hundreds of armed, able policemen who sought him, but by a gentle, erudite college president.

Dr. Desmond W. Bittinger would certainly disapprove of the title, "hero." But, for want of a better term, he was the hero of the Duane Pope tragedy.

When Pope was charged with robbery of a Nebraska bank, and with killing three of its employees, and it was learned he had just graduated from McPherson College, police and newsmen descended in hordes on the college and its president, Dr. Bittinger.

The information he provided may have seemed commonplace enough to the general public, but both police and newsmen know how rare such cooperation is from persons in his position. The usual answer to questions in such circumstances is "no comment," or "for heaven's sake, don't get the college mixed up in this."

But not Dr. Bittinger. Not only did he and other college officials take time at all hours of the day and night to dig up information which might help solve the puzzle of Duane Pope. He also readily shouldered full responsibility for whatever role the college played in Pope's life. He worried aloud about whether and how the college might have failed the young student.

The answer to that question came Friday afternoon. It is that, if anyone in Duane Pope's life didn't fail him, it was Dr. Bittinger and McPherson College. The college president had issued an appeal to Pope to give himself up. It was carried throughout the country by news media. In it, Dr. Bittinger assured the fugitive that his friends at McPherson College were still his friends.

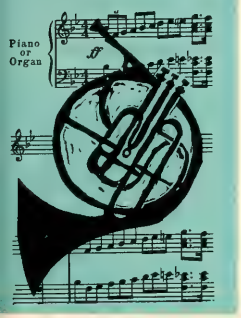
And Pope believed him. He might well have believed the appeal was a mere publicity stunt, or a police trick. When the pressure of the chase became unbearable, he might have done as many fugitives do under such pressure — engaged in a final flurry of violence.

But, instead, he called Dr. Bittinger, and then he took his college president's advice to turn himself in to the police. He did this, I believe, because he deeply respected his former mentor, as the hundreds of other McPherson College students do — a respect great enough to overcome all the other emotions which tear at a fugitive.

Great teachers are usually judged by the successes of their outstanding students. Here is the case of a teacher proving his worth in the worst of tragedies involving one of his students.

Dr. Bittinger's missionary zeal is taking him from McPherson to the University of Nigeria. His talents are needed in the emerging nations where problems are even more complex than those he dealt with last week. But Kansas will sorely miss him. — *Hutchinson, Kan., Sunday News, June 13, 1965. Reprinted by permission.*

Day by Day



a devotional guide for the family

THE FIRST DAY of school is here! Excitement reigns as children don new clothes, sharpen pencils, pack and unpack book bags. The kitchen is full of chatter during breakfast, and later everyone huddles around the washbowl, pushing and scrambling to brush his teeth. One calls, "It's time to go." Immediately, book bags, sweaters, and lunch money make a hasty exit astride eight sturdy, running legs. The house is suddenly, strangely quiet.

"Dear Lord, there they go, the four precious lives entrusted to us. Protect them from physical harm as they travel and play today. Guard the light of faith that has been lighted in their souls. Let it not be dimmed by a sarcastic and unbelieving teacher, by barbs from classmates, or by succumbing to temptations of dishonesty or compromise. May they be eager to learn, willing to work, and prompt to obey.

"Grant your guidance, patience, and wisdom to those who are entrusted with their bodies and minds today—the bus driver, school cooks, safety patrolmen, and teachers.

"Help us as parents to lead each of our children to an awareness of how much you love them. We need your guidance, today and always. Amen."

AUGUST 22-28

Job 28:12-28. Many today are "worldly wise" but "spiritually ignorant." Life without God is empty and barren.

2 Chron. 1:7-12. Lord, grant us the wisdom to pray for the right things and to use our abilities to fulfill your plans.

Dan. 1:3-14. "Give me the young man who has brains enough to make a fool of himself" (Robert Louis Stevenson). Dare to be Daniels!

Dan. 1:15-21. Minds are dulled or sharpened by diet, exercise, drugs, or amount of rest. The physically and spiritually alert serve God best.

Dan. 2:17-24. When a crisis is past, remember to thank God for the wisdom and guidance he gave during the emergency.

Job 32:6-9. The oldest, richest, or loudest may not be the wisest! A sailor observed: "The horn that's tooting loudest is the one that's in the fog."

Jer. 9:23-24. All you have comes from God. You did nothing to get your I.Q. and talented hands, but he expects you to use what you have.

AUG. 29-SEPT. 4

s *Prov. 1:5-9.* Wise men never "arrive" but are always eager to learn. We listen best and learn most when our mouths are shut.

m *Matt. 13:53-58.* How prone we are to discredit local talent, scenery, and history. The "grass on the other side" looks greener, but is it?

t *1 Cor. 1:18-25.* Turning your cheek, going the second mile, loving an enemy, and serving others in God's arithmetic add up to wisdom.

w *James 1:2-7.* "Ignorance is a voluntary misfortune" (Nicholas Ling). Faith is no substitute for study but makes your efforts count more.

t *Col. 2:1-6.* Ever meet someone who knows all about everything? Learn life's lessons from Christ. Welcome him into your heart.

f *Luke 6:46-49.* As iron rusts with time, so does knowledge. Like water, it will stagnate or evaporate unless used!

s *Rom. 2:17-23.* A challenge to parents and teachers: Life's greatest lessons are learned from your example. Direct your footprints with care.

by EARL and VIVIAN ZIEGLER

What is wisdom?

When is a man educated? Why is it that the men who know the most facts are not necessarily the wisest? Which of the following contribute most to an accumulation of wisdom: experience, age, education, personal incentive, God, environment, or intelligence capacity? Which is least important? Can a man who ignores or denounces God, such as an atheist or agnostic, ever be truly wise? Can a person with only a sixth grade education ever be considered wise? What mental attitudes block learning? How can learning ability be improved? What are the most effective ways of teaching? How can we learn by making mistakes?

Use questions such as these to stimulate your family's thinking about what wisdom really means.

Spurgeon wrote, "The doorstep to the temple of wisdom is a knowledge of our own ignorance." Certainly, one who "knows it all" has closed his mind's gate to further learning. The more you study, the more you realize how little you know. The more you travel, the more you realize you have yet to see. Realizing this, truly wise men are humble men.

How much wisdom you have does not depend on how many newspaper articles have been written about you, how many pages in your thesis, how well you can tell a story, how much is in your bank account, how many big words you know, or how many languages you can speak. "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). Are your children aware of respect, awe, fear, and worship of the Lord in your house, at your table? Does Christ come first? This is a basic requirement for wisdom.

The idea of Spurgeon's statement is put another way in Prov. 3:5-6:

"Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths."

The one who has adopted and practices this philosophy of life is truly wise!

Learning through the use of symbols

To help visualize the theme of wisdom and learning, you may wish to place on the bulletin board a picture of Jesus teaching in the temple or instructing his disciples. Another possibility would be to use a picture or drawing of your local school or an assortment of magazine pictures showing children walking to school, riding a school bus, a teacher before her class, or pupils reciting.

If you prefer an object to help to focus thinking, you could arrange on your worship center various items associated with learning, such as several textbooks, tablets, pencils, and report cards. Or simply place an open Bible near your worship area explaining that this is the Christian's textbook, the source of true wisdom.

Learning by repetition

Put to use an effective and time-honored method of learning by repeating often together Prov. 3:5-6 until each family member can say it alone. A prayer that could be memorized the same way and used often throughout the school year is this one: "May we be quick to learn and eager to be taught, and may thy spirit lead us into all truth. Amen."

Teaching through music and poetry

We learn gradually, in much the same way that we climb a stairs, one step at a time, or that we eat a doughnut, one bite at a time. Sometimes our accumulation of knowledge is so slow that it is almost imperceptible. We ask our children, "What did you learn in school today?" Frequently they will answer, "Nothing." Yet by the end of the year they will have finished their textbooks and be solving more difficult math problems. A song-prayer that captures this idea is "Day by Day," found in *The Brethren Hymnal* (No. 555), and in the January 21, 1965, issue of the MESSENGER.

Hymns which can be sung or read in unison as prayers are: "Take Thou Our Minds" (No. 535), "Lord, Speak to Me" (No. 532), "Open My Eyes, That I May See" (No. 295), "God Be in My Head" (No. 679), and "O Thou Whose Feet Have Climbed" (No. 531). Although the words of this latter one may be unfamiliar, you will discover it has a well-known tune.

From *Christ and the Fine Arts,* read the poems, "The Teacher," by Leslie P. Hill, and "The Teacher and His Task," by Lucy Rider Meyer.

Diary of a BVSer in Training

by Barbara Shifflett

FIRST WEEK

Somehow I feel I should be writing a book instead of a diary. There is so very much to tell already and just my first week of training is over.

I arrived here Sunday about 12:00. Getting settled was no problem at all and getting acquainted was less of a problem. Sunday night we had a picnic supper and a progressive hike. I met everyone from just about everywhere! I must admit, however, that remembering every name was impossible. I can say that I remember Dan West, Helen Parker, Wilbur Mullen, Don Rummel, Don Michaelson, guest leaders for the week.

On Monday we had a tour of the Brethren Service Center — our home for nine weeks. It seemed like a very big place at the time. Monday also initiated us into our class schedule. Oh, yes, Diary, we have to process clothing four hours a day.

Thursday we took a trip to Camp Woodbrook. You would be surprised what you can learn about people on a volleyball court. It was refreshing to get out in the wide spaces again.

Curfew is 10:45 and for once I am ready for it. "See Groups," learning about myself, about accepting and becoming sensitive to others, preparing myself for BVS — all this and so much more to sleep on for my first week.

SECOND WEEK

I find that I am a little more confused at the end of each week. I wonder if I know what I really do believe, why I am in BVS, and, even more, who I really am. Our study this week was on "Understanding and Becoming a Person." Sometimes I feel so inadequate and helpless. There is so much change needed in people — the greatest of which might be in me.

It was fun to see all the changes in attitudes from our first week here. For some of us processing got a little less exciting; for others a little more.

The weekend was spent on work projects in Baltimore, Maryland; Harrisburg, Pennsylvania; and Washington, D. C. I went to Baltimore. I had read about the slums and poverty before, but this was unbelievable! I actually cleaned bugs from the cupboards of a house. Then, too, I experienced one of the highlights of my training — that was the love and fellowship shared with the Negro children at the Providence Baptist church there in Baltimore. It was really a weekend to remember.

CONTINUED

DIARY OF A BVS'ER
Continued

THIRD WEEK

Peace," that was our emphasis this week. I thought I knew all about our pacifist stand — now I am not so sure. Dale Aukerman, the "Peace Pilgrim," and Rosa Page Welch all added a new slant to this peace business.

Our staff here consists of Don Snider, Fran Clemens, Dave Fruth, and Ann Warner. We usually have classes under their direction every week — arts and crafts, worship, recreation, discussion. BVS covers considerably more territory than I ever expected. Every night at 8:45 we have closeout (worship). I guess this is my favorite part of the day. It is really a "clincher." We ended this week with a hike to a nearby mountain — to see the vastness of God's beauty — and a Unit vs. I-W basketball game. We lost!

Sunday was church and free time.

FOURTH WEEK

We were separated for a week. Practice projects — what an experience! Four of us boarded a bus Sunday afternoon for a home for the aging in Pennsylvania. There I saw a terrific need. Many people were lonely, and I found that my love, as a young person, was needed. Before I left every lady was my "adopted grandmother" and every gentleman, my "adopted grandfather."

Teen-agers should take more time to enjoy the "oldster" age. Sometimes we get so caught up in our own circle of friends that we forget who laid the groundwork for us. We forget, too, that we shall not always be teen-agers.

The four of us led a crafts session, held a "songfest," led morning worship, and visited hours on end. What fun! I learned some new pranks to try out.

Leaving was sad — you would be surprised how attached you can become to people in a week's time. Coming home was good, too. Mailboxes were the first stop — the beds the second.

On Sunday morning we went to the churches in the area, and the afternoon found us scattered in every direction from the center.

FIFTH WEEK

We have just passed the halfway mark. Brethren Volunteer Service . . . I see it all now in such a wider perspective than I did before. Maybe because we are all working toward the same goal — this is why we feel so close to one another.

Dave Rittenhouse, our guest leader this week, made service seem so clear when he spoke of his work in Ecuador. "Understanding Our World" proved to be a big thought to swallow.

Our physical fitness program consists of a hike to "Kissing Bridge" at 4:30 every day. It is a mile down and, of coursse a mile back. I have the feeling that some of the girls are hoping to lose those few extra pounds they have gained on Joel Petre's good meals.

I spent Friday night, Saturday, and Sunday in Mayberry, Maryland, on a different type of work project. This weekend we just volunteered our help to a family in the area. It was good to get in a "house-type" home again. Washing dishes even proved to be fun, after a month away from it.

SIXTH WEEK

This week I found myself "biting a lot and chewing hard." I discovered I did not really know what I believed.

Wilbur Hoover led the direction of thought on "Basic Beliefs." You could sit around the arts and crafts lounge this week and hear quite a few "theological" discussions following a class session.

I do not believe I mentioned the fact that we have optional classes in German and Spanish every evening. How funny it is to hear some of the German language students attempt to speak conversational German to Ingrid, our BVSer from West Germany.

This weekend was my deputation trip. Fourteen of us went to the Church of the Brethren in Ridgely, Maryland. What fun! We went on an "operation knock-knock" (going from door to door volunteering ourselves for an afternoon of work), met with their youth group, led the Sunday morning service, and made some lasting friendships.

As our seventh week draws near I am reminded of something I once heard by Ralph W. Sockman: "By putting his best foot forward, many a man pulls his worst foot back."

SEVENTH WEEK

While on a "water fountain trip" during processing I heard a girl saying over and over: "Blessed be drudgery!" I thought of how wise Dan West had been to plant that thought in our minds the first week. For some, those four hours are drudgery; for others, class is drudgery; for others, going to bed is drudgery.

We studied "Christian Social Change" this week with Julius Belser. We found our eyes opened again to the needs of the world.

Monday night we went skating. On Saturday we cheered our football team to victory over the I-W's and then indulged in a home-made bread feast (the chefs were from our group).

On Sunday morning we attended a Catholic mass as a group and the afternoon found us on the volleyball court and around the lounge.

EIGHTH WEEK

What an exciting week! The long-awaited project assignments were due. Just about the only question we heard was, "Where are you going?" We all waited patiently through interview after interview until finally tentative assignments were made. How relieved everyone seemed to be!

I found myself California bound. Would I be able to handle a job as I had been trained to do? This question went over and over in my mind. Only time will tell.

Thanksgiving Day turned out to be a big day. Dinner was delicious and festive. We truly felt like one happy, thankful family. We took part in a prayer vigil during the day and went "Thanksgiving caroling" that night through the New Windsor area.

Saturday we went to the Fahrney-Keedy Home for the Aging and combined a day of work and fellowship.

Thoughts are now turned to the months ahead and the unit seems to be drawing closer and closer together.

NINTH WEEK

The time has finally come – and gone. Training is over and good-byes are said. Nine weeks of living, learning, and loving. We all changed a little, I guess. Some changed more than others.

We ended our training in the best way possible – with a love feast and communion. We left, too, knowing that though we will be separated in body, we will always be together in spirit.

Oh, it was not all roses. We were depressed and irritable; we were impatient; we were disappointed at times; we were bored; we were homesick; but we were human! And many of us were beginning to discover what was worth living for.

END

by **EVELYN E. GRISSO**

"THIS child is only five days old and very jaundiced," the doctor told me as I joined him on informal medical rounds and looked down on a tiny yellow skeleton. "How would you like to make her your project?"

"Fine," I replied, not sure what all it would entail but willing to carry my share of the hospital load.

"*Li pa pran let moin,*" stated the mother in Creole, which is the patois language spoken by the people of Haiti and means "she doesn't take my milk."

I also noted that she had very little milk to give to her firstborn child.

"*M-gegne trop,*" remarked another new mother in passing, which means, "I have too much."

"Would you be willing to give some of yours to this baby?" I asked the other mother in Creole.

At first she was very reluctant and reacted as if she were sorry that she had even mentioned her dilemma. After I gently persuaded her that it was for a good cause, she quietly accepted and became a Good Samaritan within the hospital which bears that name.

After some instruction, I held a glass, possessed by the mother of the sick child, for the benevolent mother to share her milk with the other's child. My idea was to have the mother of the sick child offer to hold the glass the next time. I wanted to use the situation as a demonstration for the Haitian girls under my direction, who are trained to do the nursing in the hospital.

The next day I looked in on the mother and the child. She was attempting to feed it the shared milk with a spoon. The tiny child lay motionless on her lap and seemed merely to allow the milk to run down its bony throat.

A few minutes later, one of the Haitian girls came to the clinic and told the doctor and me that the child was dying. We dashed over to the ward and found the child motionless, occasionally gasping for air. The doctor listened to its motionless chest and heard a tiny heart beat. She was taken out of the ward and into the delivery room for privacy. There the doctor began massaging her miniature rib cage, and I began suctioning her nose and throat with a rubber syringe. (We have no electricity with which to use modern equipment.) She continued to gasp between long intervals. Occasionally she tried to cry. Finally, after many minutes of continuously working over her, the doctor asked, "Can you stay with her?"

"Yes," I replied, and he left me alone to continue massaging her tiny chest and suctioning her mouth and nose. The intervals between the gasps began to lengthen. The efforts to cry began to die away.

Across the room, a mother was laboring to bring a new child into the world. And so did my labors continue to encourage the skinny, yellow, gasping form of a baby to live, massaging its chest, suctioning its mouth, flipping its feet. The only response was a long, breathless moment

wherein seconds would pass before she would gasp and try to cry for life.

The new mother across the room continued her work as rhythmically as I did mine. "Come on. Keep fighting. Live!" I cried out to the child in my thoughts. But, then, I wondered, "To live for what? To live in poverty? To be another victim of political instability and illiteracy? To be without opportunity, without means of contributing to the welfare of yourself, family, country, or world? Yes, for what would you live?"

Across the room a little boy was born, a new Haitian citizen. Such a big, healthy, pink baby, compared to this little bird under my massaging hand! He cries, and so does she. His is the first of many; hers is the last. . . .

Knowing the future of these children, I am not sure which was better off — the one starting a new life or the one who died in my hands. I can only continue to pray that more hope and opportunities will come to those we help to live in Haiti.

Let us act — now

WHITES in the North and the South are continually asking the question, "What does the Negro want?" Negroes in both Selma and Chicago are giving the same simple answer: "We want the same basic opportunities, rights, privileges, and responsibilities whites have. These include living in any neighborhood we can afford, going to the best school we can enter, getting the best job or promotion our skill merits, voting for all our elected public officials, seeing some qualified members of our race in the highest public positions of responsibility and power, feeling like first-class citizens, human beings, and children of God, joining any church of Jesus Christ."

We Brethren can help heal today's racial brokenness where we live, work, attend school, vote, attend church, and participate in community life. In loving obedience to our Christ and for the sake of elemental human justice, let us resolve this year to do more than we did last year. The time is still *now*.

1. Let us engage in depth discussion directly with persons of other races. Let us not take someone else's word for their real thinking and feelings. Let us join and support appropriate interracial organizations.

2. Let us help persons of other races move out of ghettoes into any neighborhood they can afford, including our own. Let us initiate and support local, state, and national government action for fair housing practices.

3. Let us help persons of other races enter the best schools and give them supplementary training if necessary to overcome educational and cultural handicaps. Let us initiate and support the desegregation and integration of all public schools and encourage the attendance by more persons of other races at our Brethren colleges and seminary.

4. Let us help persons of other races train and apply for better jobs and promotions. Let us encourage them to secure supervisory jobs. Let us learn to work graciously under the supervision of persons of other races.

5. Let us help persons of other races register and vote at public elections. Let us oppose intimidation, harassment, and political demagoguery against persons of other races in our community who endeavor to register or vote.

6. Let us encourage qualified persons of other races to run for public office. Let us learn to be governed by and to give due respect to public officials of another race.

7. Let us invite into our church fellowship persons of other races who do not attend church. Let us reach out into the community through evangelism as well as social action.

Our world is marching into an age of genuine interracial community life. We Brethren must not let ourselves be dragged in by the feet. Instead, let us be at the head of the column, leading, encouraging, setting the pace. This is what "loving obedience" calls for in today's world. — *Ralph E. Smeltzer*

WHO IS CHRISSIE?

CHRISSIE is a little girl who lives on a warm, sunny island. You will meet her in a new book written by Frances Rolston, who lived on such an island a few years ago.

What made Chrissie so happy on the day the banana boat came in? Was it a package for her, or the discovery that she had a new friend? Let Frances Rolston introduce you to Chrissie.

Theology in a nutshell

THE GOSPEL ACCORDING TO PEANUTS, by Robert L. Short. John Knox Press, 1964. 127 pages, $1.50

"QUAINT" and "engaging" are epithets that might be used to describe Robert L. Short's essay about the cartoon strip, Peanuts. By interweaving pungent and sometimes jaunty comment with many actual illustrations taken from the large volume of cartoons that Charles Shultz has drawn, Mr. Short has created a work that is especially interesting while it catches the reader with unexpected truths. Frequent use of quotations from Soren Kierkegaard, Karl Barth, and T. S. Eliot, as well as from Martin Luther, William Shakespeare, and the Bible add to the small book's theological and literary interest.

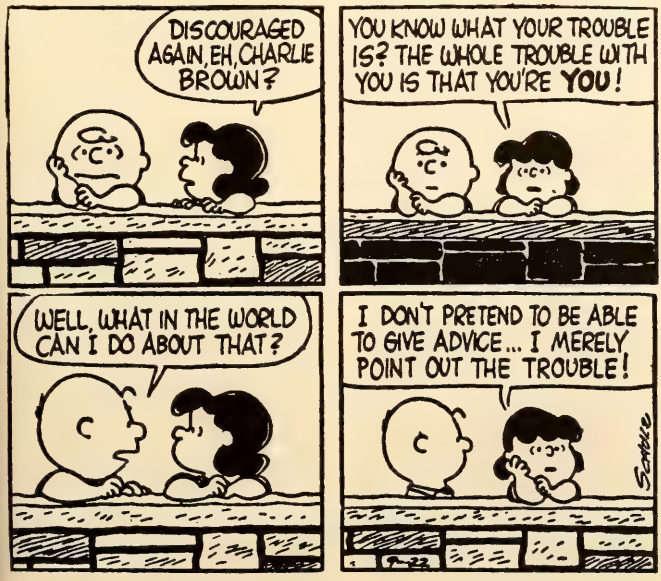
The author begins his account by noting that the church has often been suspicious of the arts, considering them a form of idolatry. However, the arts have a kind of integrity that is not to be found in many religious activities. The indirect communication of the arts is reminiscent of Jesus' use of parables so that people would "hear and not understand." Short concludes that it is high time for Protestants to turn their attention to the contemporary arts.

There follows a treatment of the universality of sin, which lies behind every human motive, distorting man's half-hearted attempts to change himself. As Lucy says to Charlie Brown, "The whole trouble with you is that you're you!" (p. 38). Many will not like the suggestion that the underlying assumption of Peanuts is that children, like adults, are fallen rather than innocent. However, Mr. Short's view of children has the weight of Christian opinion on its side. The "innocence" of children is by virtue of the fact that others are accountable for their welfare rather than some illusionary perfect existence on their own part.

The discussion of original sin leads directly to man's false securities. Linus' whole sense of well-being is wrapped up in his thumb and his blanket. "I'll die without that blanket!" (p. 106). Every attempt to reform Linus leads to his utter panic. Mr. Short implies that the blanket represents all the idolatrous petty concerns of men. Whenever men place their ultimate concern upon preliminary securities, they will find themselves lost in the weeds of despair.

"Good Grief!" a comment constantly being made by Charlie Brown and his playmates is seen by author Short to be the distinctive mark of the Christian. Men must find their existence radically threatened before they willingly accept God's forgiving love. The transition from being lost to being found moves through man's hopelessness. Our resistance to God is reflected in Lucy's lament, "Why can't my life be all 'ups'? . . . I don't want any 'downs'! I just want 'ups' and 'ups' and 'ups'!" (p. 84).

Perhaps the most surprising interpretation of the book is the suggestion that Snoopy the dog is a symbolic representation of Christ and the Christian. Admittedly the humility, obedience, and servanthood of a dog recall certain qualities of Christian faith. The incident in the pumpkin patch is also persuasive. When the children spend the whole night awaiting the arrival of the "great pumpkin," they finally sense something coming, only to discover that it is Snoopy. The episode has



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WANTED: Attendant to care for invalid man in Christian home. Experience not necessary. Reasonable salary plus separate maintenance. For further information contact, Rev. Harper Will, 6402 S. Calhoun Street, Fort Wayne, Ind.

obvious parallels to the false expectations of an exalted messiah by those who were given only a lowly babe in a manger and a man on a cross.

Some will find Robert Short's theology too conservative for their taste. His heavy emphasis upon sin reflects the influence of Karl Barth and Soren Kierkegaard, whom he quotes so often. Yet we cannot deny the newly discovered reality of sin in our generation, nor should we shut ourselves off from the way in which the Peanuts cartoons prod our own deceptive illusions about ourselves.

At most Mr. Short's theology is a bit wooden and epigrammatic as his illustrations jump grasshopper fashion from one subject to another. The first reading leaves one with a dizzy array of disjointed comic incidents. That is almost inevitable in view of the author's attempt to weave together a whole variety of scenes that appear in isolated fashion day by day in the newspaper. The author's style is at times seemingly flippant, e.g. "Christians often have a few readjustments to make before they become angels" (p. 102). Yet, and perhaps for that very reason, the book is entertaining from cover to cover.

Some will object from a nontheological stance. They will prefer to have their Peanuts unsalted by theological comment. Though Mr. Short has some very good basis for his opinion, it remains his own interpretation; and many others could be made. If you are expecting the proper demythologization of Peanuts, you had best not read the essay. Art is by its very nature a "tongue" that leads to many interpretations. Mr. Short is certainly entitled to his.

Most readers will be delighted by *The Gospel According to Peanuts.* Occasionally they will be caught unaware by a new formulation of a profound truth. It is not surprising that many church groups, especially young people, are using the book as an elective unit of study. – *Donald E. Miller*

SMOKING AND YOUR LIFE, Alton Ochsner, M.D. Julian Messner, Inc., 1964. 144 pages, $3.00

Dr. Ochsner is one of the world's most eminent surgeons, especially recognized in chest surgery and as an authority on lung cancer. In this book, in clear and simple language, he gives the scientifically factual evidence against smoking as a leading enemy of health. With medical statistics and physiological explanation, he shows smoking's leading role in causing a rapidly rising American death rate from lung cancer and heart disease. He exposes smoking's guilty part in nervous disorders, bladder cancer, and dead or weak newborn babies. No room is left for doubting the serious deterimental effects of smoking on the individual and on society. There is a short chapter on common questions with pointed answers, another on how and why to quit smoking.

If we believe we should "glorify God in the body," if we believe in the stewardship of life, then this book gives us nonsmokers strong support. I believe that whether a person smokes should be given major consideration in selection of ministers, deacons, and church school teachers. – *Charles E. Weaver, M.D., Manheim, Pa.*

SPILLED MILK – LITANIES FOR LIVING, by Kay Smallzried, Oxford University Press, 1964. 85 pages, $2.95

Spilled Milk – Litanies for Living is an excellent resource either for private devotional reading or as a steppingstone for the minister who longs for worship resources with the contemporary flavor. The litanies as they are will seldom be usable for corporate worship, but with some adaptation for the specific situation the ideas and simple language style lend themselves to congregational participation. There are in all fifty-seven litanies indexed under seven general headings, including such items as Attitudes of Mind, The Society in Which We Live, Crisis, and The Seven Ages of Man. Within the specific subjects Miss Smallzried has the ability to speak with a kind of immediate involvement which is, however, not dated by specific references. This is essentially a Grade A resource, which because of the excellent homogenization of faith and daily living should manage to stay fresh for quite some time. – *Earle W. Fike, Jr., Lombard, Ill.*

REVIEWS/RECORDS

ZOLTAN KODALY: MISSA BREVIS. Soloists; Budapest Choir and Hungarian State Symphony Orchestra, Zoltan Kodaly, cond. Odeon ALP 1687, mono only, $5.98

Although the language is Latin, the music is decidedly Hungarian, manifesting the melodic richness and unfettered emotional power so characteristic of Kodaly. Although his text is the shorter form on the mass, he makes abundant use of a warm orchestral palette, and the work as a whole has an unhurried quality that contributes to a sense of broadness and vastness and makes room for both solo passages of almost Gregorian simplicity and great upsurges of massed sound.

It is almost stupendously Romantic, both in its unabashed lyricism and in its emotional impact, making it im-

mediately accessible. Yet this mass dates from 1950, and despite its apparent lack of modernity it is undergirded by a linear chastity, a barely discernible use of dissonance that has a mildly astringent effect, keeping the predominant sweetness from cloying.

In short, it is hard to imagine anyone with half an ear who will not find this music moving, time and again. I do. Here and there, the soloists are not quite up to the music demands, but these lapses are brief and pardonable. Good British engineering helps the performance to come through in all its beauty.

CHARLES IVES: THREE PLACES IN NEW ENGLAND; AARON COPLAND: LINCOLN PORTRAIT and FANFARE FOR THE COMMON MAN. Philadelphia Orchestra, Eugene Ormandy, cond. Columbia 6084 mono, $4.98 and 6684 stereo, $5.98

ADLAI STEVENSON is the narrator in Copland's setting of selections from Abraham Lincoln's speeches and letters. He utters them rather matter-of-factly by comparison with Carl Sandburg's erratic but impassioned manner on Columbia 5347 (stereo 6040). Ormandy, however, gives an excellent account of the 1942 folk-song-based score and the patriotic *Fanfare*, written the same year — when Roosevelt, Wallace, and Wilkie spoke readily of our century as that of "the common man." The two works complement each other.

The real attraction, however, is Charles Ives' evocation of the American past. Ives uses folk and popular tunes, old hymns and his own Yankee genius to bring alive the St. Gaudens monument in Boston Common showing Colonel Shaw and his colored regiment who fought in the Civil War; he depicts, out of the revelry of a Fourth of July picnic, General Israel Putnam's Revolutionary War encampment at Redding, Conn.; and the last is a transcendental meditation on the Housatonic River at Stockbridge. This American classic dates from 1903-1914, waited till 1930 for its first public performance — and until now to be recorded by a major U. S. orchestra. I hope Ives' other great works soon get such splendid attention. The engineering is all that one could ask for.

— *William Robert Miller*

A SURE-FIRE prescription for family entertainment would include a mixture of the following: several lively children of different ages, a teen-age romance, lovely natural settings, a plot in which the improbable comes true, some nasty villains to create suspense and danger, a dozen songs that keep you humming and the inspiration of a religious theme taken not too seriously.

The makers of the film, "The Sound of Music," took no chances on spoiling this perfect mixture. They started with a musical by Rogers and Hammerstein based on the true-life experiences of a famous singing family; they selected believable children and put them in the care of Julie Andrews; they photographed most of the scenes in Salzburg, Austria; and they turned out one of the slickest products ever designed for family viewing.

The best way to see and hear "The Sound of Music" is to become a child again and be content to enjoy this confection in tone and color without asking too many critical questions. The story begins when the incorrigible Fraulein Marie, played by Julie Andrews, leaves the convent she had just entered and becomes governess of the seven children of a stern naval captain played by Christopher Plummer. The humorous first encounter proves the young guardian equal to the father, and a romance begins.

The guardian restores music to the Von Trapp family as the children learn such songs as "The Sound of Music," "Do, Re, Me," "Sixteen Goin' on Seventeen," and many others. The mesmerizing charm of these songs more than overshadows the sometimes pedantic dialog and high-schoolish gestures.

The camera work and settings are magnificent — all the way from the breathtaking (at least at one instance) airplane views of the Austrian Alps to the Von Trapp mansion, and a wedding filmed from the arch of the gothic church. The TODD-AO technique was somewhat disappointing in its inconsistency in color and clarity, however.

Delightful as we found "The Sound of Music" to be, we just could not suspend our critical faculties for the entire three hours. There were times when we wanted to progress beyond "Do, Re, Me" and mature beyond "Sixteen Goin' on Seventeen." For one thing the sheer massiveness of the Austrian mountains around Salzburg seem to demand more strenuous music than Richard Rodgers offered. For another, our credulity was strained when the Mother Abbess, called upon to give spiritual counsel at a critical moment, summed up her wisdom by singing "Climb Every Mountain." Despite all the charm and delight of the picture, it never quite measured up to the real story of the Trapp Family singers, especially for anyone who has ever listened carefully to their unaccompanied singing of the world's best sacred and folk music.

But such considerations will surely not interest your children, and they need not deter you from savoring to the full this almost perfect mixture for family entertainment. We predict: Take the children along, and they and you will be hearing the "Sound of Music" for a long, long time. —*WB and KM*

In Brief

PERSONAL MENTION

Mrs. Genvieve Crist Hastings, who served in Elgin as editor of children's publications from 1940 to 1949 and who was later a leader in the Brethren Volunteer Service training program, died June 29 at Pomona, Calif. following several months illness. . . . **Homer E. Blough** passed away on May 28 at Omaha, Nebraska. He was seventy-five years old and had served as pastor in Brethren and Congregational churches for forty years. . . . On June 7, **George W. Wright,** pastor of the West Charleston church in Ohio, died unexpectedly of a heart attack. He was sixty-seven years old.

. . .

A complete set of Luther's works have been given to the Beeghly Library at Juniata College as a memorial to **Stephen Lunde Horn,** who died of Hodgkins disease in January. He was a member of the senior class.

Mrs. Gertrude Graff, a guest at the Church of the Brethren Home at Cross Keys in Pennsylvania, recently had a five-minute telephone conversation with Stewart Udall, U. S. Secretary of Interior, who was visiting in York. Udall once lived at the home of the widowed Mrs. Graff. He and another young man were then Mormon missionaries who were serving for ten months at a York church. He recalled that he often attended communion and love feast services at the First Church of the Brethren, situated across the street from Mrs. Graff's former home.

. . .

Wendell Bailey, a member of the Rock Run church in Indiana, is giving eleven weeks of service in voter registration work in a project under the auspices of the Southern Christian Leadership Conference.

Dr. I. W. Moomaw, formerly associated with Agricultural Missions in New York, will spend the next year at Lancaster Theological Seminary as a visiting professor. Therefore, his address is changed from Madison, N. J. to 563 College Ave., Apt. 560, Lancaster, Penna. 17603.

Robert Lowell, a poet and playwright, and a Pulitzer Prize recipient in 1947, declined President Johnson's invitation to read at the White House Festival of Arts on June 14 because of his protest concerning present foreign policy. Lowell was sentenced to serve several months in federal prison in 1943 as a conscientious objector.

. . .

At special services on June 13, **Herman B. Turner,** pastor of the Greenland and North Fork churches in West Virginia, was ordained into the ministry and **Abraham Evans,** a member of the Greenland congregation, was licensed to the ministry.

Eugene E. Gnagy has accepted the call of the Wenatchee Valley Church of the Brethren to serve as its pastor beginning August 1. **Dale Young,** recently dean of men at Manchester College, has been appointed associate professor of psychology and sociology at Malone College in Canton, Ohio. He had formerly served Canton, First church in 1951 as interim pastor.

Debbie Shade of West Milton, Ohio was one of fifty children of various nationalities who participated in the Children's International Summer Village at Alexandria, Egypt, in July.

NOTEWORTHY

A dream came nearer to reality for the **First Grand Valley** church in Western Colorado when ground was broken on June 27 for the construction of a new building. The site of the new church is approximately one and one-half miles from the site of the present church. Ernest R. Jehnsen is pastor.

. . .

The **Ivester** church in Iowa dedicated a new entrance and educational unit on June 13. The guest ministers were Lyle Albright, district secretary, and Merlin L. Frantz, dean of McPherson College.

A new parsonage and office building, located in **Oakland,** Maryland, is expected to be ready for occupancy by September 1. It will serve the district field program for First and Second West Virginia and Western Maryland.

The **Brookville** church in Ohio was host to several distinguished Christian guests from Sierra Leone on the morning of June 13. They were Chief Alimany Farma and Chief Bai Bairon II, chiefs of provinces in that country. . . . The **Red Hill** congregation in Southern Virginia has voted to use the services of Dale Hess and to make preparations for groundbreaking for a new addition in the early spring.

. . .

The **Muncie** Church in Indiana held its first church service in its new building on July 4. A dedication date for the new church has not yet been set. . . . The **Covina** church in California officially terminated its work as a congregation at a worship service on May 30. Procedures are underway to dissolve the corporation. The church property has been acquired by the Southern Baptist Convention, which will use the facilities for congregational worship and activity.

. . .

Bids for the new wing of the **Greenville Brethren Home** in Ohio were opened in July. The new construction will provide fifty-four rooms for residents, a physical therapy room, an examination room, a room for drugs, and a recreation room. The total cost will be around $800,000.

The alumni at **Manchester College** received national recognition when a third-place award for "distinguished achievement in the development of alumni support" was given to Manchester, and it was cited for its outstanding improvement in alumni giving.

Bridgewater College sent a team of four faculty and staff members to a conference on Chinese culture now being held at Thinker's Lodge, Pug Wash, Nova Scotia. The conference is sponsored by the Associaton of American Colleges to consider what Far Eastern civilizations have to offer to a liberal education and to promote a better understanding between the East and the West. The Bridgewater team is composed of President Wayne F. Geisert, Dean John W. Boitnott, William Robert McFadden, professor of Bible and Religion, and C. E. May, professor of English Literature.

. . .

The **World Council of Churches** has appealed to its member churches for $100,000 to underwrite relief and rehabilitation work in Vetnam. The aid will be given in northern as well as southern Vietnam through special contacts established with churches there. . . . Contributors to CROP, the **Christian Rural Overseas Program,** have joined with people in Denmark to send 17,000 tons of pork to malnourished people in developing countries. The total contributions will cover expense of processing and shipping between 2,000 and 3,000 tons of pork for distribution to refugees and people in institutions.

The annual reunion of **conscientious objectors** of World War I was held August 8 at the Community Center of Union Bridge, Md.

SUMMER WORK CAMPS

Herbert and Diane Eveland of Argos, Indiana, were the directors of the first New Windsor work camp held from June 30 to July 28.

Dean Kagarise, pastor of the Arbutus Church in Johnstown, Penna., assisted by **Modena Hoover** of Rocky Ford, Colorado, are directing the second New Windsor camp, which ends Aug. 28.

Two camps located at the Christian Service Center in South Bend, Ind. June 30 to July 28, and July 31 to August 28, are under the direction of **Oliver and Martha Hager** of Lima, Ohio.

Mrs. Charlotte Kuenning of Lombard, Ill., is the director of the Race Relations Work Camp in Mississippi, which concludes on Aug. 19.

Dr. Wayne L. Miller, Associate Professor of Speech, Philosophy and Religion at McPherson College, was in charge of the Mexico Work Camp, which was completed on Aug. 14.

CONTRIBUTORS

Inez Long, a member of the General Brotherhood Board's goals and program committee, is the wife of the pastor of the Lancaster church, Pennsylvania. . . . **Theresa Herr,** with her husband, John, is serving the church in Ecuador. . . . Sunday morning speaker at Annual Conference, **Curtis W. Dubble** ministers to the Westminster congregation in Maryland. . . . **Ralph Smeltzer** is the Brotherhood director of peace and social education. . . . As minister of education **Cecil Haycock** is on the staff of the McPherson church, Kansas. . . . **Donald Miller** is a member of the Bethany Seminary faculty. . . . **Evelyn Grisso** assists in the training program for volunteers at New Windsor. . . . **Barbara Shifflett** is working with the migrant ministry at Bakersfield, Cal.

DEATHS

Cottrell, Estella, Naperville, Ill., on March 20, 1965, aged 78
Creegan, Lucille, Meyersdale, Pa., on Feb. 11, 1965, aged 67
Dunmire, Joseph, McVeytown, Pa., on Dec. 5, 1964
Eisenbise, Elizabeth, Morrill, Kansas, on April 7, 1965, aged 91
Evans, Harold, Wichita, Kansas, on Dec. 10, 1964, aged 66
Filbrun, Ethel Mae, Virden, Ill., on Feb. 18, 1965, aged 69
Foley, Oliver Clinton, Waynesboro, Va., on Feb. 5, 1965, aged 61
Frantz, Lydia, Pinecrest Manor, Mt. Morris, Ill., on Feb. 6, 1965, aged 89
Grogg, Isaac, Gettysburg, Pa., on March 2, 1965, aged 76
Henning, Edith, Hatfield, Pa., on April 2, 1965, aged 71
Highbarger, Jacob Daniel, Wichita, Kansas, on Jan. 17, 1965, aged 88
Hirt, Benjamin D., Muncie, Ind., on April 5, 1965, aged 78
Hopper, Thurman A., Walton, Ind., on April 10, 1965, aged 77
Hoover, Lettie, Lineboro, Md., on Feb. 26, 1965, aged 68
Huston, Clara C., Nampa, Idaho, on March 27, 1965, aged 85
Irwin, Emanuel R., Frostburg, Md., on March 2, 1965, aged 76
Johnson, John, Wichita, Kansas, on Aug. 23, 1964, aged 97
Kinsel, Eugene O., McVeytown, Pa., on Dec. 8, 1964
Langstaff, Roy, Ft. Wayne, Ind., on March 7, 1965, aged 71
Lair, Forest, on April 2, 1965, aged 76

THINGS TO COME

The Ninth Street Church in Roanoke, Va., will celebrate its fortieth anniversary with a **homecoming** on Sunday, August 22. Earle Fike, Jr., professor at Bethany, will speak in the morning and afternoon. . . . The Douglas Park Church in Chicago invites former members and friends to attend **Homecoming Day** September 19. Ora Huston will be the speaker.

. . .

The **Pennsylvania State Pastors Conference** will convene in Harrisburg, Nov. 9-11 under the sponsorship of the Pennsylvania Council of Churches. . . . On Sunday, December 5, at 3:00 p.m. an Eastern Pennsylvania district chorus will present the Christmas portion of Handel's oratorio, *The Messiah*, in the Elizabethtown area high school. The event will commemorate the one hundredth anniversary of the founding of the district.

. . .

New opportunities for the ministry of Christian laymen will be explored at the **North American Conference on the Ministry of the Laity in the World** to be held January 13-16, 1966 in Chicago. The conference is called jointly by the National Council of Churches and the Canadian Council of Churches. Conference leaders are seeking at least eighty-five percent lay participation for the sessions.

The eighteenth annual **C.P.S. reunion** will be held at Elizabethtown Collge, Elizabethtown, Pa. on Aug. 29 at 12:30 p.m. . . . Another **reunion of conscientious objectors** will be held at Green Hill church, west of Salem, Va. on Sept. 5.

OPPORTUNITIES

An experienced full-time laboratory technician is needed at Bethany Brethren Hospital. For further details contact Olga Bendson, 3420 West Van Buren St., Chicago, Illinois. . . . Mrs. W. D. Hope, Route 3, Box 885, Arcadia, Fla., a widow, would like to contact an elderly couple interested in sharing her home.

Best Sermons, a monthly magazine, is soliciting manuscripts of sermons for publication. The magazine publishes about ten sermons each month, also several short, humorous excerpts from sermons. Manuscripts should be sent with a self-addressed, stamped envelope to PROL Publishing, 561 Riford Road, Glen Ellyn, Ill.

. . .

A $2000 book award for the "most significant, creative, and helpful manuscript in the field of Christianity and youth" has been announced by Association Press, New York City. Manuscripts of 40,000 or more words in English are eligible.

By special arrangement with Chicago's Continental Illinois Bank and Trust Company, reprints were made of the bank's June bulletin entitled "The Importance of a Will." Single copies may be obtained by writing to Harl L. Russell, 1451 Dundee Ave., Elgin, Ill. 60120.

CALENDAR

Aug. 19-22	**District meeting, Colorado, Colorado Springs**
Aug. 20-22	**District meeting, Oklahoma, Big Creek**
Aug. 23-26	**District Family Leaders' Conference, Elgin, Ill.**
Aug. 25	**District meeting, Mardela, Bethany**
Aug. 26-29	**District meeting, Michigan, United Brethren Campgrounds, Sunfield**
Aug. 26-29	**District meeting, Northern Ohio, Ashland College, Ashland**
Aug. 27-29	**District meeting, Southern Illinois, Peoria**
Aug. 27-29	**District meeting, Iowa and Minnesota, EUB Bible Campgrounds, Cedar Falls**
Sept. 2	**Labor Sunday**
Sept. 17-19	**District meeting, Kansas, Wichita**
Sept. 17-19	**District meeting, Missouri, Bethany**
Sept. 24-25	**District meeting, Eastern Maryland, University Park**

Memo to the Central Committee

WE CAN suspect how difficult it is for the Annual Conference Central Committee to choose a site for Conference. They have all kinds of practical problems to contend with, not to mention the preferences of people who plan their vacations to include our national church assembly.

Yet, even though it could mean adding more problems, we would like to commend to Brethren the practice followed by the Eastern District of the Moravian Church. They met at Wagner College on Staten Island, N. J., at about the same time we were assembled at Ocean Grove, New Jersey. At their conference they explored the needs of persons living in the inner city and the suburbs. Because of the location of their conference — you can still ride the ferry from Staten Island to Manhattan for a nickel — they not only listened to experts talking about city and suburban problems, but they went in for actual observance of the mission field they were considering. For example, they spent a Sunday morning worshiping with congregations in the heart of New York City and visiting parishes in the Bronx and in Harlem.

If there is a way by which our Central Committee can do it, we suggest that they provide some kind of laboratory experience for Conferencegoers. Perhaps at Louisville next summer one session could be devoted to field trips in which delegates would learn how the churches of that city face up to opportunities similar to those which, we said at Ocean Grove, are right at our own doorstep.

This might cause some interruption in the usual cycle of talking, listening, debating, worshiping and relaxing; but maybe we need one or two such interruptions to jolt us out of our well-entrenched ruts. — KM

On Reading Vital Statistics

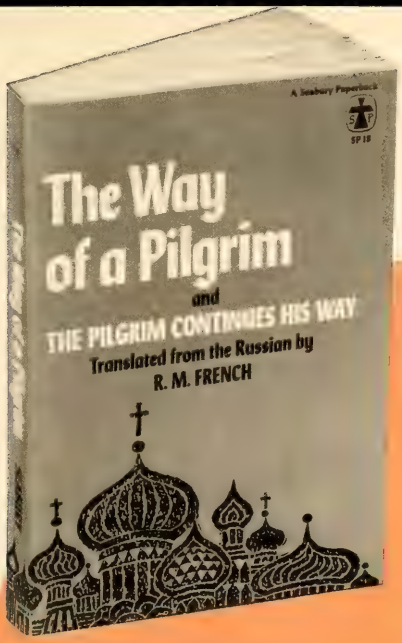
EVER since January our publication has carried only the briefest of death notices. A few readers miss the information the former obituaries included. In fact, one lady told us, "I always looked forward to reading the obituaries of my loved ones." But perhaps the most interesting use of death notices was the practice of one reader who kept quite complete records of who lived where and how long, so that he could determine in which part of the world Brethren would live longest. No doubt he was preparing to move as soon as he found the source of some steady fountain of youth.

We take this means of informing him that the U.S. Public Health Service has records on all of us, and on the basis of such "life tables" the agency says the best part of the country to be born in, if you are white, is the west-north central states, and, if you are not white, in the Pacific states. It looks as if living in Minnesota, Iowa, Missouri, North and South Dakota, Nebraska and Kansas could add about one year to your life if you are white, and living in Washington, Oregon, California, Alaska and Hawaii could add five years if you are not.

Wasn't it Methusaleh who set some kind of record for a life span covering hundreds of years? Yet it was his father Enoch who "walked with God," even though his days were not nearly so many. The only comment the ancient writer had concerning Methusaleh was that he lived 969 years "and he died."

The trouble with most obituaries is that they simply record the unimportant facts about where a man lived and how long. But who is able to tell the far more significant story of how richly, how deeply, how creatively, how joyfully, how abundantly, how triumphantly a person lived? So far as we are concerned Methusaleh can keep his secret formula for long life. We'd rather get in touch with Enoch to learn how he kept in step with the Almighty. — KM

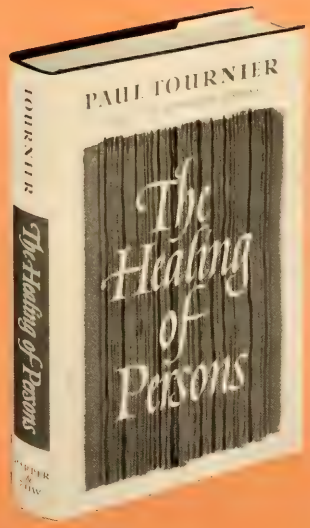
BOOKS TO INSPIRE

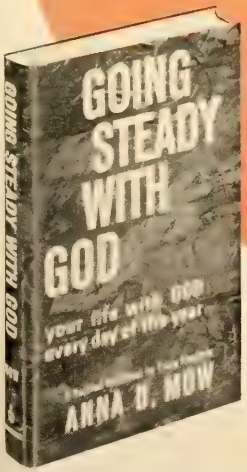


The Way of a Pilgrim *and* The Pilgrim Continues His Way
R. M. French translator
Written over a hundred years ago by a nameless Russian, the Pilgrim's story is told with great simplicity and charm. It is his account of learning and practicing and, on occasion, teaching to others, a way of praying. Here is a volume unique among devotional books. It has a special purity and simplicity of spirit. $1.95

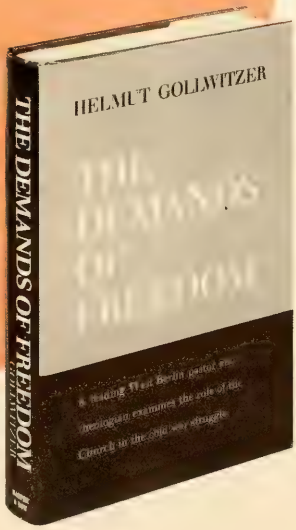
The Demands of Freedom
Helmut Gollwitzer
The author has endured two brutal political regimes: as pastor in the Confessing Church of Germany, which opposed Hitler, and as a prisoner of war in Russia for nine years after World War II. Now, living in the shadow of the Berlin Wall, he takes a penetrating look at Western society and at the responsibilities of a Christian in the community. His courageous, controversial theme is that Christians must abandon the frozen attitudes of the Cold War and instead become true witnesses to the Gospel of peace. $3.00

Going Steady With God
Anna B. Mow
A daily devotional book with meditations designed to strengthen and mature the young person's faith and Christian commitment. Each month opens with a master devotional centered in the person of Christ which may be read and reread throughout that entire period.
$2.50 cloth; $1.50 paper





The Healing of Persons
Paul Tournier
In this book the renowned Swiss physician and psychiatrist presents an approach to medicine in which the patient is a person and not merely a case. For the person who is sick, or troubled in spirit, or afflicted with loneliness, "The Healing of Persons" opens wide a window on the warm sunlight of hope, of understanding, of infinite compassion.
$4.95



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LOOK FOR THESE FEATURES IN THIS *messenger*

A CHILD OF ANOTHER RACE *finds a well-deserved welcome in a McPherson, Kansas home.* by Cecil L. Haycock. page 1

SECULAR SHOCK *is sometimes so frightening it can send aloof Christians into hiding when they ought to be entering the arena of modern urban society.* by Inez Long. page 4

NATIONAL NURSES IN ECUADOR *have far more than medical knowledge to share with their home communities. The story of three young women.* by Theresa J. Herr. page 7

GO FROM YOUR COUNTRY *is still an imperative for Christians, requiring trust and faith in God. An Annual Conference address.* by Curtis N. Dubble. page 9

DIARY OF A BVS'er IN TRAINING *is a week-by-week account of the moments of insight, challenge, growth and inspiration that come to a volunteer.* by Barbara Shifflett. page 21

THEOLOGY IN A NUTSHELL *may be one way to summarize the values of a recent book "The Gospel According to Peanuts."* Reviewed by Don-E. Miller, page 27

OTHER FEATURES include news of Conference resolutions and related issues (page 14), The Teacher and the Fugitive, a reprinted newspaper editorial (page 18), A Child Is Born . . . a Baby Dies, a report from Haiti page 24), suggestions for action on race relations (page 25), a review of *The Sound of Music* (page 29).

COMING NEXT

Christians should go "Where the Action Is," according to Wayne Zunkel. . . . How can we build the world of tomorrow with "Paper Doll People"? asks Jean Ohman. . . . Lois T. Paul tells the story of one man's hobby which has become "A Witness in Wood" . . . . A forum feature presents contrasting views about the problems involved in "Dual Enrollment" or "Shared Time" as a new school year begins.

VOL. 114 NO.

messenger

CHURCH OF THE BRETHREN 9/2/65

Where the action is
Paper doll people

Readers Write

LOVE ENOUGH TO SHARE

Recently there was a notice on the "news" page about the poor people in the Kentucky hills who were asking for material aid. And there have been other notices in past issues. . . .

I think it is time that we Brethren begin to consider our friends in the Kentucky hills as well as in other parts of the Deep South instead of thinking of the fine churches we are building and the high salaries of the ministers.

Every minister needs an adequate income as do other church members. Some ministers in the South get only $50 a month and others get nothing and one little church has no minister at all. We should love our Lord enough to share with our less fortunate brothers and sisters. When Jesus fed the 5,000 or the 4,000 he didn't wait until he could ask them how they had spent their last dime — he fed them bread and then he gave to them the bread of life. Let us "go about doing good" as our blessed Lord taught us.

ETHEL DAVIS

Paradise, Calif.

WE FOLLOW JESUS — BUT . . .

Our congregation had a council meeting last night. The usual people were there. . . .

Our congregation has been invited by a Baptist congregation in a nearby town to worship with them — they will come to our church on a Sunday morning (since we have the larger church), and we will go to their church on a Sunday evening.

Our minister suggested to us that after services at our church, maybe we would like to invite these Baptists to go with us to our homes for dinner. . . . The vote to accept the invitation went like this — twelve for, seven against, and the rest not willing to commit themselves either way.

There was quite a bit of discussion before the voting and the main objections went like this: (1) I don't like to think I'm prejudiced, "but" I don't think we are ready to do this thing; (2) the way people are in this town they'd talk about us, they'd think we were trying to show off; (3) our church did this once about twenty years ago and everything went fine, "but" things are different today; (4) we probably couldn't find enough people willing to take these visitors to their homes for dinner. We've had this church's choir sing at our church, but that's certainly a lot different from worshiping and eating with them.

You may ask why all that fuss over having a Baptist congregation come to our church! We are following the teachings of Jesus, but, you see, these Baptists aren't ordinary people — they are Negroes!

This probably is far from a unique problem in our churches. Some say we aren't ready; I don't think such people ever will be ready. This Negro congregation isn't trying to push themselves on us; our minister merely thought it would be a wonderful opportunity for both congregations to become better acquainted. And since our small community has no Negro residents, what better opportunity could we ask for!

Will those in our congregation be able to overcome their fear of associating with colored people, or will they just keep saying, "I don't like to think I'm prejudiced, "but"?

Please pray for our congregation and the many others like ours; we need all the help we get.

ILLINOIS READER

KEEP FREEDOM OF RELIGION

I would like to point out the importance of individuals within the Church of the Brethren thinking for themselves concerning the merger of many denominations. This will again be considered at the next Annual Conference. Delegates decided this year to go along with the Supreme Court ruling of no prayer or Bible reading in schools in order to preserve freedom of religion as the Constitution of the United States.

However, as the ecumenical movement continues, how will there be complete freedom of worship with a few leaders "lording it over" such a large number of Christians? Let us hope and pray we are not losing our freedom of religion for the sake of freedom.

Let us not be caught in a tide of intellectualism, but rather take the Bible for what it says. We have human minds and cannot completely understand all of the Bible. If we could we would be putting ourselves on a level with God. I cannot explain how electricity comes into my home. But simple faith has taught me to use its power nevertheless.

EMOGENE REED

Constantine, Mich.

COMPLETELY LAY PERSONS

Of course, it is exciting that Dan is our moderator this year — who else but Dan West! When I read it in a Chicago newspaper I was very proud of the Church of the Brethren.

But there is always a but! Our exposure to Dan West these many fine years has been in his capacity as an employee of the Church of the Brethren, really very little removed from the paid, professional role of a pastor. . . .

Looking to the future, I hope the next step is the early selection of a Brethren as moderator who includes employment for the church *and* an even greater employment experience outside the church; Dr. Andrew W. Cordier is an excellent example of this type Brethren. . . .

Perhaps after someone like Dr. Cordier we can tap many persons who have never been employed by the Church of the Brethren, who are completely lay persons.

WILBUR DUNBAR

Wooster, Ohio

MESSENGER, Vol. 114, No. 18. Sept. 2, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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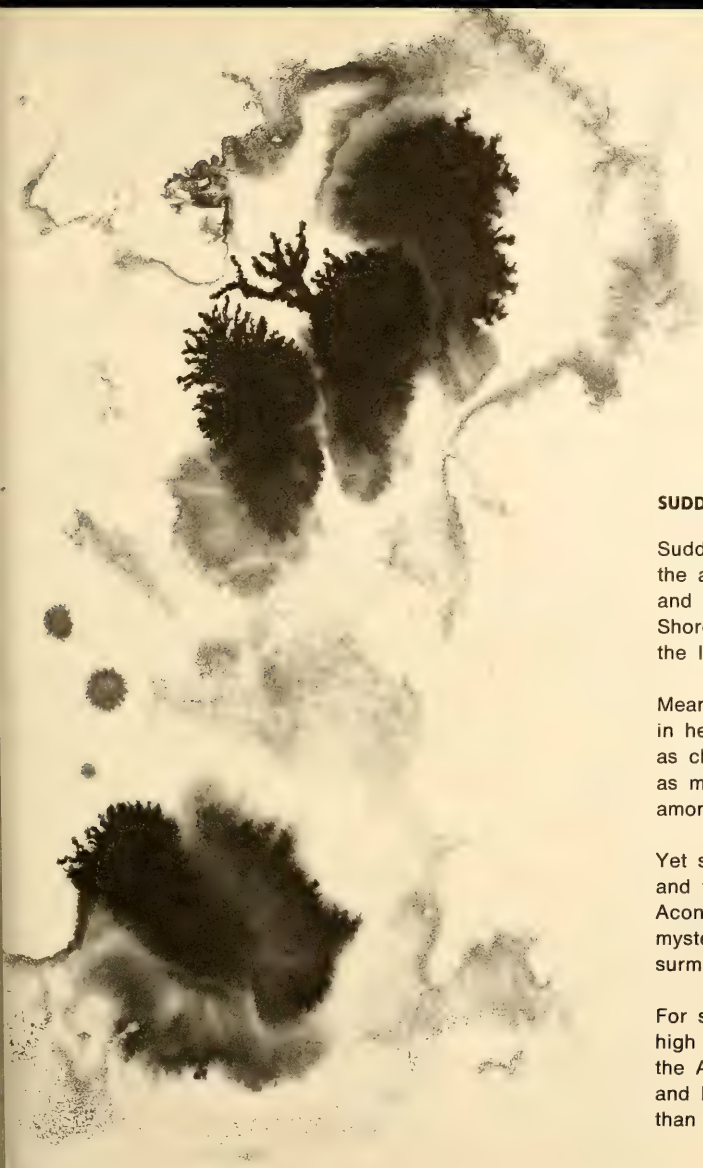

SUDDENLY ON KAMCHATKA

Suddenly on Kamchatka
the arctic sea fogs lifted
and there rolled the Pacific . . .
Shores of Alaska, Japan,
the Indies, the Antipodes!

Meanwhile the earth kept spinning
in her general precession
as child of the sun,
as mote in a galaxy
among millions of galaxies . . .

Yet suddenly on Kamchatka,
and from pinnacles everywhere —
Aconcagua, Kilimanjaro, Everest —
mystery dissolved into meaning,
surmise into solid reason . . .

For suddenly on Kamchatka
high destiny took shape,
the Almighty made sense,
and love loomed more glorious
than the shambles of hate.

Harry A. Brandt

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: What child is this who through a broken screen unknowingly sees his pitiful promise of life in the city? A child of hope? A child of promise? Born, not in a manger but in a mangy flat? Born, not to an abundant life but to sickness, poverty, and oppression? He is a child of God with the same potential for health, love, and creativity as was given to the one who, in the name of Christ, may someday find and rescue him from the life behind the screen. Photo by Ed Wallowitch.

PHOTO CREDITS: 1 Illustration by Marion Nyman; 2 Don Honick, inset by Kenneth Thompson; 5 Kenneth Thompson; 6 Edward Wallowitch; 8-9 A. Devaney; 15 Three Lions; 19 Religious News Service; 20 (lower) Religious News Service, (upper) Don Honick; 26 Alan W. Farrant

WHERE THE ACTION IS

BY C. WAYNE ZUNKEL

A MAN I KNOW compares the genuine Christian to a compulsive gambler and the arena of the Christian's action to a floating dice game. Every morning, on waking, the gambler wants to know "where the action is," so that he may go and be a part of it.

If you do not like the idea of comparing the Christian to a gambler, think of a dedicated doctor with medicine and skills who longs to share them at the point of sickness or of a teacher who is eager to apply his learning at the point of ignorance. They also go where the action is. How about the church that you and I know? Are we ready and willing to go where the action is?

We have called ourselves a New Testament church. Out of the turmoil and sin and ignorance of the Europe of the seventeenth and eighteenth centuries our forefathers returned to the scriptures, determined to fashion a new kind of church. Theirs was an attempt to share again with all the world the convictions, the ideals, the vitality, the life of that first century church.

It seemed to that little fellowship that these New Testament values could best be realized out where life was less hurried and cluttered, conveniently removed from people who may not share our high ideals, in a setting where the sinful lure of the world is less evident. And so, as a people, we have settled the richest farmlands of America. From Pennsylvania's Lebanon and Lancaster counties, we have moved out to the rich valleys of Maryland and Virginia, of Ohio and Indiana and Illinois and Iowa, and on out to the fertile areas of California. We have realized that these values are more easily sustained in a rural setting. If not on a farm, we have limited ourselves for the most part to small towns and suburbs, for here is where our feelings about goodness are most readily realized.

The names of our churches reflect our philosophy: Spring Creek, Blue Ridge, Rocky Run, Pleasant Valley. What a disturbing revelation it is to return to the New Testament and, in leafing through its pages, to discover the names of the first churches. Their names do not identify insulated, idyllic settings but are instead Rome, Corinth, Ephesus, Galatia, Philadelphia.

They, too, were called to a demanding way of life, to a pure standard of morality, to an impossible quality of devotion and goodness. But they did not live in isolation somewhere on the fringes but at the center of the biggest and most wicked cities of their day.

The mother church was Jerusalem. From there it spread to other cities. Rome was the largest city of that time and the capital of the ancient world. If you want to get an idea of the living conditions there, the kind of amosphere in which that little group of Christians were trying to build their redemptive fellowship, read the first chapter of the letter to the Romans, beginning about verse 24.

In that kind of setting Paul could write: "I am not ashamed of the gospel: it is the power of God for salvation." Not out in a secluded farm protected by acres of fields of grain, not in a warm and friendly, well-churched suburb – but in the heart of Rome. He believed his faith had answers and could stand up to the worst conditions of man.

Corinth was called by some the most sinful city of that ancient world, a port city attracting adventurers from the whole Mediterranean world. They gathered to transact business by day and to patronize the night clubs after dark. They had one massive shopping center of taverns in Corinth – 33 of them in a row, behind a colonnade 100 feet long and 80 feet wide, the largest nonreligious structure in ancient Greece, with nightly activities which make Hugh Heffner's bunny clubs look like so much kids' stuff.

Why did Paul insist time and again on going down into the midst of the biggest and most sinful cities of his day, into the most unlikely settings, to found his new, struggling churches?

We have called ourselves a New Testament church. And in many ways we are. But in one area – in that of choosing the battleground, in choosing the place where these high ideals are to be tested and shared with greatest urgency, we have simply overlooked the New Testament record.

The early Christians over and over again talk of God as a God of peace, a God of truth, a God of love and purity and power, a God of courage. But they seem to insist that this takes on meaning, it becomes rich and full in the areas where these truths are most on trial – where there is turmoil and ignorance and discord and sin, the very areas where our faith is most ridiculed and denied.

This failure of all of us to see this dimension of the life of the New Testament church was not crucial in the past. Early America was predominantly rural, dotted with small towns. To equate the gospel with clear skies and vast open spaces was no serious obstacle. And at times we even dared to venture into some of the budding young cities, so long as we could stay out near the edge, so long as we could maintain a large enough collection of "our kind of people."

But America is changing. And not only is America changing, our world is changing. A revolution is going on around our globe. Masses of people on virtually every continent are deserting the rural areas. *City* is the word to describe the new shape of the landscape, and the picture is much the same whether the name is Bombay or Chicago or Rio de Janeiro.

It is a picture of slums and poverty in the midst

of great wealth. It is a picture of great educational institutions and medical centers surrounded by ignorance and disease. It is a picture of beauty and culture threatened to be overrun by filth and ugliness. It is a picture of the fulfillment of some of man's loftiest ideals surrounded by crime – of civilization's finest flowers beset with fear and violence which make it as dangerous as the worst of jungles.

Yet, it is a fact. The city is here. And the world's people are moving to the city in a massive, unending flow.

And the other fact of modern life is the conspicuous absence of the Christian church. We are not in the city. We are not prepared to be there. The very words we use in the formation of our faith are rural words. We talk of Jesus as a "shepherd," we talk of "pastors" and "flocks." For people who lived this kind of life, this was descriptive and graphic. But it is strange and removed from the understanding of urban man. The very structure of our church life is rural; even our church year is geared to rural harvest-time rather than to the fiscal year of urban America.

Cities are the center of influence in our nation and around the world. And even we who live in the most remote rural areas find our lives directed, our values formed, our resources channeled by what happens in the great urban centers.

Cities will increasingly control our political life. And with the growing interdependence of our lives in a complex industrial society, government will play an ever larger role in every area, regulating, setting limitations, formulating the guidelines by which we live.

From our cities come our radio and television programs. From our cities come *Time* and *Life* and *Newsweek* and the unending flood of sex magazines. From our cities come our news media. Our whole understanding of our world is funneled through the mind-set of our cities – we see the world through their eyes, and we make our judgments on the kind of information they think important to share with us. The truth is, we will help to shape our cities, or our cities will shape us.

The ironic part is that at the very time the city has been mushrooming in its dominance over every aspect of life, the Christian church, usually at great financial loss, has swiftly been pulling out.

Today one out of every eight persons in the United States lives in a city of more than a million inhabitants. Four out of every ten live within cities of at least 25,000. If Protestantism gives up the city, it virtually gives up Amercia. Yet this is precisely what it is doing. And I know why we do it. I know how we feel. The city is so big and so bad and so dirty. It goes against all our feelings about goodness.

Does it really make sense to pour out thousands of dollars year after year for missionaries and service workers across an ocean or even to the crowded core of neighboring cities, if we also, at the same time deliberately close our eyes and our hearts to the toughest, most critical mission area in the entire world which may lie at our very doorstep?

The city does not demand a cheapening of faith, singing happy gospel ditties, and mouthing the clichés of an uninformed and trite theology, as some imagine. On the contrary, it demands that we go deeper to rediscover the very essence of our faith. The city forces the church to do more than offer silly little games for its young people. If it wants to hold them, it has to begin sharing a bolder kind of gospel – one that leads to active involvement in the name of Christ in the world, one that leads to entering into the struggles where some even suffer and die. It has to offer a gospel with substance.

The city forces Christians to stop playing at religion, to cease being a social club and to start "being the church." The church of Jesus Christ was never meant for "the right kind of people." The reason you and I are members of the church today is because a man named Paul dared to share the gospel with the Gentiles, with our kind of folk. And for daring to bring the gospel into the heart of the cities, he got called back before a church council in Jerusalem because we were not "the right kind of people" – we were thought to be common and unclean.

The city forces us to recover the depth of God's concern and the breadth of his love. The city forces us to brotherhood. You cannot close your doors to the whole people of God in the heart of the city and long survive. In some of the urban areas where Brethren have been strong, once healthy churches are near death right now over this very issue. They do not want minority groups entering their church to pray to their God. And you cannot long survive in an urban world on that kind of basis.

THE CITY forces us to brotherhood – the kind of brotherhood evident in the New Testament church where Alexander and Rufus, Africans, sons of Simon of Cyrene who bore Christ's cross, were members, a brotherhood which included slaves and masters, rich and poor, a few brilliant scholars and unlettered fishermen. It was a brotherhood which, despite the Apostle Peter's early objections, for he was one of the most deeply prejudiced of all, even included Gentiles like ourselves.

The city forces us back to the New Testament. The city's sin and ugliness make its message of redemption stand out with even greater power and beauty. The city helps us grow strong. It forces us to hammer out our faith on the hard anvil of life. It forces us to test the things that we say with our lips not in a vacuum but in the midst of battle.

And, above all, the city demands that we share the full gospel in all its richness as it touches every aspect of life. So often when we talk of the gospel we think of preaching. But very little of Jesus' ministry was preaching. In all the scriptures only one sermon has been saved, and scholars tell us even that, in the form that we have it, may be a collection of shorter conversations. Jesus did much more

than preach. He taught. He healed. He ministered to troubled spirits, disturbed emotions. He fed. His was a ministry to the whole man. He even got involved in a protest against the political corruption of his day, walking into the temple to overturn the tables of those involved in abuse of the poor and in graft. And on Palm Sunday, instead of being in church, he found himself at the front of a demonstration down the streets of his nation's capital because, he said, the very stones would cry out if he turned aside.

On the mission field in other lands we have attempted a full ministry. Our work in Ecuador began with a boys' club. Overseas we establish schools and hospitals. We teach people how to farm. We introduce new seeds and new tools. But where we live, for some strange reason, we try to confine the gospel to two hours of talk on a Sunday morning. But the city forces us to a full gospel. The church must concern itself with the total man if it is to survive in the city.

We need strong voices to call us to enter our great uncrossed mission frontier – to begin to recruit not only our own finest young men but members of minority groups to reenter the battlefields we have deserted, to return not with a halfhearted attempt to salve our consciences, but with the same determination and financial resources with which we entered new suburban communities immediately following World War II. And where we already have established beachheads, we must determine to stay not to maintain "services as usual" for a closed fellowship for a few hours on Sunday but to share the full gospel with them.

Is it not interesting that when the biblical writers, for all their rural and small-town background, had finished talking about the cities with their sin – Sodom and Gomorrah and the rest – and got around to setting forth their dreams of a new heaven and a new earth, did not spell it out in the terms so dear to their hearts? They did not talk of the "rolling hills of Judah" or a new "suburban Bethlehem." When they got around to projecting God's will for his people, they used the figurative speech of the largest city they knew anything about – they talked of a new heaven and a new earth in terms of a new Jerusalem.

Unless we, too, can think in terms of a new Jersualem – in terms of a new Chicago or a new Philadelphia or a new Baltimore, breathing into it all the hopes and dreams, seeing it through the eyes of God himself – then these visions about the peoples of our world becoming the peoples of our Lord and of his Christ may ultimately fade into the shadows of the America and the world of tomorrow. □

Dual Enrollment

As a means of helping its readers understand the issues involved in this controversial program, MESSENGER *presents two distinct viewpoints on the merits of dual enrollment: on the one hand, a policy statement of the General Board of the National Council of Churches, which generally support the concept of shared time; and, on the other, a statement from C. Stanley Lowell, an officer in POAU (Protestants and Other Americans United) which questions it.* — EDITOR

by National Council of Churches

PUBLIC EDUCATION in the United States is for all children regardless of race, creed, color or economic status.

In the main, in this country, Protestants and Orthodox, on the one hand, and Roman Catholics, on the other, have chosen to take different paths to discharge their educational responsibilities for the nurture of their children.

While approximately one half of the Roman Catholic children are in public school, the officially approved system is one composed of parochial schools organized under the total direction of church authorities. While some Protestant and Orthodox children are in parochial schools or church day schools — perhaps a half million — most Protestant and Orthodox children are enrolled in public schools.

The rapidly increasing number of children and the rapidly increasing costs of education, along with other factors, have caused Roman Catholic educators and parents in recent years

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by C. Stanley Lowell

SHARED TIME, or "dual enrollment" as it is sometimes called, is an arrangement by which elementary or secondary school students enroll for part of their studies in public school and the rest in a parochial school. The public school studies are usually science, mathematics, physical training, and subjects involving the use of costly equipment. The parochial school curriculum usually includes social studies, the "idea subjects" generally, and, of course, religion.

There have been a few experiments with shared time over the past twenty years, but the big impetus was provided by the Elementary and Secondary Education Act of 1965. This Act provides that no assistance can be given to the public schools until the school district has made provision for aid to private school children via "special educational services and arrangements (such as dual enrollment . . .)."

It is evident that the states will be inclined to project such programs in order to get Federal

Continued on page 9

DUAL ENROLLMENT: BENEFITS AND VALUES
Continued

to ask for public funds in discharging part or all of their educational responsibility. Assistance is often asked for that portion of the task most clearly identified with "general education." Protestant and Orthodox educators and others have generally favored the use of tax funds for public education and have resisted the use of public funds for church-related schools.

So far this unresolved difference has prevented direct grants to religious elementary and secondary schools; it has also hindered the passage of general legislation for federal aid to public education.

Resistance and opposition, however, are not a satisfactory permanent stance for Christians.

Protestants and Orthodox are conscious of the financial difficulties under which their Roman Catholic brethren and others labor in supporting two systems. While this predicament is not accurately described as "double taxation" it does involve additional costs. We are concerned, as Christians, to explore dual school enrollment, as one possible solution to this problem.

Dual school enrollment is here defined as an administrative arrangement in which the school-time of children is shared between public school and church day school. Students who are enrolled in a church day school are also enrolled in a nearby public school for part of their general education.

In dual school enrollment each school system remains in control of its own facilities, curriculum, schedules, and other administration functions. Decisions to provide for dual school enrollment must be made and detailed arrangements worked out community by community by the responsible boards or administrators involved.

We know of no legal opinion holding that dual school enrollment violates the federal constitution. Most states' constitutions or educational legislation appear either to permit or not to forbid dual school enrollment.

We, therefore, approve further experimentation with, and continuing evaluation of, dual school enrollment for classroom instruction as a viable provision for those who, for conscience sake, maintain separate schools.

We believe that boys and girls now limited by the resources of some religious day schools will be benefited by the equipment and program offerings for the portion of the time they attend the public school. We believe that benefits will ensue for all children if those now enrolled in separate systems have the opportunity to associate with one another through dual school enrollment. We believe that this association and intermingling of the children in the school will result in a broadened support for public education and will serve to unify our now partially divided communities. At the same time, "we reaffirm our support of the system of public education in the United States of America. It provides a context in which all individuals may share in an education which contributes to the full development of their capacities. It serves as a major cohesive force in our pluralistic society." It is our hope that dual school enrollment may prove to be a means of helping our nation to maintain the values of a general system of public education, yet at the same time meeting the needs of those who desire a system of church-related education, while upholding the historic American principle of the separation and interaction of church and state. □

In states where dual school enrollment is legally approved will schools and students really benefit? Some answer yes, while others give a definite no

DUAL ENROLLMENT: PROBLEMS AND DANGERS
Continued

aid. Is shared time constitutional? The answer involves the First Amendment which forbids acts respecting establishment of religion. Since it is state agencies which must carry out the program, their laws and constitutions are also involved.

There are provisions in many states which prohibit the commingling of churches with public agencies, particularly in the field of education. Many constitutions spell out in specific terms a ban on any use of public funds for the benefit of church schools. Shared time has specifically been ruled illegal in Ohio, Louisiana, and North Dakota. Wisconsin's attorney general has expressed doubt. It has been called "probably unconstitutional" under New York law. Some states are already hastening to alter their situation by passing laws specifically approving shared time. Iowa has already done so, the argument being that the state wanted to draw federal aid for dual enrollment programs.

There have been few court decisions on shared time since it has been a minor issue hitherto. The Pennsylvania court in an old decision sustained the right of a parochial school pupil to enroll part time in a public school. This, of course, is different from mass enrollments of an entire class or an entire parochial school group in a public school. A taxpayers' lawsuit supported by Americans United for Separation of Church and State was brought recently in Chicago. It involved shared time arrangements between John F. Kennedy public high school and St. Paul Catholic high school. The arrangements were approved by the court which held that they did not contravene state and federal constitutions. The case has been appealed.

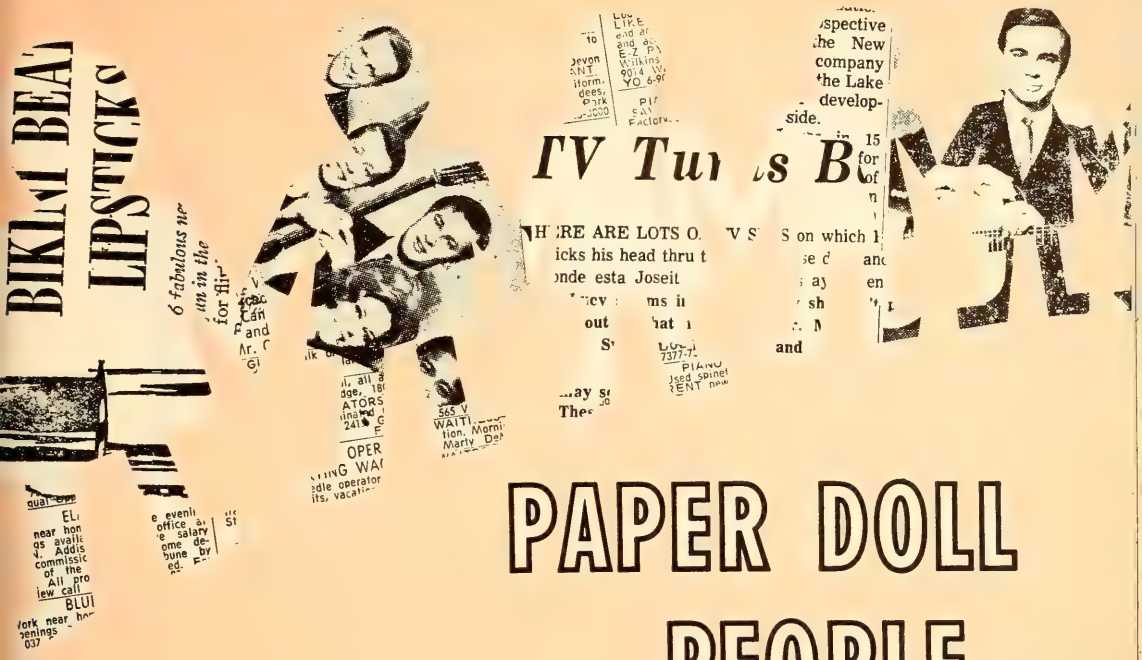
Is shared time educationally and socially desirable? The arrangement would appear to create problems for both public and parochial schools. Adjacent locations would seem to be imperative because of the difficulty of transporting classes back and forth over considerable distances. Then there is the matter of administration. It seems evident that arrangements should be strictly in charge of public school officials. They must set the terms and the times. They should prescribe the courses and materials. To leave these matters to the partial direction of private and parochial operators would lead to chaos. Dual enrollment could lead to dual control.

One danger of the program is that dual enrollment can become triple or quadruple enrollment, or even more. Many denominations might like to develop their own "sharing schools" once federal funds are available. This might lead to a proliferation of the school systems as more and more churches felt that they must form their own separate schools.

What enthusiasts have cited as the principal value of shared time has proved in practice to be its chief disadvantage. It was thought that the bringing of parochial school children into the public system for part of their training would have certain advantages. It would bring them in touch, even if briefly, with their fellows of other faiths. It would give them the advantage of a more open form of teaching. It would tend to reduce barriers. In practice, however, shared time has tended to accent religious differences among the children. As religious blocs are shuttled in and out the matter of religious difference is emphasized.

It is argued that aid to shared time projects is aid to parochial school students, not to the schools. This is a technical point. The fact is, such aid makes the operation of separate, religious schools easier and will encourage their growth. □

BY JEAN OHMAN

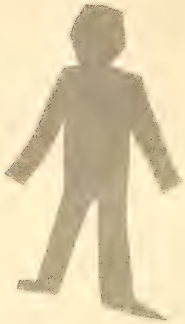


PAPER DOLL PEOPLE

HOW DO YOU build a tomorrow on a thin, threatened today?
There are no tools to borrow, just a sack full of paper-mache
Because people are paper dolls, flattened and flimsy
    paper doll people with fixed faces and fronts —
    no backs — people of just one dimension
Paper doll people, copy after copy etched identical
    by dictator billboards
    by hypnotic screens and bilious magazines
    and street signs and headlines
    and status symbols and high styles
Paper doll people safe in their sameness — safe and soft and spineless
    living in cardboard houses — row after row
    moving in tiny tin cars — stream after stream
        on ribbon roads and frightening freeways.

Paper doll pople working in ugly block buildings, stack after stack
    with glass walls and hurrying halls
Paper dolls consuming tired rubber sandwiches, bitter black coffee
    and coke and smoke and smut and smog
People speaking at each other in copycat conversation
    quoting others who quote others — who quote still others
    with minds that memorize monotonous mechanics
                and term it thinking.

How do you build a tomorrow on such a thin, threatened today?
where values are vended like vegetables —
loveliness is a lipstick — or a lather
love is a bikini — or hip-low pants
beauty is a bath — a bra, a bed, or a bottle



culture is a Broadway play banned in Boston
music is a twist — a tortured disc
nature is a plastic plant
a poodle in a jacket, grass in a packet
discipline is 2000 calories a day
friendship is in alcoholic flavors
gin and julep — brandy and beer
philosophy is a label on a library shelf
religion is a church supper, a collection plate
marriage is a meal, a stopping-off place
a namesake, a between-work break.
honesty is a required tax statement
compassion is a welfare office, an alphabet check.

How do you build a tomorrow on today's paper values
vended to paper people to paste upon their differences
and cover them with a colorless, predictable pattern?
How do you build a tomorrow on today's corrugated canyon
where there's no room for eyes to see
ears to hear
minds to meditate
no room for souls to grow
room only to copy, to complain, to criticize?

What happened to people who stand out like giants in vitality and vigor?

What happened to minds that design
hearts that hope
and faces that respond to delight and concern
to anger, to sorrow
to happiness?

What happened to people with purpose and pulses
and muscles and motive
and dimension, depth,
determination?

The paper must be split, the pattern broken, the canyon scaled.

So real people appear
with eyes uncovered
and ears opened
hearts bared
minds unleashd
souls exposed.

Real people who know
loveliness in a listening face
love in a held-out hand
beauty in a beating rain
culture in a student's struggle
music in an aria, in a bird's pure note
nature in a baby sapling, in a polliwog's wiggle
discipline in a tasteless task
friendship in one unlike the self
philosophy as a deed, not a work
religion that goes home from church
marriage that is both heaven and haven
in one's heart
honesty respects the self — not the law
compassion touches close at hand
to spread itself across a land.

Peel the paper to the person beneath
Crumple the dolls to the soul inside
Probe to the real people
each different, one from the other
each special, each capable and creative
each needed, each God-designed, one of a kind

Real people with eyes to envision the loveliness
God lay bare and beautiful for us to see, stretching
the land, the lake, the massive mountain,
the flung stars, the cool forest, the vast desert
eyes to see around the earth and beyond through space

Real people with ears to hear music in moving, living things
a cricket cheep, a thunder clap
a bird's trill, a falls' roar

With hearts to leap in love for another
to despair in grief for another
to feel, to care, to beat steady
to pulse strong

With minds to act on, to fill with facts
to rely upon, to breed ideas
to create, to meditate
minds to build a tomorrow

Giant people of strong spines, sure minds
with values worth a child's learning
and deeds worth a world's remembering

Real people each God-designed, one of a kind,
must rebuild a today strong enough
to reach a tomorrow.

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Questions You Ask

BY PAUL M. ROBINSON

Question: **If Jesus was born of the Virgin Mary, why do the genealogies of Jesus appearing in Matthew 1 and Luke 3 trace his ancestry through Joseph rather than through his mother?**

Answer: In the genealogy of Jesus in both Matthew and Luke, the authors were following the Hebrew custom of tracing a lineage through the father rather than through the mother. They did this even though it was commonly understood that Jesus was conceived by the Holy Spirit before Mary was betrothed to Joseph. The writers were not here attempting to prove the virgin birth of Jesus, even though Luke recognized this fact in his account by the words in parentheses, "as was supposed," in Luke 3:23.

Matthew wanted to set forth the fact that Jesus is the rightful Messiah according to the Jewish law, by showing his descent from Abraham, from David, and the kings of Judah. Since Matthew stresses the kingship of our Lord, he was especially interested in the royalty of his ancestry.

Luke takes the genealogy again through Joseph to Adam to suggest the universality of Christ's lordship. He wants to identify Jesus not only with the Jewish nation but with all mankind.

There are obvious differences in the two accounts. One tradition holds that the Luke account is really the genealogy of Mary rather than of Joseph. There is, however, no real evidence for this theory either from scripture or from modern scholarship. In any event, the genealogies are presented according to the accepted Jewish tradition and were not intended either to establish or to disprove the virgin birth of Jesus.

Question: **What is a sacrament? How many sacraments are recognized by the Church of the Brethren?**

Answer: A sacrament is classically defined as "an outward and visible sign of an inward and spiritual grace." The Roman Catholic Church claims seven sacraments: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony.

Protestant churches generally have accepted two sacraments: baptism and the Lord's Supper, because these were ordained by Jesus himself. One Protestant writer has, therefore, defined a sacrament as, "a sacred and symbolic act, traceable to Jesus, which sets forth in an object lesson great truths of our Christian faith."

The Church of the Brethren has never clearly defined its own acceptance of sacraments. We have since the time of Alexander Mack been more likely to speak of rites and ordinances than of sacraments.

The late William M. Beahm, in his book, *Studies in Christian Belief,* says, "The word *sacrament* is sometimes used with a very broad meaning, such as when we regard our world as a sacramental universe. When we say, 'In the rustling grass I hear Him pass, He speaks to me everywhere,' we are finding nature, herself, a means of grace, awakening within us the sense of God's presence. Frequently, *sacrament* is used also for any rite or practice which nourishes the spiritual life of the Christian, and reference is often made to the sacrament of daily toil, the sacrament of silence, the sacrament of prayer, the sacrament of home life, or the sacrament of friendship." He might also have added that the anointing service, the washing of feet and the love feast at the Lord's table, the laying on of hands in ordination or in a service of blessing, the dedication of babies, and even preaching itself are all sometimes regarded as sacramental observances.

Dr. Beahm concludes, however, that "the term *sacrament* should be more strictly reserved for those rites closely related to Christ's redeeming work and to his own authority."

Question: **Who is the man who went to heaven without dying?**

Answer: According to 2 Kings 2:11, the prophet Elijah was taken to heaven by a whirlwind.

In Gen. 5:24, it is recorded that "Enoch walked with God; and he was not, for God took him." This might be interpreted as a poetic way of speaking of his death. However, the author of the book of Hebrews regarded Enoch as having never tasted death but, like Elijah, having been taken by God directly to himself (Heb. 11:5).

NEWS

The Vatican's fourth round at renewal

SOMETHING UNPARALLELED in papal or Jewish history took place in October 1960 when the late Pope John XXIII, receiving a delegation of American Jewish leaders, opened his arms in a gesture of embrace and said to them, "I am Joseph, your brother."

In essence, this is what Pope Paul VI and the entire hierarchy of the Roman Catholic Church are expected to say to the Jewish community throughout the world when the Second Vatican Council, opening on September 14 for its fourth and final session, takes action on a long-delayed and much discussed declaration on the Jews.

"because of the sins of all men . . ."

The declaration, substantially revised since it was first drafted in 1962 at Pope John's suggestion, likely will be in harmony with a resolution voted by the World Council of Churches Third Assembly in 1961, absolving the Jewish people of today of guilt for Christ's crucifixion.

The preliminary draft, given overwhelming approval by the Catholic bishops last November, says in reference to those engaged in teaching or preaching: "May they never present the Jewish people as one rejected, cursed or guilty of deicide. All that happened to Christ in his passion cannot be attributed to the whole (Jewish) people then alive, much less to those of today. Besides, the Church held and holds that Christ underwent his passion and death freely, because of the sins of all men and out of infinite love."

Earlier this summer speculation arose in the world press that the declaration on the Jews had been dropped from the council agenda, chiefly because of pressures from Middle East churchmen, where Arab sources interpreted such a statement so politically favoring Israel. The Vatican denied the charge. However, some amendments to the provisional draft are expected.

Three other very major pronouncements await the council. They are:

Religious liberty. The declaration in its present draft acknowledges every man's right to worship God freely according to his own conscience. Some observers fear the final action will be altered to make clear "that nothing trespasses on the claim of the Roman Catholic Church to be the one and only true religion."

Birth control. In recent months the traditional Catholic position on birth control has been challenged increasingly from within the church. The subject of contraception promises to remain a most delicate issue, one certain to align old-school theologians against modern ones.

World peace. As the Catholic Church seeks to come to terms with the issues of world peace and nuclear war, two distinct trends can be discerned, noted James Douglass in writing for the *Church Peace Mission.* One is represented by Pope Paul in his encyclicals and his appeals to government leaders, upholding the principle of negotiation as the only morally tolerable means of settling disputes. The second is identified with a core of British and American defenders of nuclear weapons as a deterrent. A direct confrontation of the two positions likely will occur at the forthcoming session, Douglass predicted.

In short, pressing issues such as these before the final round of the council add up to a task of turning the Catholic face to the modern world and relating anew to the problems therein.

On seeking decisions

LAST FALL 44 churches in Southern Ohio entered into a program known as All-Church Evangelism (A.C.E.), a systematic approach to personal soul winning. After six months of gearing up, the day of accounting came. The 36 churches which carried through on the program reported 866 additions by May 2, short of their goal by 325 but ahead of the same churches' additions for the entire preceding year by 344. Slightly more than half of the additions were by baptism.

Ten of the 36 churches reached or surpassed their goals. Among them were Bear Creek (goal 37, results 62), Beech Grove (goal 21, results 23), and Painter Creek (goal 21, results 28).

"Perhaps the most significant contribution this program has made is that Bear Creek is now aware of many souls who have not yet committed themselves to Christ," said layman Robert F. McKibben.

"The program was the spark we needed to get started on the main work of the church; namely, to win persons to Christ and the church," said pastor David Ockerman of Beech Grove. "It was a good way to find the leaven that 'leaveneth' the whole lump."

At Painter Creek, pastor Harold E. Kettering felt that the presence and sensitive concern of "committers" (teams who go out to secure decisions) was all that was needed sometimes for whole families to respond. "It seemed helpful to assume that many of the people in our community have had some contact with the church in the past and that they hope to have a meaningful relationship with Christ sometime. But many of them find the step of decision difficult because of emotional feelings which block their good intentions."

District executive secretary Chester I. Harley gave the program a positive appraisal, but noted that there is a real test ahead. "Will we conserve these new converts and those received by letter?" he asked participating churches. "Will we continue this type of evangelism without a concerted A.C.E. emphasis?"

Toward family stability

TWO OUT OF THREE children in the Caribbean area are born out of wedlock.

To launch a Christian family life ministry there, the National Council of Churches this summer dispatched teams of family life experts to conduct seminars in Barbados, Trinidad, and Jamaica. The seminars are part of a five-year program, in conjunction with the World Council of Churches, to train 300 local churchmen to carry out the ministry on their own.

The Rev. William H. Genné, head of the NCC's Commission on Marriage and Family Life, pointed to two reasons for the high illegitimacy rate in the Caribbean: the history of slavery under which formal marriage was often impossible, and social and cultural traditions which involve great expense for the wedding ceremony and accompanying activities.

In relating the gospel to the unstable family life of the area, the new program seeks to engender "an educational and redemptive approach rather than a punitive one."

One outcome of a pilot institute a year ago was that a local churchman returned home and arranged inexpensive weddings for 100 couples.

New Windsor to add reception, retreat center

PROJECTED for the Brethren Service Center at New Windsor, Md., is a new $300,000 reception and retreat facility.

The two-story structure of Early American design will include a cafeteria, dining room for 200, kitchen, lobby, gift shop, thirteen guest rooms, three conference rooms, and recreational and storage areas. It will be situated on the southwest corner of the former Blue Ridge College campus.

The building will serve especially as a reception and retreat center for the 150 to 200 weekly visitors to the center. It also will release space in other buildings to improve accommodations for Brethren Volunteer Service workers.

A $200,000 fund campaign is now under way. Approximately $100,000 is in hand from proceeds of the sale of Brethren Haus in Kassel, Germany.

A new corner proposed for the New Windsor campus: facilities for guests, conferences, gift shop, and dining

Issues of the space age

MAN'S EXPLOITS in space have given rise to incessant questioning about the morality of such a costly probe in a world of dire human need.

Among theologians to call attention to the moral implications of the space thrust was Germany's Karl Rahner. In an article in *America* magazine, he asserted that it may be "moral vulgarity of a low order to pour out so many billions to send people to the moon, while at the same time we are faced with worldwide hunger."

In answer to the article, Bishop John J. Wright of Pittsburgh spoke of the new scientific breakthroughs not as more technological triumphs but as the culmination of man's dreams and contemplations through which the soul is nourished and stimulated to leap beyond the technical limitations of each generation.

"The poets, artists, musicians, and religious mystics have always been light-years ahead of the technicians in seeking out new worlds to explore, to conquer, and to enjoy," Bishop Wright replied. "The Hebrew psalmists were only a few of the poets directing men's gaze to the depths beyond the stars while the technicians were still engrossed in the practical possibilities of the mere wheel and the simple lever. . . .

"Today's science is yesterday's science fiction. Tomorrow's engineering and technical advances will have been sparked by the dreams of today's poet and the speculations of today's mystics," he added.

"One now suspects that it may not have been only 'conservative' theologians who took a dim view of Isabella's using crown funds to finance Columbus' madcap and expensive dreams of explorations and discovery in the New World. In the long view, the poor of Europe were well served (far better than the rich, as it finally turned out)."

In a similar discussion, a panel of scientists and theologians on the television program, "Lamp Unto My Feet," saw in the unfolding of the vastness of the universe no contradiction to the concept of an omnipotent, infinite God.

Rather, the issue as they sensed it is: Does the creator of such an unfathomable vastness have any concern for individual men, caught up as they are in the unalterable, impersonal laws of the universe?

Panelists from both science and religion seemed to reflect a genuine humility about the inclusiveness of their respective disciplines.

New, yet familiar

DURING THE SUMMER a new, yet seemingly familiar publication began to take its place among 15,000 Brethren subscribers.

The periodical was new because it carried the name *Youth* along with the usual *horizons* banner, and the masthead bore strange names. It was familiar because its style, content, format, and feel were much akin to *horizons* of the past seven years.

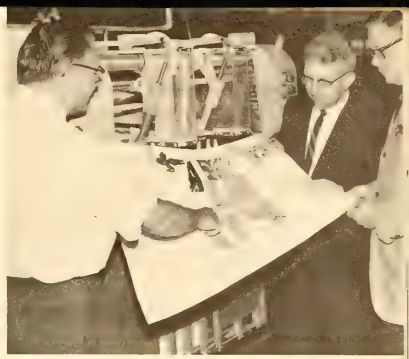
In fact, when *horizons* was revamped as a biweekly digest in 1958, it emulated *Youth's* design in several ways, for *Youth* magazine then as now was one of Protestantism's top youth publications.

Masterminding the biweekly (monthly in July and August) is Herman C. Ahrens, Jr., editor for the past fifteen years. At the United Church of Christ offices in Philadelphia, Ahrens and an associate plus secretarial staff give singular attention to the magazine, a degree of planning Brethren youth editors could not give for press of other responsibilities, namely, curriculum production.

Ahrens, who lives in Lansdale, Pa., is a long-term youth worker, father of three children, journalism school graduate, war veteran who was awarded the Purple Heart, and a keen participant in and chronicler of church life. He attended both the Evanston and New Delhi assemblies of the World Council of Churches and has written a book and two filmstrips for interdenominational youth audiences.

For four consecutive years *Youth* has received awards in one category or another from the Associated Church Press. Its circulation, including the new Brethren readers, totals about 60,000.

Because of this cooperative direction in publishing youth magazines (a second is the junior high *Friends*, produced with the Evangelical United Brethren Church), new Brethren youth editor David R. McConnell will be able to give major attention to the planning and developing of youth curriculum.



Off the press: a cooperative youth magazine, Brethren edition, examined by Gerald M. Flory, Editor Herman C. Ahrens, Jr., and Donald L. Lowdermilk

Etown policy commended

AS HAPPENS at many a college, Elizabethtown College in Pennsylvania last spring faced the issue of student drinking. The handling of the situation was commended editorially in *Church and Home,* the Evangelical United Brethren Church's official publication edited in nearby Harrisburg, in the following terms:

"A church college suspended more than a dozen students for off-campus drinking parties. Headlines in newspapers proclaimed the event; radio and television newscasts screamed the information. Here was something unusual — not drinking on the part of students, but that a church college dared to call the issue. The official announcement simply stated: 'The use of beverage alcohol in any form in any amount at any time or place is not tolerated. . . . Students enrolled at the college are expected at all times to be acceptable representatives of the institution.'

"Other fraternities may soften rules to permit drinking in fraternity houses, or may consider the whole business as being unenforceable short of obvious drunkenness. Many come to consider any and all off-campus conduct as none of the college administration's business. But Elizabethtown College told a batch of its defiantly guzzling students to pack up and go home."

Shift in strategy urged by Vietnam peace team

A SPOKESMAN for a team of distinguished church leaders said after ten days in Vietnam he had "more compassion" for the problems of the Johnson administration, but he was also "more critical" of its policies.

The spokesman was Dr. Harold A. Bosley, noted minister of Christ Church, Methodist, in New York. He was one of 14 persons on the interreligious peace mission to go to the war-torn country in July. The group was the Clergyman's Emergency Committee for Vietnam, a unit of the Fellowship of Reconciliation.

As a result of the visit the group issued an urgent call for an end to military action in Vietnam. "Both sides in the conflict are trapped by their own interpretations" of the situation, the churchmen stressed, urging that negotation through the United Nations is a pressing necessity.

Among the other team members were Dr. Edwin T. Dahlberg, formerly president of the National Council of Churches and the American Baptist Convention; Dr. and Mrs. Howard T. Schomer of Chicago Theological Seminary; Mrs. Annalee Stewart of the Women's International League for Peace and Freedom, and Alfred Hassler of the Fellowship of Reconciliation.

In Vietnam the group was joined by Dr. Martin Niemoller of Germany, one of the six presidents of the World Council of Churches, and Pastor Andre Trocme of Geneva, Switzerland.

The delegation conferred with U.S. and Vietnamese officials, Buddhist and Roman Catholic leaders, soldiers, and Vietnamese of widely varying political viewpoints, including some Viet Cong sympathizers.

In a press conference after the visit, Dr. Dahlberg cited the existence of an "uneasy fear" that if communism should win in Vietnam "all Southeast Asia would go." The question, he continued, involves "the best method of resisting communism. The military method obviously is not successful."

Dr. Bosley said most Vietnamese do not see the conflict in ideological terms of freedom versus communism. "I had assumed that everybody was involved in an ideological conflict, but this just isn't so," he said. "The conflict is the battle against the ancient enemies – need, hunger, poverty, the lack of justice."

He said members of the team "feel one of our big jobs is to recover a moral consciousness in this country. We have a responsibility to bring into sharp focus the moral issues in this situation."

Another participant, Episcopal Bishop William Crittenden, Erie, Pa., said that the people of South Vietnam are being "dehumanized" by the conflict, that in the shifting campaigns brother literally is fighting against brother without knowing why, and that the villages of the Vietnamese have become "the testing ground for two conflicting ideologies."

Still another member of the tour, Rev. James M. Lawson, Methodist pastor, Memphis, Tenn., said that if general elections were held throughout Vietnam, Ho Chi Minh, the North Vietnam leader, would win. The Methodist churchman believes the people of Vietnam do not wish control by either the Hanoi or Saigon regimes. The full text of the team's report was as follows:

"We have visited Vietnam.

"We have met with leaders of many religious faiths and established relationships which we hope will be enduring and will improve understanding and cooperation among us. We have talked also with students, soldiers, news correspondents, young volunteer workers, labor union leaders, teachers, officials of the United States and South Vietnam governments, defectors from the Viet Cong, neutralists, and supporters of North Vietnam and the National Liberation Front, political arm of the Viet Cong. We have visited in Saigon and in the provinces and have walked the streets of towns and hamlets within the sound and sight of gunfire and still actively contested by the combatants.

"We have found a deeply complicated situation in which we could not judge either side to be wholly right or wholly wrong. We have received differing sets of data relative to each side, and these seem to be irreconcilable in the midst of war. Whatever the origins of the war, rooted in violations of the 1954 Geneva Accords and other historical developments, both sides are now trapped by their own interpretations of these developments.

"We have been moved and impressed by the courage and conviction of participants in the war on both sides, even as we have shared outrage at the violence and terror that, in varying degrees, have become the tactics of each. We have been moved too by the passionate and repeated expressions of concern by persons on both sides that the war must be brought to an end. We could find no indication of an early end to the war through military victory of either side.

"Americans must realize what the agonies of the Vietnamese people have been during the past twenty-five years of war. We contemplate with abhorrence the prospect of the continuation of that war, to say nothing of its escalation. We do not equate peace with the simple absence of miliary conflict; true peace is inseparable from justice. We recognize that there are issues in Vietnam of justice, freedom, and the need for social change, but we deplore the way in which major powers have used and are using the villages of Vietnam as a testing ground for ideological positions such as 'wars of national liberation' or 'containment of communism by military force.'

"For millions of Vietnamese, war has become a way of life. Human existence is degraded and brutalized on both sides of the conflict. These, rather than the abstract

moving of impersonal political forces, are the consequences of the assumption that communism can be contained or social improvement achieved primarily by military means.

"The United States does not face as its only choice the moral dilemma of whether to escalate the war or to withdraw its troops unilaterally from South Vietnam. It does face the moral choice of whether to persist in its present military policy or to take every possible step to initiate negotiation and to broaden the base of decision and action to include all other nations whose welfare is involved in what transpires there. The first such step is to stop the bombing of North Vietnam as a demonstration of good faith in calling for a cease-fire.

"With most Americans, we wish that this whole conflict could be referred to the United Nations for settlement. The U.N. should be asked to intervene, but its capacity to act is severely limited by the absence from its membership of North and South Vietnam and the People's Republic of China. Even so, we urge that it be asked to convene a conference on Vietnam, in which those nations and all other parties to the conflict will be included. No permanent peace or political settlement is possible without their participation.

"The negotiations of such a conference must seek to reconcile the interests of the National Liberation Front and the government of South Vietnam and arrange for the possible independence or reunification of South and North Vietnam as they may determine, with adequate international guarantees against outside military or political intervention. The negotiations must encompass consideration of the resumption of trade and exchange between the two Vietnams, arrange for the withdrawal of all foreign troops at an agreed-upon time, and provide maximum guarantees of freedom of conscience and religious practice.

"The achievement of a cease-fire and the setting up of peace-keeping machinery are only the prologue to the great work of healing and international cooperation that must follow. Large-scale programs like the Mekong River development project and small-scale person-to-person and group-to-group projects, both governmental and nongovernmental, are natural steps in this direction. Such programs should be increasingly international in conception and direction and on invitation from the recipient country, with personnel grounded in the language and customs of the people with whom they will work as equal partners in a common enterprise.

"Creation of a peaceful world requires acceptance of the principle of common responsibility and interdependence in the family of nations. War must be totally rejected, but it is not enough to seek peace; we must discover nonmilitary forms of active involvement in the struggle for justice as well.

"We have lived too long within the traditional concepts of nation against nation, ideology against ideology, race against race. Today we see the true enemies of man to be what they have always been: injustice, poverty, disease, national pride, the abuse of power, and the hatred and war that are their creatures and creators. To be complacent about these is to deny humanity itself. To focus our attack on these evils rather than to fight within the family of man is to stand with the God of history."

400 listen for bias

A MONITORING PROJECT in nine states has been launched by the United Church of Christ to check on discriminatory practices via the airwaves.

Some 400 volunteers in North and South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, Arkansas, and Virginia will seek to determine whether Negroes and other minorities are being treated fairly by local radio and television stations, particularly with regard to news coverage.

Where discrimination is reported, a team of trained monitors will be sent to evaluate the situation, and if evidence warrants, the United Church will oppose the renewal of the broadcast license of the station.

Practices that volunteers will watch for include one-sided handling of news and opinion about race relations, failure of stations to schedule Negroes to discuss their views, failure to use Negro talent on local programs, and failure to use titles for Negroes when they are used for whites.

Currently the United Church, through its Office of Communications, is pressing for court review of the renewal of broadcasting licenses to two television stations in Jackson, Miss.

BVS International

As THE SUMMER UNIT of Brethren Volunteer Service workers dispersed from the New Windsor, Md., training ground during the last few days, another nation was represented in the roster of BVS recruits.

Among the group of 38 volunteers was Hyun Ju Shin of Seoul, Korea, the first BVSer from Korea and the fourth from Asia.

Mr. Shin is a versatile young man, having served as librarian at Methodist Theological Seminary in Seoul, as an illustrator, and as a student of Braille, the latter so he could translate Christan materials for the blind. His interest is in becoming a Christian journalist.

Mr. Shin learned of BVS while participating in 1964 in a Brethren Service sponsored international peace seminar in Japan, led by David Deal.

Korean volunteer Shin and Miss Hazel Peters of the Brethren Service staff

In its seventeen years, BVS has included volunteers from seven nations among its 2,140 recruits.

Growing edges

Chicago, Ill. — A closed-circuit radio station, WELL, adds something new to the daily listening opportunities at Bethany Brethren Hospital. Devotional broadcasts of meditational music and a three-minute spoken message are available to patients each morning and evening.

The programs were arranged by chaplain J. Bentley Peters, assisted by six classmates in a radio-TV workshop of Bethany Theological Seminary and by Vernon Showalter, hospital administrator.

Overland Park, Kansas. — Three churches of the community, the Cherokee Hills Church of the Brethren and the Overland Park and Hillcrest Christian churches, jointly sponsored an 8 a.m. Sunday worship service at the New 50 drive-in theater throughout the summer. The early outdoor service was in addition to regularly scheduled worship services at the three churches.

North Manchester, Ind. — Manchester College has joined with eight other colleges in the Midwest to form the Central States College Association, Inc., to engage in such cooperative ventures as study programs overseas, sharing of library resources and visiting lecturers and artists, and experimental academic programs. A Chicago office will be established.

Other colleges include Augustana, Illinois Wesleyan, Millikin and Mac Murray in Illinois, Luther and Simpson in Iowa, Gustavus Adolphus in Minnesota, and Carroll in Wisconsin.

Our nations most significant single element

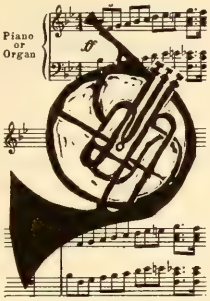
THE CHRISTIAN FAITH has been the most significant single element in our history and tradition.

There is one thing of incalculable worth which this religious outlook has given us as a nation. It is our protection against the moral confusion, which is too often the moral nihilism, of this age. . . .

Here is the ultimate foundation beneath the strength and the security of the Republic. Here, not in our wealth, not in our productive ingenuity, not in our arms, but here in the religious convictions of our people is our stability for the future.

— The late Adlai E. Stevenson, recent U.S. Ambassador to the United Nations, in a statement during the 1952 Presidential election campaign.

Day by Day



a devotional guide for the family

A MILK ADVERTISER claims, "The best milk comes from contented cows!" To paraphrase this slogan, the best work is done by happy people. John Ruskin has said, "The secret of life is not so much to do what one likes but to like what one does." A kindergarten teacher exclaimed, "I love my work so much I feel as though I should be paying them [the school board] for giving me this opportunity!"

In Chester, Pennsylvania, Charles Palmer celebrated his 101st birthday at his law office with the assertion: "I can't think of anything better to do. Working is easier than retiring." His longevity is a testimonial to the theory that one of the surest ways to keep on living is to keep active.

How prone we are to gripe and fume about our working conditions, the low pay, our boss' personality, inadequate vacation time and long hours. "I believe I could make a better world than this myself," growled a chronic complainer. To which his friend replied cheerfully: "Sure, that's what you're here for. Get to work!"

SEPTEMBER 5-11

Ex. 20:8-11. The sabbath is like an oasis to a desert traveler. We need to be spiritually recharged regularly to work at our best.

Neh. 4:1-6. A job is finished, defeated, or never begun depending on your mental attitude. When God is your helper, think big!

2 Kings 12:9-15. All work has rewards: creation of beauty, service to others, accomplishment, honor, physical fitness, or money.

Eccles. 2:16-24. "Until a man finds God and has been found by him, he begins at no beginning and works to no end" (H. G. Wells).

Luke 14:16-20. How narrow and small is the self-centered person's world! You must be tall enough to see above your own needs to be of service to God.

Neh. 6:1-4. In turning down a tempting offer by a firm, a missionary stated: "The salary is big enough but the job isn't."

1 Cor. 3:9-15. Are you doing your work to gain earthly status or divine approval? "Only what's done for Christ will last."

SEPTEMBER 12-18

s *Psalm 127.* Man's efforts are vain without God's blessing. Include God in the planning stages—not as a final sanction to your ideas.

m *Matt. 20:1-16.* "The highest reward for a man's toil is not what he gets for it but what he becomes by it" (John Ruskin).

t *Matt. 9:35-38.* Wanted: Man or woman to win others to Christ; personal knowledge of him necessary. Sacrifice required but rewards are great. Act now!

w *Eph. 6:5-9.* Prized workmen start, stick to, and finish a job. Work as diligently as you would want your workmen to do.

t *John 4:31-38.* Much of God's work is performed in relays; new workers begin and continue where former workers stopped, but all work is equally important.

f *Ps. 90:12-17.* O Lord, bless the work these hands will do today. "Take my hands and let them move at the impulse of thy love."

s *Matt. 11:28-30.* How refreshing to take a shower and crawl between clean sheets after a hard day's work! Tired and overburdened souls are refreshed by Christ.

by EARL and VIVIAN ZIEGLER

Does it matter to others what you do?

What responsibility do you have as a Christian to work for the good of others? If you are an editor, should you publish liquor or tobacco ads? If you have a garage, grocery store, or restaurant, should you remain open on Sundays? Should you think twice before you take a job driving a beer truck, working in a missile plant, or posing as an artist's model? Should Christian principles interfere with your decision to plant tobacco on your farm, to use inferior materials in constructing houses for others, or to "pad" expense accounts? Should a Christian take a job as a waitress if she must occasionally serve drinks or as an usher at a theater that specializes in lurid films?

Additional discussion starters

What dangers are there in working too much? In working too little? Which factors should be most influential in a youth's choosing a life's vocation: his aptitudes, the salary, the service rendered, succeeding a parent in business, the distance from home, the chance for advancement?

Picturing kinds of workers

If you habitually watch the television show, "What's My Line?" you can testify to the vast variety of work people do. To cover this wide range, a junior-age member of the family could prepare a triptych for your worship center. On one of the three segments could be mounted a picture of a person engaged in manual labor. The second panel could show a person engrossed in mental labor, with the third panel depicting someone serving others. Underneath the three you could add a fitting scripture text or simply the caption, "Thank God for Work."

Younger children may enjoy finding pictures in magazines that show hands engaged in various types of work. Arrange these attractively on your bulletin board.

Sing while you work!

Have you discovered the truth in Mary Poppins' philosophy: "In every job that must be done there is an element of fun"? If your children do not enjoy working, perhaps it is because they have not observed their parents enjoying it either! Discover the joys of whistling and singing as you work together as a family in your home.

From the many possibilities in *The Brethren Hymnal*, try: "O Master Workman of the Race" (no. 147), "Be Strong!" (no. 304), "O Master, Let Me Work With Thee" (no. 367), "Awake, Awake to Love and Work" (no. 369), and "O Master, May My Days Be Spent" (no. 370). With smaller children, use "Two Little Hands to Work for Jesus."

THREE POEMS

by Ernestine Hoff Emrick

RAIN OF THE SOUL

Rain coursing down the window is like tears
Washing across the soul in steady stream,
And truth is blurred awhile. But when day clears,
How fresh and bright reality will seem.

SAMPLE WIFE

A mother is a boy's first love,
She is his sample wife;
From her he learns of tenderness,
Unfeelingness, or strife.
With what response he feels in her,
He finds all women so.
Whatever love he brings his mate
His mother made him know.

THERAPY: BE A POET

More than most other men, the poet feels
The brokenness of these world-rending years;
But meaning drives him to a grief that heals:
He cries with crystal words instead of tears.

TO WITNESS IN WOOD

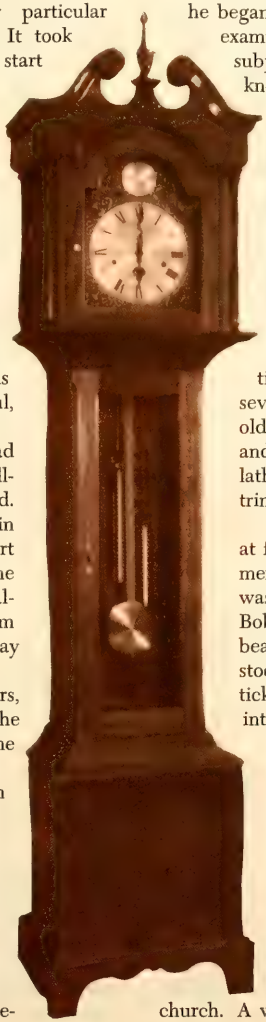
by Lois Teach Paul

"FUNNY, how one thing leads to another, and what blessings are to be found in unexpected places," commented Robert Oaks, as he sat in the living room of his farm home near Vandalia, Ohio. "I didn't take any particular interest in woodworking as a kid. It took an illness and our pastor's concern to start me on my hobby. Now it is the source of our greatest pleasure."

About nine years ago, Bob's lungs were seared by the chemicals he used to spray a barn. It took two years to overcome the damage and anemia that developed from it. During that time, he was cautioned against overexertion, so his wife, Mary June, and twelve-year-old son, Richard, assumed more responsibility for running the one hundred eighty-acre farm. Bob admits that his spirits, usually buoyant and cheerful, took quite a beating.

"Our pastor, Ora DeLauter, had been a wonderful help during my illness in his concern for us," Bob said. "I had not had time for hobbies in the busy years I had worked at Hobart Brothers in Troy or since, here on the farm. Much of our time we had always spent at our church where I am a deacon and have taught a Sunday school class for years.

"One day I called at the DeLauters, and Ora said he had something that he wanted me to see. In his workshop he was putting the finishing touches on a grandfather clock. It stood seven feet tall and the wood glowed like satin. 'I made this clock for our daughter,' he said, 'Did you ever do any woodworking? A clock isn't really hard to make, just time-consuming. But it's worth it, don't you think? I'd be glad to help you if you think you'd like to make one. It would do you good to have something like this to do.'" The more Bob thought about it, the more the idea of making a clock appealed to him. Mary June was enthusiastic.



Since Bob was never one to do things by half, he began to study the project thoroughly. He examined other clocks, read books on the subject, then asked Ora DeLauter if he knew where the clockworks could be ordered — the kind that struck the quarter hour in Westminster chimes. For lumber, Bob used wild cherry and walnut cut from his own wooded acres. He drafted his own original clock cabinet design, but he soon discovered that the coving that seemed just right in his design could not be made with the tools that were available. To get the coving he visualized, he would need new cutting blades so Bob forged and shaped several from the scraper blades from an old disc harrow. He is still using them and has fashioned several additional lathe tools that will cut coving, fancy trim and finials.

The cabinet work went rather slowly at first, but with Mary June's encouragement and the beauty of the wood that was coming alive under his coaxing, Bob's enthusiasm grew. By the time the beautiful seven-foot grandfather clock stood in its chosen corner, contentedly ticking away, Bob had found a new interest in life, and his illness was steadily diminishing in importance. Bob was particularly pleased when a friend dropped by one day and took an immediate liking to his clock. He wanted to buy it as a gift. "No," said Bob, "that one is Mary's, but I'll make you another." Bob Oaks, clockmaker, had his first order.

Word soon spread among the Oaks' neighbors and friends and the members of the Happy Corner church. A writer for a Dayton newspaper wrote

a Sunday feature story about him. Later a local television show invited him as a guest.

"The day the article appeared in the paper, people kept dropping in all afternoon to see the clocks," smiled Mary June Oaks. "They were mostly strangers but all very nice. We enjoyed it. We met folks we would never have gotten to know otherwise. They admired Bob's workmanship and his designs. I have snapshots that I carry with me of some of the clocks Bob has made. I show them to anyone at the drop of a hat!" Mary's pride shown in her face.

"That's how I got invited to join the National Association of Watch and Clock Collecters," grinned Bob. "We had made a trip to a supply store when my favorite press agent here was soon telling the clerk about my clocks. The clerk called to a fellow employee whose hobby was restoring antique clocks. He was a member of the NAWCC. So, again, my clocks helped me get acquainted with a wonderful new group of friends. And did I learn about clocks! That's how I came to build my latest, right here."

He gently stroked the smooth side of a beautiful antique mantle clock on the stereo cabinet beside his chair. "This clock is an exact replica of an original Eli Terry, circa 1816, of the pillar and post design. In the original, the works were wooden and operated with weights. This one has modern works; that's the only difference. Although I've built thirteen floor clocks, this replica was the most fun. It caused quite a stir at the last NAWCC meeting. The clock buffs were at it with tape measure and magnifying glass. They are very interested in my clockmaking. In fact, I've prepared a set of colored slides for the next meeting called "How to Build a Grandfather Clock."

Bob has designed and built three other models of clocks that he calls "grandmother," "granddaughter," and "grandbaby." The grandmother is a six-foot version of the full-sized grandfather clock. The "granddaughter" is styled slender and stands only about two feet in height. Its works are powered by battery. "I think the granddaughter makes a beautiful mantle or bedroom clock," says Mary June.

The grandbaby clock came into being when one of the girls in the senior high Sunday school class that Bob teaches asked him if he could make her a small watch rack as a Christmas gift. She showed him a picture torn from a magazine. The holder was a miniature, grandfather-style stand that measured about nine inches high, with a hook to hold the watch in the "face." Bob made one for her, along with several more. He adapted the idea and added real clockworks in the case. "I guess we must have sold two dozen of those alone. People seemed to enjoy them, said they made good gifts," Mrs. Oaks observed.

As we talked, the mellow tones of Westminster chimes began to strike from three clocks. "The only one I've made that hasn't sold is this one," remarked Bob, laying a loving hand on an ash-blond tiger maple "grandmother" in the corner. "The walnut and cherry are most folks' favorites," he said. "I've taken prizes at fairs and shows with my clocks, but this one is still with us, waiting for just the right person."

THROUGH Bob's clockmaking the Oaks have added a new dimension to their lives. But Bob feels that the most important thing that his woodworking has done is the opportunity he has now for greater service to his Lord. When the Happy Corner congregation made plans to refurbish their sanctuary, Bob agreed to make new chancel furniture. He designed several pieces, built and finished them, even to carving a replica of the Brethren Service hands-and-cup symbol on the pulpit.

Again, one thing led to another. When the Brethren Home in Greenville completed their chapel in the new wing, the Happy Corner church donated chancel furniture that Bob designed and built. Ray Petersime saw his artistry and workmanship and approached Bob about designing and building the furniture for the tiny, private prayer rooms in the Petersime Chapel on the campus of Manchester College.

"I told Ray I wasn't sure I could come up with the quality of workmanship such a job called for," Bob related. "But Ray was reassuring. He was interested in someone making the furniture that would see it as a Christian service and put a part of himself, as well as his skill, into the small worship centers." The five worship centers that Bob made, each one different, are beautiful in their perfect, functional simplicity. They are a real contribution to the chapel.

Upper left: Robert Oaks fastens cross on table built for chapel of Manchester College. Lower left: Oaks sits by his replica of 1816 clock. Right: He puts into place the face of one of the many grandfather clocks he has built

"Since that time I've built pulpit furniture for another small church that might not otherwise have been able to have had work of this kind. This has been a real source of satisfaction to me. Working in wood has brought me much pleasure and contributed to the church as well.

"People ask me to repair and refinish furniture, too. Sometimes I do, mostly just to help them, but I don't enjoy it as much as building something myself. I've made some other pieces of furniture. There's this secretary, drum table, bookcase, base rocker, and a bedroom suite. I make picture frames for Mary's oil paintings. She has done some nice ones, and likes to sew too.

"Our son, Richard, enjoys woodworking, too. He's a good designer. This stereo cabinet is his design and workmanship. As a Christmas gift he gave his fiancée a cedar chest that he had made. He has started a bedroom suite. I hope he'll have time to work on it while he commutes from the University of Cincinnati where he is a student in civil engineering. My woodworking keeps me busy during the winter months, although I can't really call it work — I enjoy it too much! I like keeping busy at something beyond myself."

Bob is like that; his questing and expectant spirit is always alert to opportunities that present themselves to witness and to serve. Such a spirit and willingness of heart and hand characterize the dedicated laity on which the church is built. □

A bird feeder you can make

by ALAN W. FARRANT

You can quickly make friends with the birds in your garden, by furnishing them with a pantry. This feeder is easily made and costs only a little of your time.

Using the type of can opener which makes a smooth cut, open a can — stopping about half an inch before the lid is completely cut. Select a small-sized tree branch, about twice as wide as the can. Then wrap the lid around the branch, which becomes something for the birds to perch on.

Punch a hole in the bottom of the can, then fasten it to a post which should be about three to four feet above the ground when it is pushed into the garden area. A light weight roof will keep the rain out of the can and so keep the food dry. Painting the entire unit one color will make it have more eye appeal (for humans, not birds!).

As for the food. Birds enjoy grain, pieces of apple, and even stale pieces of bread.

Watching the birds "eat for free," will bring you a lot of pleasure. You will always be glad you built this low-cost bird feeder.

The Ambassador

The Ambassador, Morris L. West. Wm. Morrow and Co., 1965. 275 pages, $4.95

PERSONS who are influential public figures are human beings. Despite the increasing efforts of television, newspapers, and magazines to reveal the personal whims and constant whereabouts of presidents, movie stars, astronauts, athletes, and other celebrities, it is easy for most of us not to realize the significant effect that a man's private experiences can have on his public actions. More serious is the failure of the individual himself to be aware of the relationship between his informal concerns and his official duties. Morris L. West, in his most recent best seller, explores the tension that exists within a man who, while struggling with spiritual doubts, must continually take decisive action as a key diplomat.

The public figure to whom we are introduced in *The Ambassador* is Maxwell Gordon Amberly, a man with more than three decades of service in the State Department. Even though he is at the apex of his career, he has lost all sense of self-confidence and personal satisfaction. Even though he is in the midst of constant activity and a bustling city, he is lonely. Some of his frustration stems from the recent death of his wife, but mostly he is afflicted with the insufferable isolation that comes from having to face crucial responsibilities with no resources other than spiritual bewilderment.

Amberly is the United States ambassador to South Vietnam. The circumstances of the novel are almost identical to the actual conditions that existed in that land prior to the fall of Ngo Dinh Diem in 1963. Indeed the events and problems treated in the novel are so pertinent to the continuing conflict in Vietnam that the reader in his effort to find historical parallels and, hopefully, some answers to our current involvement finds himself completely forgetting the personal plight of Ambassador Amberly, which is allegedly the book's central concern, or at least should be.

This duality of interest weakens the novel. Propaganda and plot somehow seem not to blend satisfactorily. And much propaganda there is. West draws a largely sympathetic picture of the ill-fated President Cung, paints the military and political situation as a hopeless turmoil, and describes in strong terms both the amoral maneuverings of our Central Intelligence Agency and the "realistic" intervention of U.S. diplomats.

It is difficult for us to know whether or not West's descriptions and interpretations are valid appraisals. His forthright criticism of our government's position in Vietnam serves as an effective counterbalance to the many official pronouncements given the public in defense of our role. At the same time he offers no solutions to the predicament other than an appealing, but vague, idealism and fails to grapple with the consequences which could result therefrom. Thus the reader remains confused about Vietnam, but very likely he is left more *knowingly* confused.

There is less ambiguity with regard to Amberly himself. The book provides a helpful introduction to the ways of Zen Buddhism as Amberly, who has turned for inner illumination to a Japanese monk, wrestles with the riddle of the cuckoo. While Amberly implements the hard-line policies which seem not so much to be formed by him as to force themselves upon him, he steadily becomes more aware of and bothered by "the complex inwardness of things." He comes to distrust his motives:

> . . . I knew myself to be living at risk. I was lonely and therefore vulnerable to expressions of friendship. I was in a position of power and therefore swift to mistrust those who challenged my opinions or authority. . . . I have begun to understand how much my judgments have been colored by my own temperament.

He finds that religious belief — whether it be Buddhism, Catholicism, or even Communism — enables man to discover his identity as a human being. Regardless of the differences in their specific affirmations, he concludes that any religion that identifies men with each other and with the universe is preferable to the "hollow and unsatisfying" American gospel of self-determination. Democracy and Christianity are not identical.

West's excellence in writing both descriptive and narrative passages is as evident in *The Ambassador* as in his earlier works, *The Devil's Advocate* and *The Shoes of the Fisherman*. For the most part the novel is absorbing and moves swiftly. Though it is questionable whether *The Ambassador*, because of its strong dose of propaganda, will outlive the present moment in history, West has forcefully portrayed the significance of the human dimension in the realm of world events. — *Richard A. Livingston*

FROM TRADITION TO MISSION, Wallace E. Fisher. Abingdon Press, 1965. 208 pages, $3.50

THE NEW five-year emphasis on the church in mission in the world which Annual Conference has adopted is causing much heart-searching and frustration. How do you program the turn of the church to the world? What is the function of the pastor in such a renewed church? Can the local congregation survive, or is it an outmoded structure now discarded by God? How can *our* local church get into this strangely alluring but difficult new role?

Here is a book which tells how one

Study of Christianity in Japan

For the first time since Christianity was introduced into Japan, a group of competent scholars has begun to study the impact that the Christian faith is making upon Japanese culture. At International Christian University in Japan (ICU), a special institute has been established to conduct the research; this institute – known as the Institute for the Study of Christianity and Culture – is under the direction of Dr. Tateo Kanda, one of Japan's most respected scholars. This institute will serve as the forerunner of ICU's next graduate school, the Graduate School of Humanities.

The modern era for the church in Japan began just over 100 years ago with the coming of Protestant missionaries from the West. In 1859 six Protestant missionaries, representing four denominations, went to Japan and began their work of bringing Christianity to the Japanese people. From this nucleus of six grew the Christian Church in Japan, which – while small in numbers (less than one percent of the population) – has produced many Christians who have been prominent in the life of their community and their nation, including a postwar premier.

Careful students of modern Japan report that in addition to the direct influence of the church, the Christian religion has had and is still having a strong impact on Japanese life and culture which has never been measured. For example, when Japan became industrialized, certain ideas of Christian origin were assimilated with the technological concepts "imported" from the West. Often the man in the street in Japan will acknowledge acceptance of Christian objectives, without having committed himself to the Christian faith.

Up to the present, however, the total impact of Christianity on Japan has never been adequately studied, not for lack of interest but because of the difficulty in bringing together the available scholars and materials in an organized and systematic attempt to do the research. But now, because of the foresightedness of International Christian University, a very significant step toward sharper insights is being taken.

With the establishment of the Institute for the Study of Christianity and Culture, the university now has a focus for the research of its faculty in this area. The recent decision by Tokyo Union Theological Seminary to move to the International Christian University campus enhances interest in this project because of added faculty resources and new opportunities for dialogue among the academic disciplines.

The new institute may well be the most important project in the life of the International Christian University in its second decade. The institute stands at the center of the university's commitment to the Christian faith at the highest academic level. It prepares the church to enter the door of opportunity where this faith is more clearly seen as revealing God's love and forgiveness for men and women of every culture and race. – Mrs. John Coventry Smith.

church is working its way into answers to all these questions. Historic Lutheran Church of the Holy Trinity in downtown Lancaster, Pa., was burdened by a history of more than two hundred years and by a "stained-glass mentality" when a dynamic young man, Wallace Fisher, was called to the pastorate in 1952.

He has written this book to tell the story of the rebirth of Trinity church, its struggles and its successes, as it sought to become truly God's people in downtown Lancaster. This is not a book of theory about what the church ought to do; it is the story of what one congregation has actually done to free itself from old tradition and to experiment with new ways to proclaim the gospel. – *Edward K. Ziegler, Oakton, Va.*

REVIEWS/FILMS

The Collector

The ads bill *The Collector* as ". . . almost a love story." But this is misleading, as ads have a tendency to be, for "The Collector" is not about love at all. It is about antilove – about the demonic forces within us which use others. In fact, this story takes the opposite of love – which is using another – to an extreme: The other is used only for purposes of wish fulfillment. To the extent that we can learn from observing the wrong way, *The Collector* might be instructive for us.

If you are one of those persons who are tired of seeing movies about sick people, then *The Collector* is not for

CLASSIFIED ADS

TRAILER PARKING. Brethren coming to Sebring may find Trailer Estates suited to their needs. Large, uncrowded lots, paved streets, ample patio, good water, street lights, community hall, shuffleboard courts located in citrus grove. Fruit for use in season. One mile to shopping center and hospital; two miles to church. Reasonable rates. (No children or pets.) Write: Trailer Estates, R. 2, Box 824, Sebring, Fla.

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you. For Freddie (Terrence Stamp) is really sick. An introverted bank clerk and butterfly collector, he wins 71,000 pounds in a football pool, buys an old country estate, and proceeds to kidnap Miranda (Samantha Eggar), a beautiful art student, whom he has loved in secret and in fantasy. He confines her in a basement room, fitted out for her creature comforts, and insists that the only purpose he has is for her to "get to know him" and eventually to love him.

The intensity of suspense engendered by this plot is difficult to maintain for the two hours running time, although when the denouement comes it is disturbing and absorbing. However, we would have in *The Collector* only a standard horror story *a la* "Psycho" were it not for excellent direction and acting.

Mr. Stamp, Miss Eggar, and William Wyler, the director, have given us real characters. We have here an intimate character study which takes us, figurately, inside the minds of a warped and pathetic young boy and a frightened young girl. This sort of intimate character study is something the screen is particularly well equipped to do, and rarely has it been done with the finesse of these three artists. Freddie and Miranda are believable human beings, and even though we can be horrified at what they are doing we find ourselves sympathetic toward them both.

The plot and script beg several questions, and the audience displayed nervous laughter a few times at some of the incongruous things Mr. Stamp was given to say. Aside from these inadequacies, the story does invite us, by dealing with extremes, to look at the way we use those we profess to love. Freddie loves only his dream-image of Miranda; he could never accept what she is in herself. Miranda understands him when he takes her to see his butterfly collection, and she says, "You only love things that are dead."

The Collector is not for the squeamish or those who do not desire to see some of the dark forces of this world portrayed on the screen. It is an excellent example of cinematic art, and it does have some, albeit negative, comments to make about the nature of love. — *Dave Pomeroy*

Faith Looks Up

IN MY work as a builder of highways I often ask myself how God would have me act and speak. As I go from one building project to another I dream about where roads could go, particularly in Pennsylvania, where hills and streams and rivers make road building difficult. I usually compare a Christian's life to building highways, for everyone travels two roads: one to meet the physical necessities of everyday living; the other to meet the spiritual necessity of a Christian life. Therefore, as a result of my vocational interest, I am impressed with the following comparison.

In highway construction we make a survey to determine the cost, plot out the way, establish the elevations, the degrees of curve, and the locations of bridges. In life, a Christian must also establish a sense of direction, count the cost, plan his way of living. In following the way of the Lord, one cannot build without surveying the way of the cross and discovering how to bridge the waters and fill in the valleys to make the way straight.

In construction we clear the right of way of trees, rocks, brush, and other obstructions to prepare for a sound foundation. The Christian's highway must be cleared of greed, envy, jealousy, pride, and selfishness. The barriers of enmity, strife, party spirit, and hatred must be struck down and the valleys filled with kindness, gentleness, joy, peace, patience, love, self-control, and faithfulness.

In construction we build bridges to cross streams and rivers, to escape floods, and to avoid congestion. The Christian's way must have bridges which carry him over the floods of temptation, which provide him a clear route of single-minded loyalty, not pulled in many directions, and which help him journey through life.

In building a highway we place the pavement when the course has been determined, the way cleared, the hills cut, the hollows filled, and the bridges built; the grade is completed to insure a safe, smooth, pleasant, beautiful journey. The Christian's highway to eternal life is paved when he has, by God's grace, so dedicated himself that his way has been established and all sin, barriers, and temptations have been overcome.

DALE W. DETWILER is part owner and director of operations of the New Enterprise Stone and Lime Company and affiliated companies in central Pennsylvania. He is also the incoming president of the Associated Pennsylvania Contractors. He serves his local church (Roaring Spring) as church board member and church schoolteacher, is a trustee of Juniata College and currently a member of the General Brotherhood Board. Dale and his wife Roxie have twin daughters and one son, all of whom are married, and four grandchildren.

In Brief

PERSONAL MENTION

New editor of *Friends* magazine for the Evangelical United Brethren Church is the **Rev. Paul E. Stuckey,** formerly of Lima, Ohio. He succeeds the Rev. Bruce Hilton, who, after ten years as EUB youth editor, this summer became director of interpretation for the Mississippi Delta Ministry. *Friends* magazine serves junior highs of the Church of the Brethren as well as of the Evangelical United Brethren Church. Robert C. Tully is editor of the Church of the Brethren section.

Paul M. Kline, assistant professor at Bridgewater College, had two pieces of sculpture in the Artists' Biennial Exhibition of the Virginia Museum of Fine Arts in Richmond, May 14 to June 13. The welded and brazed steel constructions, both wall reliefs, are entitled "Vertical Variations With a Circle" and "Evolution of a Square."

The head football coach at Bridgewater College, **George A. Keim,** has resigned to accept a teaching-coaching position in Fairfax County, Va. He is also looking forward to more graduate work in the field of guidance. . . . Regional Secretary **Mark Schrock** was injured in a car accident while returning from Annual Conference. He was confined for a few days in a Toledo hospital with a broken arm.

. . .

Perry Hoover, who recently retired from the active ministry, was honored by the Michigan City church, Ind., on the anniversary of his fifty years in the ministry. . . . A "This Is Your Life" presentation honored **Alvin S. Alderfer,** who has served the Parker Ford church, Pa., for nearly twenty-one years. He has also served as chaplain of the Pennsylvania State Association for Safety Education for the past several years.

Desmond W. Bittinger has asked to be released from his assignment to the University of Nigeria (see Aug. 5 issue); instead, he has joined the faculty of the University of the Seven Seas. He will teach courses in anthropology and culture as well as direct area studies in this university whose campus is an ocean liner. The university is related to Chapman College in California.

. . .

The board of directors of International Voluntary Services, Inc., has announced the appointment of **Arthur Z. Gardiner** as executive director. Mr. Gardiner, a retired foreign service reserve officer, has served abroad for the past ten years; previously he had been director of the economic aid mission in Vietnam, where he helped to establish the IVS team as a going concern in that country.

J. Roy and Ethel Showalter, for fifty years members of the Canton church, Ohio, celebrated their golden wedding anniversary in August.

. . .

Lloyd Haag, who was pastor of the Friendship congregation, Baltimore, Md., until Aug. 1, is now with the urban renewal program in Baltimore City. . . . On his ninetieth birthday **Samuel R. Weybright** of Detour, Md., was honored by the Monocacy church, the Rocky Ridge volunteer company, which he has served as chaplain for many years, and his family. He still fills his preaching appointments in the Rocky Ridge church, despite his years.

NOTEWORTHY

More than a million pounds of grain was sent to the flood victims in Kyonggi Province, Korea, within three days after the Han River burst its dykes. In addition, Church World Service has distributed clothing and blankets to those whose homes were destroyed in the flood. . . . Groundbreaking services were held on July 11 for the new educational unit of the Leamersville church in Pennsylvania.

Brethren Colleges Abroad this fall will become a two-way program, with two students coming from Marburg University in Germany to the U.S. – one to Elizabethtown College and one to Manchester College. Under the program forty-four students will be enrolled at Marburg University and at Strasbourg University in France.

. . .

The La Verne congregation, Calif., has approved a proposal to cooperate with and support a Pomona Valley Council of Churches if such a group is formed. The congregation also voted a capital gifts campaign, one half of which would be applied to retirement and the other half to a building program for an additional educational unit.

PASTORS AND PARISHES

On Sept. 1 these pastoral changes were made: **Joseph Quesenberry,** from Hagerstown, Md., where he was associate pastor, to North Baltimore, Md. **Dean Kagarise,** from Arbutus, Pa., to Pipe Creek, Md., **Glen M. Baird,** from Union Bridge, Md., to Pine Orchard, near Ellicott City, Md. **Harold Bowser,** from Clover Creek, Pa., to Union Bridge, Md.

John Manges, to Locust Grove, Pa. **John Keiper,** from Cherry Lane, Pa.,

Calendar

Sept. 5	**Labor Sunday**
Sept. 17-19	**District meeting, Kansas, Wichita**
Sept. 17-19	**District meeting, Missouri, Bethany**
Sept. 19	**Brotherhood Fund Achievement Sunday**
Sept. 26-Oct. 6	**Christian Education Week**
Oct. 3	**Worldwide Communion**
Oct. 7-9	**District meeting, Florida, Georgia, and Puerto Rico, St. Petersburg**
Oct. 8-10	**District meeting, Oregon, Nicholas Gardens, Springfield**
Oct. 10	**Laymen's Sunday**
Oct. 14-17	**District meeting, Pacific Southwest Conference, Modesto**
Oct. 15-16	**District meeting, Pennsylvania, North Atlantic, Drexel Hill**
Oct. 15-16	**District meeting, First West Virginia, Shady Grove**
Oct. 17-24	**United Nations Week**
Oct. 21-23	**District meeting, Second Virginia, Pleasant Valley**
Oct. 22-23	**District meeting, Northern Illinois and Wisconsin, York Center**
Oct. 22-24	**District meeting, Middle Maryland, Broadfording**
Oct. 24	**World Order Sunday**
Oct. 26-27	**District meeting, Southern Pennsylvania, Antietam**
Oct. 28-30	**District meeting, Idaho and Western Montana, Nampa**
Oct. 31	**Reformation Day** **World Temperance Sunday**

to Geiger, Pa. **Carroll Ringgold,** from Orlando, Fla., to Maple Spring, Pa. **Robert Knechel,** from Crest Manor, South Bend, Ind., to Walnut Grove, Johnstown, Pa. **David C. Emerson,** from Rockhill Furnace, Pa., to Raven Run, as the first full-time pastor. **Ralph Z. Ebersole,** to Tyrone, Pa. **Glenn Hassinger,** from Lower Claar to Myerstown, Pa. **George Williams,** from Myrtle Point, Oregon, to Arbutus, Pa.

Bruce Bennett, a recent Bethany graduate, to Fostoria, Ohio. **Owen Shankster,** from Sunfield, Mich., to Zion Hill, Ohio. **Dean Rohrer,** from Zion Hill to Springfield, Ohio.

. . .

Robert J. Boyer, from Swan Creek, Ohio, to Mt. Pleasant, Ind. **John A. McCormick,** from Freeburg, Ohio, to Pine Creek, Ind., where he will serve part-time while completing his seminary work in Elkhart. **Perry L. Huffaker,** from Pine Creek, Ind., to Pleasant Valley, Ohio. **Philip H. Lauver,** from Flint, Mich., to Second South Bend, Ind. **Robert D. Ebey,** from Loon Creek, Ind., to Walnut, Ind. **Arden Ball,** from Spring Creek, Ind., to Loon Creek, Ind.

. . .

Dale E. Shenefelt, from Highland Park, Bartlesville, Okla., to Panora, Iowa. **William Snelling** from Outlook, Wash., to Grants Pass, Oregon. **Mark Carmichael,** from Sunnyside, Wash., to Weston, Oregon. **Eugene E. Gnagy,** from Newton, Kansas, to Wenatchee Valley, Wash.

. . .

Walter Stinebaugh has resigned the pastorate of the Markle church, Ind., and will retire to North Manchester, Ind. . . . **R. Earl Zimmerman,** who has served the Bachelor Run congregation as supply pastor, became full-time pastor on July 1.

On Jan. 1 **Willard Dulabaum,** acting pastor of the Manchester church, Ind., will become pastor of the Ridgeway Community church, Harrisburg, Pa. . . . **S. Earl Mitchell,** presently pastor of First church, Roanoke, Va., has accepted the call of the Mill Creek church, effective Jan. 1. . . . **Henry** Eller, who is retiring from the active pastoral ministry, has moved from Rossville, Ind., to Bridgewater, Va. . . . **Willard Grant** is now serving the Rossville church.

The **Akron Cooperative Brethren** church, Middle Indiana, voted at its council meeting in July to identify its program with the Church of the Brethren.

ON THE AIR

A vast panorama conveying the basic message which the Old Testament has given to mankind will be brought into focus in a full-hour television special, "The Law and the Prophets," which "Project 20" is producing for presentation on the NBC-TV network this season. Masterpieces of paintings drawn from seventy museums and private collections on three continents will be brought to life through the still-pictures-in-action technique used in two earlier "Project 20" programs.

. . .

The final three television programs on the United Nations sponsored by the Telsun Foundation and underwritten by the Xerox Corporation are scheduled for the new TV season this fall on the ABC and NBC networks. The productions were filmed on locations in the Middle East, India, Pakistan, and southern Europe.

CONTRIBUTORS

Housewife **Lois Teach Paul** of Trotwood, Ohio, is no stranger to MESSENGER readers. Her previous contributions have introduced other interesting personalities. . . . **C. Wayne Zunkel,** pastor of First church, Harrisburg, Pennsylvania, was one of the evening speakers at Annual Conference. . . . Formerly managing editor of the GOSPEL MESSENGER, **Harry A. Brandt** is now living at La Verne, California, where he continues his interest in writing. . . . **Mrs. John Coventry Smith,** who served with her husband as a missionary in Japan for fourteen years prior to World War II, is a member of the executive committee of the Women's Planning Committee of the Japan International Christian University. . . . **Jean Ohman** is a staff member of the YWCA in St. Paul, Minnesota. . . . **Richard A. Livingston** of Chicago, Illinois, is a Bethany graduate, is trained in music, and has been a public school teacher in the inner city. . . . **C. Stanley Lowell** is associate director and editor, Protestants and Other Americans United for Separation of Church and State.

THINGS TO COME

Mt. Hermon church, Southern Virginia, will have a homecoming on Aug. 25; Galen B. Crist, pastor of the Johnson City church, Tenn., will be the speaker. . . . The homecoming service of the **Pleasant Dale church,** Middle Indiana, has been scheduled for Sept. 19. . . . The **Germany Valley** homecoming will be held at the old stone church, Middle Pennsylvania, on Sept. 5. The speaker will be Roy W. Myers, pastor of the Juniata Park congregation, Pa.

DEATHS

Andes, Oral Nelle, Mound City, Mo., on May 16, 1965, aged 72
Fuhrman, Lena Merle, Mound City, Mo., on April 21, 1965, aged 74
Fyock, Catherine E., Clymer, Pa., on Aug. 24, 1964, aged 67
Gnagey, Sam, Arcanum, Ohio, on May 26, 1965, aged 80
Hall, Archie M., La Verne, Calif., on May 21, 1965, aged 53
James, Richard, Morrison, Ind., on June 2, 1965, aged 32
Lanning, A. J. (Hank), Morrill, Kansas, on
McClure, Paul J., Cerro Gordo, Ill., on April 10, 1965, aged 90
Metzger, Ida Mae, Wichita, Kansas, on Sept. 9, 1964, aged 80
June 5, 1965, aged 75
Moothart, Mary, Cando, N. Dak., on May 4, 1965, aged 85
Mundy, Wilbur, Waynesboro, Va., on Jan. 17, 1965, aged 52
Myers, Clarence B., Mount Joy, Pa., on May 10, 1965, aged 64
Myers, Susie H., Peru, Ind., on May 2, 1965, aged 78
Nininger, Frank A., Kansas City, Mo., on Feb. 14, 1965, aged 80
O'Roke, Lila, Lake Jackson, Texas, on April 15, 1965, aged 80
Pauley, Louis, Buffalo, N. Y., on Feb. 10, 1965, aged 56
Reed, H. Elizabeth, Wichita, Kansas, on March 28, 1965, aged 87
Rensberger, Esta, La Verne, Calif., on June 17, 1965, aged 93
Ruble, Lawrence, McVeytown, Pa., on Oct. 3, 1964
Rudy, Raymond V., Lincoln, Pa., on April 18, 1965, aged 66
Rusmisel, Claude A., Lima, Ohio, on May 27, 1965, aged 72
Sandy, Reuben A., Beaverdam, Ohio, on June 8, 1965, aged 87
Shafer, Harvey D., Somerset, Pa., on May 22, 1965, aged 79
Saylor, Olivia, York, Pa., on April 23, 1965, aged 62
Shaver, Rosa M., Wichita, Kansas, on March 30, 1965, aged 86
Smith, Ralph F., Rossville, Ind., on May 4, 1965, aged 67
Stull, E. Loomis, Polo, Ill., on March 24, 1965, aged 101
Strong, Samuel, Osceola, Mo., on May 21, 1965, aged 96
Stutsman, Ella, Swift Current, Sask., Canada, on May 18, 1965, aged 101
Swearingen, Wilbur, Kansas City, Mo., on June 2, 1965, aged 41
Swinger, Ruth, Pitsburg, Ohio, on June 15, 1965, aged 73

The day the call came to John Doe

THERE were no customers in the store the day the call came to John Doe. He was standing still, momentarily, during a lull in the afternoon's business. It was then he heard the voice of the Lord.

"John, I want you — "

"Who, me? But, Lord, this is a surprise. I might have expected a call at church, but here — at the store. . . ?"

"There are plenty of others at church, John; I want you to be my representative, my man on the job — "

"Sure, Lord, and where do you want me to go? India, Nigeria, South America? I'll talk it over with the family tonight."

"John, you don't seem to get the point. I want you right where you are — where you live at the corner of Third and Pine — and where you work, right here on Main Street."

There was a temporary interruption while John waited on old Mrs. Murphy. Somehow, she always got the wrong size and every purchase had to be exchanged. Then the store was empty again.

"Still there, John? I'm serious about wanting you as a witness."

"But, Lord, you know how it is with me. Some other fellows can stand up in prayer service or even council meeting and make a wonderful testimony. But not me."

"Of course, I know how it is with you, John. You think being a good Christian means being faithful in attending church, serving on committees, paying your pledges, and so on. That's important, but I have something for you that's far more important. You know about the school board election that's coming up . . . ?"

"Sure. Martha thinks I ought to run for the job. Lots of meetings. All work and no pay. Besides, too much politics."

"John, I've much at stake in those 2,000 children and youth in your town. And I know some teachers who would welcome some backing. I'm calling you to take that thankless job — and be my witness there."

"My ideas aren't always so popular along Main Street. Anyhow, how can I be sure I'm serving you? Some of these questions are pretty complicated. Can I find all the answers in your big black Book?"

"If all the answers were so easy I wouldn't need your help, John. Yes, you'll need to study the Book more than ever before. But don't think you'll find everything down in black and white."

John was slow in answering. Outside the front window he saw the school bus go by. Soon Freddy Jones would stop with the local paper. Wouldn't it be far simpler if he could go off somewhere else, where problems weren't so complicated, where modern life wasn't so maddening — and the headlines wouldn't disturb him every afternoon at four when Freddy came around?

This fleeting thought was deep inside of John's consciousness, but the Lord still caught it.

"John, so many of you church members make a big mistake. You think the mission field is something far away. Listen, man, you're already living right smack in the middle of it. If only you knew how eager I am to call men and women to be witnesses right where they are this minute. In about an hour you'll be stepping off the bus at Third and Pine — "

"Well, frankly, Lord, I'm just a little worried about that corner. I know I should have been talking more to my neighbors — well, about You, and about the church. Most of them are members, but we're such a smug, self-satisfied lot. And if I agree to run for the school board — well, they will expect me to side with them. You know how it was when they didn't want our schools to accept those migrant children — "

"Yes, I had my eyes on you then, John."

"That's just it, Lord. I'm pretty sure you would want me to take a stand on things like that."

"Indeed, I would."

"But then I'd be in hot water with some of my best friends. And I hate to think what they could say to my kids. And they could even ruin my business. Besides, if they resented my ideas, how could I ever win them to the church?"

"Well said, John. Welcome to the brotherhood of those who get in hot water. It's really a great fellowship. I remember Polycarp and Martin Luther, Adoniram Judson and Alexander Mack. You see, I'm really calling you to an adventure, the most exciting life in the world."

John Doe was awed, but still a little puzzled. Somehow he felt that God had never been more real to him. But should not this have happened when he listened and prayed and waited at church? To be God's man on Main Street, to be a witness for Jesus Christ in the neighborhood of Third and Pine — was this his calling? — K.M.

New Brethren Books

CHRISSIE
by Frances Rolston

Based partially on experiences and acquaintances of the author made while serving in the Peace Corps on the Island of St. Lucia, this story revolves around a St. Lucia girl who received her first doll as a gift from an American family. Excellent for white and black relationships, kindness, and thankfulness. Ages 6-8. $1.95

THE CHURCH IN A CHANGING WORLD
by Richard A. Bollinger

An interpretation of crucial issues raised in the Second Theological Study Conference of the Church of the Brethren held at Oak Brook, Illinois, July 20 to 24, 1964, on the theme, "The Meaning of Membership in the Body of Christ." $1.00

EBONY MADONNA
by Martha B. Bowman

By public demand this popular book has been reprinted. It is a novel based on life as it is lived in the bush country of tropical Africa, written by one who has visited and traveled extensively in the area. Here is a portrayal of the initial impact of the Christian way of life in a remote village. $3.00

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS

LOOK FOR THESE FEATURES IN THIS *messenger*

WHERE THE ACTION IS. *Unlike the early Christians, the Brethren have catered to the country. If we are to fulfill our mission in the world, we will need to go to the city where our faith is most ridiculed and denied.* by C. Wayne Zunkel. page 2

DUAL ENROLLMENT *or shared time, as it is also called, is a plan for religious and public school instruction on a coordinated basis. It has its supporters and opposers. Read a statement from both.* page 7

PAPER DOLL PEOPLE. *What has happened to people who stand out like giants in vitality and vigor? asks Jean Ohman. How do you build a tomorrow on a thin, threatened today? Does friendship come only in alcoholic flavors?* page 11

SHIFT IN VIETNAM STRATEGY *is urged by team of distinguished church leaders after a visit to that troubled country. The full text of their statement can be found on page 18.*

TO WITNESS IN WOOD *is the goal of Robert Oaks. Read how an accident led this dedicated man into a new hobby and form of witness.* by Lois Teach Paul. page 23

OTHER FEATURES include questions answered by Paul M. Robinson (page 14), six pages of church news, family worship guide (page 21), three poems by Ernestine Hoff Emrick (page 22), directions for children to make a bird feeder (page 26), reviews of two books: *The Ambassador* and *From Tradition to Mission* (page 27), *Faith Looks Up* by Dale Detwiler (page 29), news in brief (pages 30, 31), the editorial (page 32), and a review of the film *The Collector* (page 28).

COMING NEXT

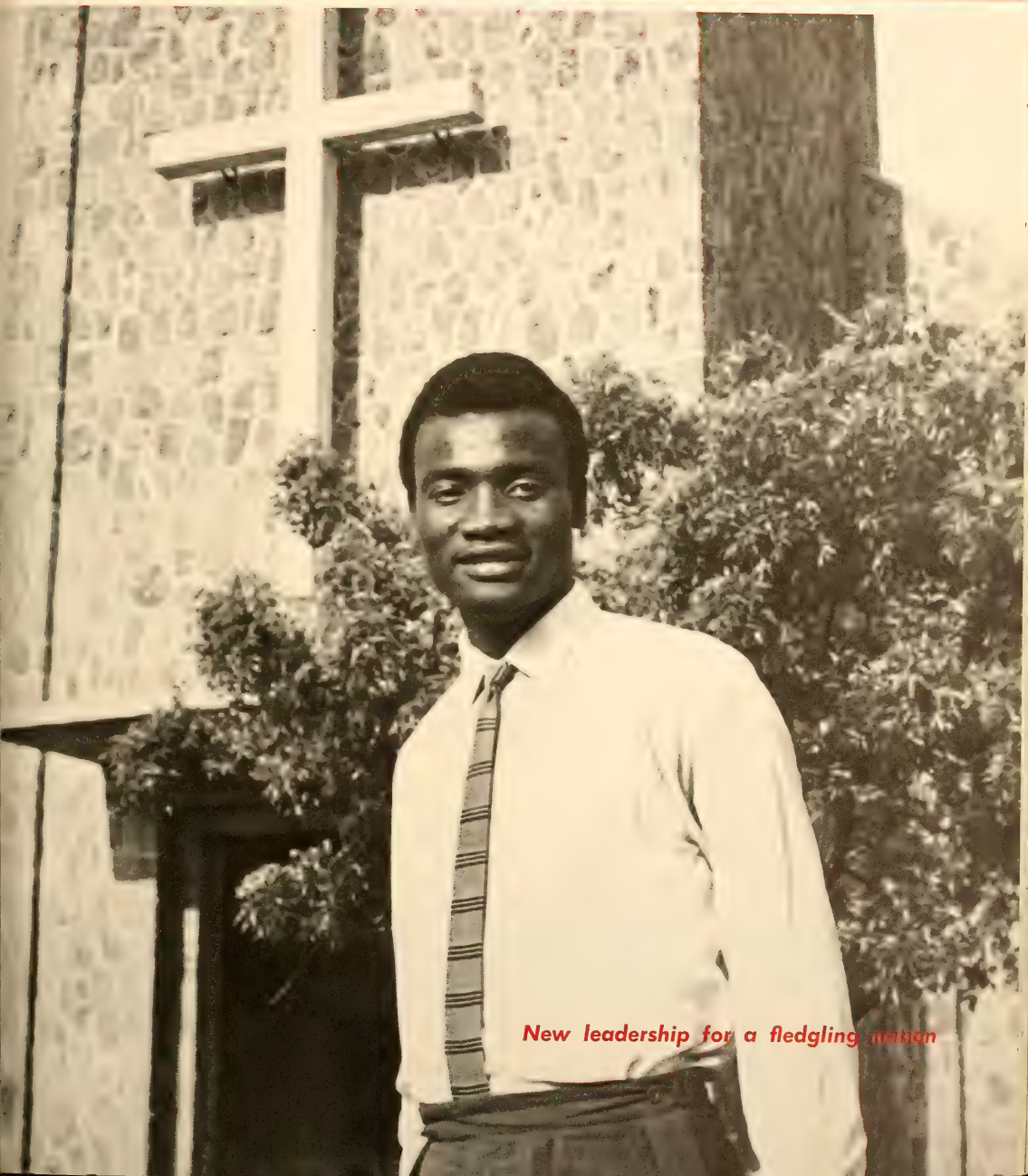
Charlotte Kuenning tells about her nine days in the Jackson, Mississippi, jail. . . . The objectives and the place of courses in religion in church-related colleges are discussed by David L. Eiler. . . . Frances Bowman explains how in marriage one plus one equals one, not two. . . . Zira Kwaha reports on the significance of Waka Training School in the development of Nigeria. . . . Two news reports deal with a step forward in the partnership with the church in India, and with points the Brethren and Baptists will consider at their next meeting. . . . William R. Eberly reviews three books concerning religion and the scientific age.

VOL. 114 NO.

messenger

CHURCH OF THE BRETHREN 9/16/65

Nine Days in Jackson Jail



New leadership for a fledgling church

Readers Write

QUESTIONABLE LOYALTY

The editorial of the June 24 MESSENGER presents a questionable sequence of logic that indicates why "loyal" is a description unwarranted by much "opposition" to the U.S. Vietnam policy . . .

In your editorial you said, " . . . we need more expressions of concern from Christians who realize that moral issues are involved."

My Christian faith heartily concurs! We need to cry out against the Viet Cong violations of human decency and personal atrocities far worse than those committed during the Korean War. Daily acts like raiding medical clinics, destroying agricultural stations, murdering schoolteachers and village chiefs committed to order and social service, bombing hotels and airports, burying the dead in post-hole graves with their lower legs and feet exposed, etc. (Ditto for Sukarno's guerrilla war against Malaysia, Red China's conquest of Tibet and Castro's dominance of Cuba.) And after a decade of similar treatment, South Vietnam's army is still fighting, sustaining casualties proportionately higher than U.S. casualties in both World Wars.

Your editorial said: "Those who have misgivings . . . should let their government know, even if they run the risk of being called ignorant, uninformed, or disloyal." But let's not take pride in these personal descriptions — especially if they are partially deserved.

DAVID C. OGREN

Lancaster, Pa.

OPEN LETTER

Dear Mr. President:

I too would like to advise you on what to do in Vietnam, but as President you know far more about the situation than anyone else.

I would only hope you will agree that God is a God of judgment as well as of love, that he judges all his children equally, that he expects all men to live in harmony, that *we* are in no position to judge other nations ("Judge not that you be not judged"), that the measure of mercy we give will be the measure we get, that we must work out our own salvation as a nation with fear and trembling, that we need to spend more time in removing the beam from our own eye and not be so concerned about the sins of other men and nations, that Jesus was rightly called the Prince of Peace, and that peacemakers are blessed and are referred to by Christ as "sons of God."

LEONARD CARLISLE

Redondo Beach, Calif.

QUESTIONABLE CURSE

Last summer my wife and I and one other family in our congregation took into our homes some boys from Baltimore for ten days under the "Fresh Air" project. Apparently this was the first time that Negroes were housed in or near this community. Two citizens registered a protest with me, one quite strongly.

The latter made mention of the old idea that God relegated the black man to the status of slavery by the curse in Genesis. I invited him to read it again and to make some observations:

1. The curse was pronounced by Noah as he revived from his drunkenness. Likely he was in the time which we today call "hangover." The curse was not pronounced by God, nor was it inspired by God.

2. The curse was pronounced on Canaan, whose descendants dwelt in the land of Palestine. The Old Testament makes it clear that the Jews believed they were to destroy these people as they themselves took over the "promised land."

3. The curse was not uttered against Cush, whose descendants were found in Ethiopia and Assyria, nor against Egypt, nor against Put (who had no descendants).

4. There is no foundation here for the belief held by many white people that God has relegated men of darker skin to an inferior position in the human family. Instead, the story here seeks to give some explanation as to why the Semitic peoples (including the Jews) felt themselves to be superior to the Canaanites.

TOM SHOEMAKER

New Paris, Pa.

IMPORTANT REASONS

I am fully committed to supporting the foreign missionary program of the Church of the Brethren rather than that of any nondenominational (sometimes called "faith") mission. There are three important reasons:

1. I am familiar with the responsible way in which our denomination handles money. Less than ten percent of our funds are used for administration, a ratio far below average. One "faith" foundation which has plans to move into our vicinity has so far refused to provide a statement of its financial activity . . . but we know our own Brethren financial stewardship through detailed annual reports.

2. We are definitely a faith mission. The Brotherhood Board has just authorized an expanded mission program which will call for $150,000 more than the churches gave last year. They have *faith* in God and his people.

3. As I observed it in Nigeria, we are far more efficient in the first work of missions: to win men for Christ. The largest faith mission in Nigeria has been in operation for more than 70 years, has more than 600 missionaries, spends more than $200,000 annually in addition to salaries for missionaries, and now has a church of about 18,000. Our own mission has been in operation for 42 years, has about 70 missionaries, spends about $40,000 per year in addition to missionary salaries, and now has a church of more than 11,000.

CHARLES BIEBER

Hummelstown, Pa.

MESSENGER, Vol. 114, No. 19. Sept. 16, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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A LITTLE ELEGY FOR MY GRANDMOTHER

(Leo Lillian Wise, 1888-1964)

And as she was a great bear
Pitched forward with deafness and obesity
We raised respectful voices to her ear
And gathered to the paws of her loquacious
love.

And as she was a whole land
To us, we sailed to the harbor of her knees
And beached where hearing was to under-
stand
And her thundering voice rocked all our fears
to sleep.

And as she had grown great
In love through loss, in strength through suf-
fering,
To tell the joy her thought brings I lack all
grace;
For such a spring no words will prove the
flowering.

by Stephen Kinzie

GRANDFATHERS ARE FOR GROWING

(In memory of George Keeny)

Grandfathers are for growing
far from the hectic pace of society
he stood
prophetic in his outlook
slowly but steadily he moved
to bring his people into realistic
communion with their fellowmen
and their God.

Grandfathers are for growing
out of the depths of conservatism
he shined
as a beacon to understanding
in a world of traumas and moodiness
he remained even tempered and calm
a wellspring of the peace that passeth
all understanding.

Grandfathers are for growing
in family conflict and world strife
he remained
loving to friend and foe
in a community antagonistic to education
he held firm for a broader understanding
and a continual study for enlightenment
a living symbol of religious freedom.

by Don Knaub

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: The cover photo and those with the story of Zira Kwaha starting on page 5 were taken by Lois F. Schmidt, a member of the Evangelical United Brethren Church and a teacher in the Waka schools.

PHOTO CREDITS: 2 Leland Wilson; 5, 6, Lois Schmidt; 9, 10 Edward Wallowitch; 14 (lower) Religious News Service; 16, 17 Don Honick; 17, 18 Religious News Service

Pencil, pieces of Bible, and coin that could be smuggled into jail

NINE DAYS IN JACKSON JAIL

On June 24 eighty persons were arrested in Jackson, Mississippi. Among them were Charlotte Kuenning of Lombard, Illinois, and Tim Rieman of North Manchester, Indiana. They had gone to Mississippi just a few days earlier to participate in a work camp in race relations, sponsored by the Brethren Service Commission. They were located at Mount Beulah, a forty-five-minute drive from Jackson, where their work project was to help prepare a school campus for orientation sessions in the "Operation Headstart" program. On learning about the police brutality that around 400 persons demonstrating in Jackson had suffered earlier, Charlotte and Tim decided to join in a protest sponsored by civil rights organizations working in the area. They knew that to do so might result in their being arrested even though they were convinced that such demonstrations were in accord with constitutional rights and were indeed needed to make the case for just treatment for Negroes. Now let Charlotte tell her story.

ON THE DAY of the demonstration, we met first at a church. Then we left the church and walked several blocks. We wanted to go to the post office to talk to the attorney-general, to discuss with him police brutality. That was our concern.

We walked very quietly up the sidewalk, two abreast so that we would not in any way block traffic, and we were trying to make sure there would not be any technicalities of traffic violation.

We stopped at a small private lot in the Negro section of town, near a lawyer's office. I remember looking up the street and seeing what looked like an army marching toward us. It was rather odd to think that these helmeted police with their clubs and guns were after us. Because we certainly were not going to resist.

Pointing to a woman who was talking to us the head of the police said, "The lady in the blue dress is under arrest!" Then when another man, Jim Forman, began to speak, the police said, "That man is under arrest!" When we made it clear that we were all together in this, we were told, "You are all under arrest!"

They packed about eighty of us, all of us, into a large wire truck, which looks something like a huge cage. They drove us out to the Jackson City fairgrounds. It was a rather nice fairgrounds, if that was to be its purpose, but they were using it as a concentration camp. The men were lined up facing one wall of the large concrete building, and the women were lined up against a wall across from them. One by one they searched us to see if we had any razors or knives or guns, but, of course, they did not find any. We were all searched.

Then came the business of separating us from our brothers and sisters. The white women were taken to the much more deluxe accommodations at the city jail, while all the Negroes and all the men were to remain at the fairgrounds.

I learned that conditions at the fairgrounds, especially during the first week of the demonstrations, were almost unbearable. At one time there were perhaps 250 people on concrete floors with only six mattresses and six blankets to share among them. Everybody else, young people, old people, slept on the concrete floor. The mattresses were removed during the day and the men had to sit on the concrete floor all day. The first night of the demonstration, when they were moving about thirty men from one building to another, they told these men, "Take your hats off." They sent them through one door between the two buildings where two rows of policemen used clubs on the men.

So we women knew, no matter what the conditions were going to be in the city jail, that we were getting the deluxe accommodations. We could not forget that Negro people and the white men at the fairgrounds were in much worse shape than we were, and this was a very important factor during the nine days we were there. On entering the jail I was

subjected to another thorough search. They take everything away from you. I had been told that they would not let me take a New Testament in, and I did want one with me. That morning at the breakfast table, Tim had asked for the book of Romans, and so I removed the book of Romans from my little Testament and he put it in his boot. I put 1 Corinthians and several of Paul's other letters in my shoe. They took the Testament away, but the things I had in my shoe got in. All I was allowed to take in was what I smuggled in, these things in my shoe and a very tiny pencil I had hidden somewhere on my person, which they did not find.

We were thankful that there was a mattress of sorts for each person. It might be thumpy, lumpy, dirty, or filthy, but it was something to sleep on. There were nine of us in one cell. The cell could have taken ten, so that meant we really had one extra cot for storage space. We had no change of clothing. We had just what we had taken in. I often wondered about people who were in there more than nine days. The fortunate thing was that there was a shower, and we were able to keep clean, except for our clothes. But then, it was so hot there that we would wash them out at night and put them on again in the morning.

Most of the others with me were young college students who had come down as summer volunteers. They had been in town hardly more than twenty-four hours, when the first thing they knew they were in the Jackson jail. I spent most of my time just trying to keep the morale high, talking individually to the girls. Many of them were unhappy with their churches at home. They felt the church was not being faithful to its mission, and so they had joined the civil rights movement. Really, what they were seeking for I would call the church, but that was what they did not find in their churches. I tried to help them see that they need not reject the main part of their faith in throwing away what they considered to be the unfaithfulness of the church.

I felt that my time spent in jail was probably some of the most important evangelistic work I have done. I was grateful for this opportunity to talk to them. When the girls got letters from home, which they thought were just terrible letters from their parents, I tried to show them that they were really very good letters, but that depends on your point of view.

I tried to help them overcome just the awful feeling of being in jail, not being able to walk out of doors, wanting to have a coke, and eating food so horrible that you make up games talking about what you are going to eat when you get out.

Also I tried to get them to exercise so that they would not just lie on their beds and mope all day. We had a magic marker. I do not know how someone got that in, but she did, and we made a hopscotch board on the floor and played hopscotch; we made cards and we played rummy. One of the main sources of enjoyment was in decorating the walls. And I really mean decorating. The jailers would come in and even admire it.

One of the highlights of the day came toward evening when our lawyer would come and tell us exactly what was happening. I remember the day he reported to us that the Fifth Circuit Court of Appeals, miraculously it seemed to the lawyer, held an emergency telephone meeting and decided that the city of Jackson must refrain from these "instant arrests," as he called them, that they were a flagrant violation of the Constitution, and that the city of Jackson would be in contempt of Federal Court if they continued to do this. It was a great day for us, for we realized that it took the combined forces of the lawyers, who were working day and night, the people who remained in jail, and the pressure that was exerted from the people in the North.

This experience has been one more proof to me of what you can do; on our own power, we can do very little, but we are given strength and we are given peace and joy. I know that my Christian faith is what got me through. Also I found a new acceptance after coming out of jail. Negro members of the community ran up to me and grabbed me and hugged me, just so happy that I was out of jail. There is no doubt that it was a witness and meant a lot to them. And we must stand with them. This is the reason I went to Mississippi.

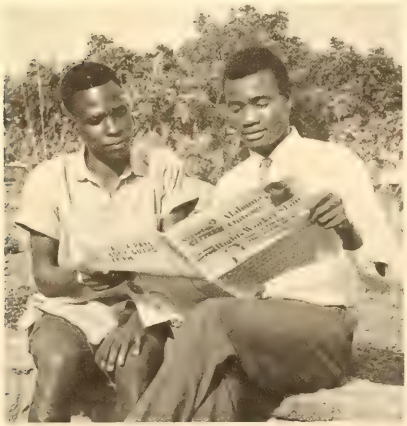
I have been extremely grateful to the Church of the Brethren for the opportunity to be a part of a movement that offers great hope and a new life for people, not only for the Negro people, but also for the white people who are enslaved in their own fears and prejudices. □

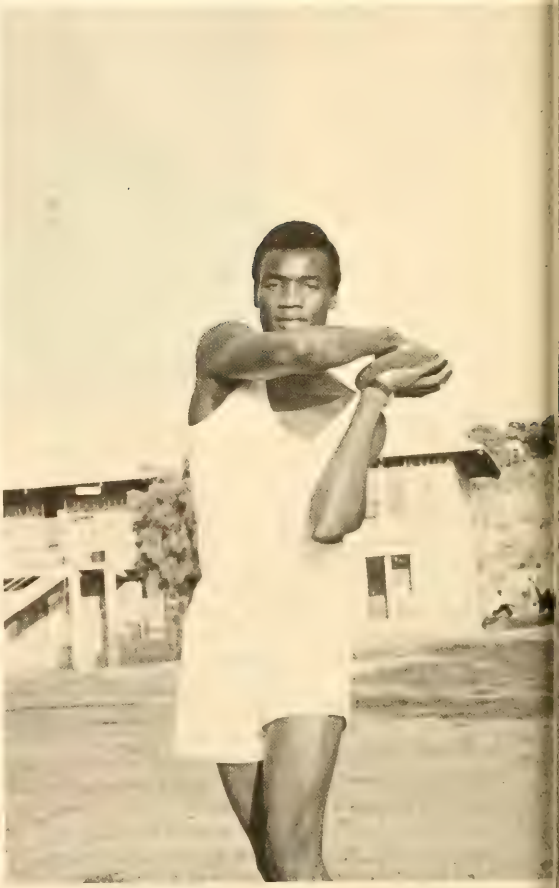
Zira Kwaha tells his own story of

New Leadership in a Fledgling Nation

I cannot imagine what my life would have been like if I had not been approached one day in 1953 when I was a small boy and persuaded to attend a Christian religious instruction class in my village. I was a son of pagan parents in the Higi tribe of the mountains of northeastern Nigeria. Our village of Michika lay across the river Yedseram, twelve miles from the Church of the Brethren mission at Lassa. I stayed with my parents but was permitted to attend religious classes taught by a converted Nigerian. Success on a school entrance exam made it possible for me to go to Lassa and attend the mission primary school. I spent five years there among the Margi people. Baptism in 1955 was for me a highlight of my life there. For me and my fellows, life seemed full of

Waka's top student, Zira Kwaha is a six-foot package of scholastic ability, athletic prowess, and Christian zeal. He takes a lively interest in world affairs; often the news from America is puzzling. Zira is the hero of the children back home where his influence is felt





joys unknown to our friends who remained at home. We learned of faraway places and things never dreamed of by our parents. We were taught not only book knowledge, but the knowledge of how to lead healthy lives.

I grew tall and strong and sought for glory on the sports field as well as in the classroom. In 1961 I passed an entrance exam for Waka Teacher Training College, and this seemed at the time the crowning achievement of my life.

And now in 1965 I am a member of the first class to graduate from Waka's new five-year training program for teachers. Soon I too shall be a teacher and go back to the society from which I was drawn to do my part in spreading the blessings revealed by literacy. Many have climbed the ladder before me and among them have emerged both outstanding political and religious leaders of our people.

The courses of study at Waka are designed to make us well-rounded citizens, for it is the intention of the mission that we teachers shall not only teach in the primary classrooms, but spread knowledge of farming methods, provide Christian leadership, and be of any service we can to our communities. Is it no wonder that the teaching profession is honored by our people?

Our rigorous school day at Waka would scandalize any American college student. At six o'clock sharp we are wrenched from sleep by the ringing of the church bell, and by six twenty we are in our uniforms and on our way to classes. From 6:30 a.m. to 5:40 p.m. we pursue our studies in English, history, geography, math, hygiene, general science, agriculture, and principles of teaching. When not actually in class we crowd in a few hours of studying usually in the classroom or library. From seven to nine in the evening, we are back in our classrooms for study for next day's classes.

Throughout each week there are times for athletics and clubs. Being a typical student I indulge in both these extracurricular activities. On the sports team I throw the discus and am a high-jump man. Debating is one of my favorite pastimes; so I am a member of the debate club, and since I enjoy English and literature I am also in the journalism club and serve as editor of the "Waka Chimes," our school newspaper.

Religious life is scarcely neglected in the round of weekly activity. Each morning at nine o'clock the entire school attends chapel in the church where students and staff join in worship and prayer together. Upper classmen take turns with the staff in leading these services. On Sunday we attend morning and evening services and take full part in leadership. Although the student body is integrated with Waka village people in the church, students fill many roles in the structure of the congregation. Moreover, many of us do our own missionary bit by going to outlying villages early on Sunday to hold services among the neighboring pagans and Moslems.

All our activities then are designed to achieve an ultimate end – to provide leadership for communities and also the nation, bringing our young country up to the level of other civilized countries in the world. It is probably difficult for you to imagine the tremendous influence we students exercise in our home villages. Of course, there is deadwood among us, but when we go home during school vacations, the practices and character of most of us are instrumental in aiding in the creation of models of Christian communities.

We share with our people in church services, and we hope we inspire reverence for the Christian religion we have studied under our Bible teachers at Waka. Some of the more conscientious students even undertake to teach their parents how to read and write, as well as helping younger brothers and sisters. I am convinced that as the work at Waka prospers we can hope for eradication of illiteracy in the three provinces where the mission works, and thus open the door to a better life for our people.

But our influence is not limited to our communities only. The climax of our work and service is that which we will render to our whole nation. Using myself as an example, I shall be going out next year as a teacher in some Nigerian community, helping to teach young boys and girls the useful knowledge they need for advancing themselves in life. More important to me, I will serve as an instrument of Christ to spread the message of love and peace to his people. What but these are the greatest needs of our young nation at the present time? That Waka has much to provide for these needs is quite obvious, but whether her approach in educating young Nigerians is fully appreciated in Nigeria is quite another matter.

Try as they may, the Americans who founded

CONTINUED

and have perpetuated Waka cannot escape imparting their own perspective on life to their students. Inevitably, Waka students are influenced in both good and bad ways by their teachers. One recent problem created by this situation is illustrated by criticism from a high level aimed at Waka for encouraging disrespect. Of course, we have long since learned that our breezy American friends do not demand many outward gestures of respect. Informality rules most situations, especially among American missionaries. But here in Northern Nigeria, respect for authority and superiors has traditionally been a thing of great importance.

Thus, we Waka students are blamed for being strongheaded, undisciplined citizens who will not fit well into Nigerian society. And we students agree that experience has shown that we Christian mission-educated Nigerians are not as readily accepted into the inner circles of the political and social life of our country as those who are trained in government colleges and institutes.

Needless to say, we students are happy to see our college employing more Nigerian teachers. It is only recently that qualified Nigerians have become available, and we are proud now to have Nigerian professors on the staff with credentials from the best Nigerian and British schools. Although we honor our American founders, we are not sad at seeing our school become "Nigerianized," for through this we can most satisfactorily blend together our Christian religion and training with our Nigerian heritage and environment.

But a serious question that troubles me as I see Waka becoming "Nigerianized" and as I go out to take up my profession as a teacher and leader is what I term the question of the "crumbling church." We all know that the day of the early successes of evangelism are ended. We are past the day when the pith-helmeted missionary gathered his little brood of believers together under the baobab tree.

The Christian group is no longer made up of a hard core of dedicated workers. As it has expanded, it has taken in more and more halfhearted Christians whose faith is not as that of the forerunners. Also, the children of the early Christians accept Christianity but without the zeal of their fathers who felt its first impact. Corruption, immorality, and a declining faith disturb me greatly. Is the Church of the Brethren mission a builder which is followed by some invisible devil who comes along to tear down the walls as they are erected? Why is this so, we younger Christians want to know?

At the base of this problem, we feel, is the fact that too many ill-qualified people are having to serve as church leaders while the church body as a whole is growing more sophisticated. Sincere though they may be, too many of mission-trained leaders are not prepared to cope with the problems of their congregations. When they preach they can say nothing that their congregation does not already know. It is easy to see that people naturally begin to feel that maybe *this* church is less than the Roman Catholic Church or Islam, where only the qualified few can preach. Our churches need the inspiration and leadership that only highly trained ministers and evangelists can provide.

Not only the illiterate farmer in the bush needs such leadership. Who can reasonably expect ambitious young students, when they go home, to sit reverently, fresh from Waka's Bible classes, as the local deacons mount the pulpit and expound their meager stores of learning? The mission seems slow in keeping up with its own good work. On the one hand, it is busy turning out hundreds of educated youngsters from the primary schools, the secondary school, and the college, and, on the other hand, these potential Christians and community builders are finding themselves stranded in life without the religious leadership needed to guide them.

One cannot be overly critical and not mention the good work being done by Kulp Bible School, where lay leadership is trained, or the Theological College of Northern Nigeria, where a few leaders have gotten instruction. But still the dearth of leadership is crippling the advance of Christianity and weakening the already established community of believers.

So a tremendous challenge awaits each Waka-trained teacher as he goes out to serve his community and nation. We pray that God will help us to play our part in revitalizing and strengthening our church, and we also pray that God will walk with us so that we can help expand that service which the mission has resolved to render our fledgling nation — to fight illiteracy, to spread the gospel of Christianity, and to provide leadership so that Nigerians may take their place in the world of today. □

1 + 1 = 1

ONE OF my friends attended a beautiful wedding recently. Upon the communion table were three candles. The one on each end was lighted, but the candlelighters failed to light the center candle. After the minister pronounced the couple to be husband and wife, the best man and the maid of honor quietly approached the two lighted candles and used their combined flames to light the third candle, the center candle. Then they extinguished the lights from the original two candles.

The symbolism was awesomely beautiful. Their relationship was no longer a twoness; it was henceforth and forevermore a unity, a oneness which was a completely new thing in the sight of God.

Hear an ancient legend: Originally man and woman were one. However, in the course of history they were somehow severed from one another – cut in half. From that time on, each male in the world has been seeking for the lost female part of himself in order to unite again with her.

This ancient myth is profoundly and deeply meaningful, profoundly and deeply true. The poet, Kahlil Gibran, says it this way, "You were born together, and together you shall be forevermore. You shall be together when the white wings of death scatter your days. Aye, and you shall be together even in the silent memory of God."

The Bible states simply and with incredible depth: "And God created man in his own image.

by FRANCES BOWMAN

. . . Male and female created he them." As we read the uncanny discernment of the scripture's lines, we become aware of God's unfathomable wisdom — the seeming duality is not a duality at all. It is a unity, it is a relationship, it is a new being.

The Bible also speaks of "one flesh." This is extremely paradoxical, but there it is anyway. In the Judeo-Christian tradition one and one do not make two — one and one are one. And the two do not merely become one spirit; the two become one flesh. That word bothers a lot of professing Christians, if they stop to think about it. (And they may try not to think about it.) But, again, there it is, as plain as day, unavoidable, inescapable. "The two shall become one flesh."

When a woman, newly widowed, feels that half of her body has been amputated, we feel with her the anguish of body and soul. This is the way she *should* feel. "Half of me has died, and there is no anesthetic to mute or numb the exquisite pain." Why the pain? Why the anguish? Does it need to be so totally upsetting?

Though I may like to feel that I am a whole person, I am in reality only a part of a whole; the whole is this new person, this marriage, this unity, this relationship. I bring to this marriage my brokenness, my fragmentedness; my husband also brings his incompleteness and his need; and God miraculously makes something of this union — a new unit for his kingdom. Alone I was lost; in this relationship I am found, I am reborn, I come to new life and hope.

There is something eternal, indissoluble, organic, even "Siamese-twinlike" in this relationship of one flesh which is of a quality totally different from the eternal separateness of the relationship between mother and child. Only in the brief warmth and wonder of the idyllic womb am I united with my child; the birth cry is a cry of separation; the cutting of the cord is the severing forever of those brief nine months of organic unity. Now we are two, even though in those early months we do everything in our power to simulate and duplicate the wonderful womb experience: we swaddle the child closely, we offer the warm loving breast, we hold this tiny child tenderly close to our own bare skin. (I wonder if we Western people will ever understand with our fantastic formulas and scientific phantasmagoria, that in so-called "primitive" societies naked babies, carried on the bare backs of mothers and swung around to the front for the abundant and frequent nursing, seldom become mentally ill as adults? Will we ever exchange our quasi-scientific formulas for the loving intimacy of the breast? Will we ever learn?)

Yet, in spite of all this warm intimate body love that I give my child, we are eternally separate. From the moment he is born to us he starts growing away from us with every tick-tock of the clock.

Not so with marriage. From the moment of the first physical union, and surely long before that, we start growing closer to one another, with every ticking of the clock. Every tomorrow is closer than today; there is this constant movement from more to more. This year I am not less married than I was last year; I am more so than ever.

A more beautiful story than the following one I have never heard: Two dear friends of mine experienced the marriage of their firstborn, a daughter. After the honeymoon the new couple came back "home" for a visit. Arriving late one night, the daughter, the lovely bride, called out, "Mother! Daddy! I'm home now." She had finally found her other half, the fine young husband, and in this beginning new unity she could not have said anything more true, more profound, or more joyous than "I'm home now."

Even as we are "at home," however, we are

continually "going home." We are somehow at home, but still always on the way there. This is because marriage is such a heavenly relationship but we ourselves are so earthy and weak. We can never give all that the relationship demands. The Bible does not say that two angels shall become one flesh. The Bible clearly implies that we, earthy bodily creatures that we are, shall leave our father and mother (aye, and there's the rub!) and cleave to our mate, and the two human beings (not angels) shall become one flesh. It is my very brokenness and need which drives me into the arms of the beloved for the healing which God gives in the relationship. If we were angels, we might not need each other so desperately.

But we are not angels. Our unangelic qualities terrify us. We have had this great dream, this high and holy vision of what life together could and should be. And it is not. We are still so separate. We are so stubborn. We want our own way. And we do not understand one another. How can we complement and complete each other when we do not know the person whom we are called to complete? Why, I do not even know myself!

Now we do truly see in a mirror dimly. "At present we are men looking at puzzling reflections in a mirror" (J. B. Phillips' translation). "At present all I know is a little fraction of the truth."

But this fraction, though fractional, is the truth. And the time will come when I shall know. We are on the way with our knowledge. We are learning.

And what are we learning? Many fascinating and exciting and mysterious things. That though every man has some feminine qualities and every woman has some masculine tendencies there is a core deep in the heart of me that is deeply and essentially feminine. This core, my real, naked, unashamed self, is (this gets very hard to think through, very hard to say) gentle and tender. I am more intuitive than logical. I like to be sheltered and protected and supported. I am much less active than my husband, for I spend much of my life waiting — waiting for him to come home to dinner, waiting for the baby to be born, waiting for my milk to come in, waiting for a new monthly cycle. I am more passive than he. I am not the head of the house. I am inclined to protect the children from the harsh realities of life. I have a deep sensitivity to the feelings other people experience because my own feelings run so deep. My joys are deep joys; my "hells" are fiery and tormented. I occupy "inner space"; I am subjective; I see things from the inside out and not the other way round. My pace is slower because I am not really going anywhere. I am already there. So I stay at home. I am at home.

And what am I learning about my partner, about the other half of me? That he is strong, the leader of the household. That he ventures forth into the world each day; he understands the outside world better than I, he is much better equipped to interpret this world to our children, knows how to better prepare them to enter into its teeming life. He is more objective and analytical. He can take situations apart, but I am more likely to be able to put them together again, to see relationships, wholes. I give him joyfully and gladly the reins of the household, giving him support in his leadership through my love and praise and encouragement. He has two overpowering needs: to work and to love, whereas I, when I am complete, need only to love. The men are the empire builders, and we women furnish the fuel for the building of the empires with our loving warmth, our tender and constant undergirding. Man occupies "outer space"; that is, his body gives him the clue to the secret of his being. He is active, he moves swiftly and surely and with strength. Woman is a "taking in" kind of person. Her body also shouts its message about her destiny; she receives, waits, loves, hopes. He moves, acts, builds, forges ahead, conquers, but it is because of her love that he is enabled to succeed in building the brave new world.

Is it so strange, then, that "all the thoughts of my heart are of thee"? Is it so strange that I have bound myself forever to this one, my other half of myself? That every dawning brings a new burst of gratitude for the beloved, every noontime brings its serene awareness of the beloved's support, every eventide brings its joy of continuing oneness, and every day's ending brings the unerring knowledge and peace that God has made us for each other, and what God has joined together no man can put asunder? □

Lessons in modern art

ABBY'S and my discussion of "modern art" was touched off by the far-out organ music at the evening service. I had spilled a cup of coffee on the kitchen floor and was contemplating the pattern the mop made in the liquid.

"Wes, I don't see any more in modern art than I do in those smears of coffee on the floor," she said with a gentle shrug. "Bravo," I said, "you've mastered Lesson Number One: don't look down your nose at the humblest colors or the most disreputable colors or the most unpromising materials or the most childlike insights. Brown and black and gray aren't 'beautiful' — until Picasso shows us they can be, arranged just right. On the farm, we thought that burlap was good only for feed sacks, but decorators use it for wall covering now and everyone says 'Ah!' Why, there seems to be something downright charitable about the way a modern sculptor will rescue pieces of scrap metal and wire from the Gehenna of fire and make something interesting out of it. Abby, we just have to face it, modern artists just won't abide by the rules that we nonartists lay down. They insist on seeing things their way and trying — maybe not very hard, sometimes — to show us what they see in things. Then we accuse them of childish — maybe even mischievous — playing at art for their own amusement."

"Well, I don't mind a skip in the beat in music once in a while or maybe even two white keys played together, like in 'Chopsticks,' or maybe an occasional clash of colors, like blue and green side by side. This spices life up a bit, for a change. But why does modern art go to such extremes with poetry that never seems to rhyme, music that is always discordant and colors that are always muddy and morbid and clashing?"

"Bless my soul, Abby," I said, "you're exaggerating, and this is Lesson Number Two in modern art. Often an artist will want to call our attention to some feature or phase or facet of a thing or situation, and he will exaggerate it. We don't complain about a cartoon doing this; Roosevelt is given a huge chin, Goldwater goggle-eyed glasses, and Johnson a big nose. We get the point. But we insist that an artist in other fields spell out something in every detail and draw it to scale, because we think art should copy 'real things.' We accuse the artist of childish pictures when we are really just as childish in insisting that he do something that could be done by a machine, namely a camera, literally 'draw us a picture,' full of trivial and irrelevant details."

She brightened at that. "Well, I have read we shouldn't expect that a picture should always be a picture of something. I've even read that a picture can be as much a thing in its own right as a seashell, a flower, or a snowflake design is. Now that's a side of modern art I can appreciate; a picture can be just an interesting and pleasing decoration, just as a gilded pine cone is."

"Right," I said, glancing at my watch and realizing that another cup of coffee might make me say something foolish. So, in my best "and finally, brethren" tone, I proposed to end the session. "Modern art, including that music which seemed to violate the so-called rules, is a reflection of the fears and the frustrations of the modern age itself. But, also, it expresses the excitement and tremendous feeling of freedom and newfound powers of the modern age. You just can't write David's psalms in the twentieth century. He's already done it. And, besides, there's something phony about copying even the classics and the old masters. That just isn't art. And maybe some day, we'll come to agree that copying nature isn't either." — *Wes Minister*

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NEWS

New Program: Coordinator in India

A MAJOR STEP toward the strengthening of partnership with the church in India has been taken in the establishment of a central office of administration.

The new executive secretary of India's First and Second districts is Ishwarlal L. Christachari, teacher, pastor, twice a district moderator, and chairman of the Gujarat United School of Theology. In his new assignment he also serves as secretary of the Joint Council, a body that administers the educational, medical, and economic uplift efforts of the India church.

India churchman I. L. Christachari

Mr. Christachari's appointment marks the first time since the Church of the Brethren opened mission work in India in 1894 that the districts' interests and Brotherhood-related program have been brought together in one office.

In essence, the task for the humble son of an illiterate laborer, and himself the father of six sons and six daughters, is to coordinate and further strengthen the witness of twenty-six congregations totaling 9,000 members in the two districts.

Financially, the restructuring in India is made possible by the enlarged outreach allocations for 1965-66 reported by congregations at Annual Conference. In terms of actual dollars required, the new aspect in the India program is one of the smallest in the series of previously unmet needs to be carried out in the new church year. However, without the increased funds, the new direction in India would not have been possible, for in recent years the mission program there has been contracted due to rising costs without corresponding increases in funds.

Elsewhere in missions, this same financial pressure has been felt keenly. Based on the projected advances in Brotherhood giving for the coming year, the General Brotherhood Board approved also the following measures, aimed at bringing relief at the point of some of the most critical needs in overseas missions:

– a missionary family for leadership at Kulp Bible School and a churchman to direct an unmanned mission area, both in Nigeria.

– two additional doctors, an additional nurse, and other assistance for the medical ministries in India and Nigeria.

– specialized leadership in lay training in India, to be provided by former missionary Anna Warstler, adult director of the Brotherhood, likely early next year.

Two other program areas, one in urban work and one in reconciliation at the international level, were designated also by the General Brotherhood Board as priority items for implementation in the coming year.

The first entails financial assistance in the experimental ministry to be launched Oct. 15 at the mother church in Germantown, Philadelphia, Pa.

The second area is the establishment of a Brethren reconciliation project related to Southeast Asia.

Cost of the entire series of new efforts will total $50,000.

Still other urgent opportunities for enlarging the church's witness, as studied by the General Brotherhood Board in March, will be undertaken as resources become available, indicated board chairman Harold D. Fasnacht of La Verne, Calif.

Chairman DiMatteo with pastor Flora

". . . Not yours, but you"

A CHURCH at the $100,000 level of yearly giving and nearly paid out on a building project of $350,000 might wish to ease up from a stewardship surge. Especially when at the same time the church has moved close to a dollar-for-dollar balance between local ministries and outreach causes.

But not the Church of the Brethren at Palmyra, Pa. There the commission on stewardship and finance sees the yearly potential for its 450 family units to be far beyond the present level, perhaps double. And once the dollar-for-dollar goal is fully realized, the congregation will be challenged to strive for a two for one ratio of outreach giving to home spending.

"Then, and only then, can the Palmyra church feel that it is beginning to witness not only in its own community, district, and college, but in the worldwide mission of the church of Jesus Christ." This is the assertion of Robert B. DiMatteo, a layman who chairs the congregation's wide-awake stewardship commission.

Added to the visionary drive of the stewardship planners at Palmyra is the use of the soundest practices known in the handling of congregational moneys. Beyond this is a program of information and interpretation to the parish on what the needs are, including regular presentations by missionaries, BVSers, and others.

That outreach programs are taken seriously is attested to by the congregation's empowering church officers to borrow funds to meet self-allocations, should the occasion arise.

Only recently has Palmyra changed from multiple Sunday offerings and "cause giving" to the unified system. Last year about three fourths of the donations were received through the once-a-week offering appeal.

A stewardship emphasis in some form is held annually, with an every-member canvass every two or three years. "We discover that when we do not stress giving in a certain fall, the giving will decrease slightly over the following year," remarked Pastor James S. Flora.

Pastor Flora sees unified giving as keeping the level of offerings high even after the building fund for an addition and remodeling is completely paid. "We have found that strong stewardship gives new life to almost every area of the church," he said.

Commission Chairman DiMatteo sees stewardship doing a great deal for the individual donor as well. Recalling the scriptural injunction presented in John, ". . . seeking not yours, but you," DiMatteo asserted: "We are fully aware of how important it is that a member tithe not for what it does for the church but really for what it does for the individual."

Gabriel—he or she?

GABRIEL, THE ANGEL, has troubles aplenty. And entirely through no doings of his own.

First, there was the question whether a controversy would ensue over Gabriel and his horn appearing on the 1965 Christmas stamp. But the usual antagonists on issues likely to breach the bounds between church and state, the Protestants and Other Americans United for Separation of Church and State, thought the whole thing too ridiculous to contest. In fact, one POAU official was amused at what he saw as a subtle attempt to play down the religious tie by depicting the motif through a weathervane reproduction rather than through a direct representation.

The design of the stamp was modeled after the weathervane on the steeple of People's Methodist church, Newburyport, Mass.

But therein arose another question. The weathervane, it seems, unmistakably portrays Gabriel with the torso of a woman.

Why? Two knowledgeable sources were asked for an interpretation. One, the Rev. Louis Hartman, a Bible expert at Catholic University of America, said, "It's been traditional for religious artists to picture the angel with an effeminate and female aura, substance, or form, although no one knows why."

Not so, countered Mrs. Elizabeth Gardner of New York's Metropolitan Museum of Art. In her view, the angels portrayed by great artists of history "don't usually have much shape at all. One doesn't usually identify them with any sex."

Even Peter Paul Rubens, who was not given to understatement when it came to female figures, did not portray angels as feminine, Mrs. Gardner said after checking several Rubens religious scenes. "They're full of drapery and wings and all—you wouldn't say they were women," she explained.

The Post Office was unmoved. "We'll continue to call it the Gabriel stamp," a spokesman said.

Meanwhile, the original weathervane in Newburyport was subjected to an overhaul. In a storm several years ago, the church's Gabriel lost his (her) horn and, what with all the fanfare, it was time for a replacement.

Beaten by stamp and storm: Gabriel

Next talks December 3-4

Union: Points for consideration by Baptists and Brethren

THE Committee on Consultation with other Christian Bodies of the American Baptist Convention met with the Fraternal Relations Committee of the Church of the Brethren at the Baptist headquarters, Valley Forge, Pa., on July 8. The purpose was to engage in further discussions of basic considerations regarding the union of Baptists and Brethren. Since this discussion had been preceded by several earlier meetings, the customary amenities of introductions were brief and there was an early confrontation with basic issues.

For example, both denominations have been present for the past three years in an observer-consultant relationship to the Consultation on Church Union of six of the major Protestant denominations. Last April the executive committee of the consultation formally invited all churches which have been observer-consultants to indicate whether they would be interested in receiving an invitation to become participating members in the consultation. American Baptists and the Church of the Brethren are, therefore, having to study how to respond to this invitation. It was very helpful for the two committees to share their thinking in reference to the present and future status of their churches to the larger consultation.

The main feature of the meeting on July 8 was discussion evoked by a paper presented by Dr. Robert G. Torbet of the American Baptist Convention and Dr. Dale W. Brown of the Church of the Brethren. Its purpose was to reflect upon the kinds of questions which have emerged thus far in conversations between the Baptist and Brethren committees. The paper frankly delineated some of the obstacles to union which had come into focus as a result of the previous meetings.

It was pointed out that some Baptists might be troubled by the strong dependence of the Brethren on works of faith to the minimizing of theological formulation of the faith. Furthermore, the greater centralization of denominational structure which exists in the Church of the Brethren might jeopardize the federal pattern of organization among American Baptists. On the other hand, other Baptists might welcome such a union in order to achieve greater centralization in their own organization. Some Baptists seriously question merger with a group like the Brethren around common distinctives because this might set both groups apart from the main stream of American Protestantism.

Brethren are not only concerned about the greater looseness and fragmentation of Baptist polity but raise the more basic question of the concept of the church. How can the American Baptist Convention, which is not a church but merely a convention of churches, combine with a group which regards the entire denomination as a church? Would we end up having a church within a convention of churches? Among other concerns are the desire of many Brethren to preserve the status of a peace church and their fears concerning the disproportionate size of the two groups.

More basically, however, the paper focused on other kinds of questions than merely those centering on the preservation or loss of the values of the respective traditions. Why unite at all? Why unite these two groups? What is the nature of the unity we seek? In answer to these questions, the paper emphasized that it is necessary in seeking any real union to form it on a sound basis of agreement, biblically and theologically. Organization and structure must remain subservient to the fulfillment of God's mission through his people in the world.

For illustrative purposes the paper presented for consideration the experience in union negotiations of three churches in Australia. Their basic guideline was to give priority to questions of faith and order. It was felt that the churches must begin by asking the question: "What is God's will for the true and full life of his church?" Functions of worship, witness, service, and ministry would then be discussed in light of the ministry of Jesus Christ, then in the light of the whole people of God carrying on that ministry.

Following the presentation and discussion of the paper, the two committees agreed that another working paper be prepared for a meeting on Dec. 3 and 4 in Elgin, Ill. The paper will attempt to deal with the following points:

1. Our understanding of God's mission in the world.
2. A theological understanding of the nature of the church.
3. An understanding of unity in mission.
4. An understanding of doctrinal unity.
5. An understanding of institutional unity.

Dr. Robert G. Torbet of the Baptist committee and Dr. Edward K. Ziegler of the Brethren committee have been delegated to prepare the working document. It was felt that the examination of these issues would not only help clarify our thinking with reference to Baptist-Brethren discussions but also would prepare us for a dialogue with other church bodies.

Both committees are actively seeking the mind of their respective constituencies as they seek to discern the will of God for his church in our day. Therefore, suggestions or reactions to the topics for the paper may be sent by Oct. 1 to the writers through the general secretaries of each communion: Dr. Edwin H. Tuller, American Baptist Convention, Valley Forge, Pa. 19481, and Dr. Norman J. Baugher, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120 — *Dale W. Brown, member, Fraternal Relations Committee*

"Power to bear witness" . . . Visitors Nishimura, Mrs. Nonomiya, Omura, Iisaki, and Yamaguchi with Norman Baugher

SPECIAL REPORT

Vietnam as seen by Asian Christians

ON THE TWENTIETH ANNIVERSARY of the United States' bombing of Hiroshima and Nagasaki, a team of Japanese Christians engaged in a solicitous mission to the U.S.A. They came in the spirit of protest and searching, worried lest the mounting conflict in Vietnam be escalated to the point of a nuclear holocaust.

Haunted by memories of their own country's part in the destruction wrought during the second world war, many Japanese Christians are deeply troubled by the course American policy is taking in Vietnam, the delegation revealed. "We are very much afraid of the possibility of escalation of the conflict which may involve all of Asia and the world in a deadly catastrophe," said a formal statement issued by the team.

Head of the deputation was the Rev. Isamu Omura, moderator of the United Church of Christ of Japan, whose membership includes eighty percent of the nation's Protestants. He also is vice-president of the East Asia Christian Conference. Also within the ranks was the Rev. Sekikazu Nishimura, a pastor and member of Japan's House of representatives, who earlier this year toured North and South Vietnam; Yoshiaki Iisaka, a professor of political science and spokesman for the group; Kosaku Yamaguchi, also a professor of political science, and Mrs. Hatsue Nonomiya, chairman of the Peace Committee of the Japanese Woman's Christian Temperance Union.

The knowledgeable church leaders represented the Japan Christian Council for Peace in Vietnam, an ad hoc group which initiated the visit to the United States and raised funds among Japanese Christians to pay the costs.

In a three-week tour the team spoke to churchmen in the New York, Washington, D.C., Philadelphia, Indianapolis, Chicago, and San Francisco areas. The delegation spent an evening with the faculty of Bethany Theological Seminary and a day with the staff at the General Offices. From the latter visit a joint resolution, a commitment to work for peace, was evolved.

The Japanese were received also by government leaders in Washington, D.C., gaining audiences at the State Department, the White House, and the Pentagon, and by officials at the United Nations.

Traveling with the delegation part time as public relations liaison was Leland Wilson, director of interpretation, Church of the Brethren. He summarized as follows the essential differences in the delegation's views on Vietnam as compared to positions held by Administration spokesmen:

On general elections. The 1954 Geneva Agreement specified that general elections in Vietnam were to be held within two years. The U.S. supported the South Vietnam government in refusing to hold elections on the grounds that there could be no genuinely free elections under the conditions present, namely, communist elements. The Japanese delegation blamed the U.S. for blocking this provision of the Geneva Agreement, maintaining that honest elections were possible, for they were to have been under the supervision of the International Control Commission.

The Japanese see the U.S. attitude toward the election rooted in a fear that Ho Chi Minh, premier in North Vietnam, would win. They cite the Eisenhower memoirs as evidence of this fear.

On Ngo Dinh Diem. According to the Japanese team, "it is an open secret" that the U.S. placed the "unpopular and tyrannical" Diem in office and later arranged for his deposition. The U.S. position has been that Diem was summoned by his own people to govern and won certain elections, thus evidencing support by the public, up to a point.

On the Viet Cong. The Viet Cong in South Vietnam is primarily a nationalist, antigovernment force with wide grass roots support, the delegation believed. The U.S. sees nationalist elements present in the Viet Cong, but feels conclusively that it is directed and supplied by communist forces infiltrated from the North, and that it has attained its power through terror tactics.

On U.S. involvement. President Johnson has said, "We ask nothing for ourselves." The delegation wondered aloud whether this was a full accounting of U.S. motives in Vietnam.

On bombing North Vietnam. The delegation saw U.S. bombing as unwarranted aggression, threatening a broader war, and justifying aerial attacks on U.S. property. The U.S. sees the bombing as retaliation for North Vietnam's exporting guerrilla warfare. In effect, says the Administration, the enemy forces are using the tactic at which they are most adept; they can expect us to respond in the manner at which we are most expert.

On negotiations. While the U.S. sees the bombing as a step toward bringing negotiation, the Japanese declared that as long as bombing is continued negotiation will never come, but instead only a more resolute resistance.

Views differed as to the extent of initiative taken by the U.S. in seeking negotiation. The delegation repeatedly insisted that the Viet Cong should be recognized as an independent party to the negotiations. The Administration earlier rejected this but appears more recently to have become open to such a possibility.

On communism in Asia. American anticommunism is a sickness, the Japanese felt; to see communism as a monolithic movement in Asia is to be blind to reality.

Some felt the Japanese were too benign in their view of communism, and failed to see the dangers in aggression from China and the repression of freedom where communism reigns.

On Christians amid conflict. Many Japanese told the team members before they left home that Christians should not get involved in politics. They came repentant of their failure to become involved twenty-five years earlier. They came impelled to do what they could with American Christians today: "to pray together, to think together, and, if possible, to act together to restore peace in Vietnam."

Lurking behind the Vietnam question, in Pastor Nishimura's view, is the greater problem of the U.S. and Red China. "Why do you feel you can coexist with Russia but not with Red China?" he asked. The member of the Japanese Diet reported having visited in Red China on three occasions and indicated he found vital activity among the Christian believers there.

Two understandings urged upon the American people by Professor Iisaka were a less rigid concept of freedom and a revamped approach to foreign aid.

"First, your concept of freedom cannot be automatically and universally applied to the rest of the world," he declared. "You cannot impose freedom. To people in Asia who have not tasted freedom in centuries, freedom to them may mean simply freedom from hunger, be it provided by a totalitarian government or whatever.

"Secondly, America with its vast wealth needs to apply foreign aid to benefit human welfare, not to make it a tool of power politics."

The visitors decried not only the role of the U.S. in Vietnam but their own government's support of American policy, which they saw as contrary to the peace constitution which for Japan renounced war forever.

"It is true that President Johnson has issued the call to a conference table fifteen times," the visitors observed. "To the Asian mind, though, how can you shake the hand of the man who keeps slapping you on the cheek with the other hand?"

The delegation's concrete appeal for peace in Vietnam called for (1) immediate cessation of the bombing of North Vietnam, (2) the cessation of fighting and military action on both sides, and (3) future noninvolvement, militarily, on the part of the U.S. in Vietnam.

After deliberations in Elgin on Aug. 6, a joint resolution was drafted and signed by the Rev. Mr. Omura for the Japan Christian Council for Peace in Vietnam and by Norman J. Baugher for the Church of the Brethren. The text stated in part:

"*We rejoice in God's Spirit* who has brought us together as brethren in Christ with the common concern for peace in Vietnam, (and) who has permitted us to express the true ecumenical nature of the church. . . .

"*We entreat our nations,* Japan and the U.S., and the nations of the world to seek peace with justice and freedom for all men, . . . and to build toward the day of world law and order, with the investing of greater authority in the United Nations. . . .

"*We agree, in the present conflict in Vietnam,* that the bombing of North Vietnam and the presence of foreign troops in South Vietnam serve only to aggravate the situation; and that the route to peace is through honorable negotiation by all parties involved, rather than further military action by any one nation or group of nations.

"*We believe and affirm* that peace is God's intention for the world, and that in the unity of his church there is power to bear witness to the Prince of Peace."

"*We pledge ourselves to continued efforts* in seeking conciliation among combatants, in ministering to the victims of war, and in creating a genuine brotherhood among humankind."

Mrs. Nonomiya shares with American listeners an Asian view of Vietnam

Moderator Omura and Professor Iisaka tell aim of mission to New York press

Where the action is

BRETHREN did not stand alone in their Annual Conference bid to "turn to the world" in witness. This was the rallying cry echoed through a series of church conventions this spring and summer, from Mennonite to Presbyterian, from the National Association of Evangelicals to Roman Catholic.

Few, perhaps no others, launched into the emphasis on a denominational scale as Brethren did. At the same time, perhaps few or no others had the appeal for "Christian secularity" put to them more squarely than did Baltimore Catholics addressed during their Liturgical Week by a lay editor, Thomas Klise of Peoria, Ill.

To witness to the gospel more effectively, averred Mr. Klise, the laity might be obligated to "clear out of every church-related organization" and enter into secular groups. "It may mean leaving the Catholic Interracial Council for the NAACP. It may mean quitting the Legion of Mary for the nonsectarian settlement house in the ghetto. It may mean resigning from the Men's Club to serve on the city planning board, whose decisions will determine whether in years to come the Son of Man will have a place to lay his head."

If there is such a thing as a typical churchman, Mr. Klise said, "his preoccupation would not be in caring for the widows and orphans but in keeping himself unspotted from this world.

"The first thing, the main thing, the really important thing about the layman is his secular nature itself. . . . Secularity is no handicap to the mission; indeed, secularity is its pride and glory, its distinctive and characteristic note."

Growing edges

New York, N.Y. — "Religion in the News," a nationally syndicated column prepared here by Associated Press religion writer George W. Cornell, in July featured a summary of the Annual Conference address presented by C. Wayne Zunkel, pastor of First Church of the Brethren, Harrisburg, Pa. The column is circulated through AP channels to papers across the country.

The address set forth the need for the church to take a turnabout face in its tendency to withdraw from involvement in urban centers.

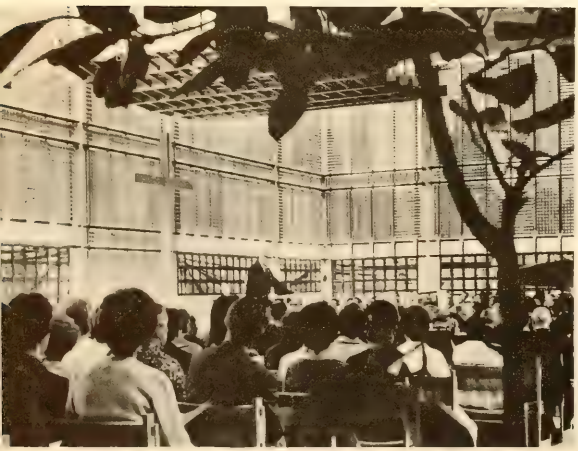
Chicago, Ill. — In its special issue in August on "The WHITE Problem in America," *Ebony* magazine carried among its illustrations a photograph of a sign and group of Church of the Brethren participants in the 1963 March on Washington.

The caption read: "First civil rights demonstrations for which white liberals turned out enmasse was the 1963 March on Washington which found whites from all walks of life journeying to the Capital to protest discrimination. Participation was almost spontaneous."

Greenville, Ohio — At the request of the Darke County Council of Churches, the Church of the Brethren congregations in Southern Ohio donated, processed, and made available used clothing to migrant workers.

The "thrift sales" were held during the harvest season at the old Red River church building, no longer used for regular worship services. Wearing apparel, health kits, school kits, and other items were made available at nominal cost to the migrants, whose average annual wage is $1,200. Any proceeds from the sales were to be directed to other phases of the migrant ministry.

World ecumenism's new home base



FOR THE FIRST TIME in its twenty-seven-year history, the World Council of Churches has settled in a home of its own, erected in the international sector of Geneva, Switzerland. The modern concrete, aluminum, and blue glass structure is headquarters also for units of ten other member organizations, including the European office of the Brethren Service Commission.

At the center of the $3 million complex is a chapel, contemporary styled. Because of its seating plan, the chapel reminded Brethren Service director William G. Willoughby of the old Brethren meetinghouse, with pews arranged on three sides around "the preacher's table." The two-story-high chapel has a free standing altar, abstract stained glass windows, diffused light panels, and seating for 400.

In the sermon of consecration Dr. W. A. Visser 't Hooft, WCC general secretary spoke not of achievement but of earnest prayer for the council's future ministry as a servant of God. This ministry does not mean marking time, he said; rather it means working until "we are united like the early church in the 'apostle's teaching and fellowship' and 'the breaking of bread and . . . prayers.' Our task is far from finished."

'Despertar'-- Wake up!, nationals told

DESPERTAR
EVANGELIO Y PATRIA

Murió la "Famosa" Inter-Mission

La Excomunión en la Iglesia Evangélica

PRIMER PERIODICO EVANGELICO

GRIM headlines proclaim: "The Ecuadorian gospel is an imprisoned gospel." "We will not ride the train of divisionism even though we have been put on board." "Evangelical youth rebel." "Excommunication in the Evangelical Church."

These come from an eight-page newspaper called *Despertar* (Wake Up) issued by several disturbed, national Protestants in Ecuador last spring. Their message is a cry of protest against rigid denominationalism, irrelevant witness, and foreign missionary domination within the Evangelical churches of their land.

The rebel churchmen expressed themselves clearly and ruthlessly, putting diplomacy and tact to one side and apparently, as the Spanish would say, "They have thrust the finger in the wound." Judging by the various reactions from missionaries, national pastors, and churches, they have been instrumental in initiating a new chapter in the life of the Protestant Church in Ecuador.

Pastor Edisson Osorio, a former member of the Calderon Church of the Brethren and now an ordained, seminary-trained Lutheran minister, was the editor and moving force behind the controversial publication. He worked on his own to secure financial support and the collaboration of six other Latin Evangelicals for making the paper possible.

The first articles in the paper hit hard at missionary exclusiveness and segregation from Ecuadorian life and from close fellowship with Ecuadorian Christians. As a heritage from the accepted pattern of an older day of foreign missionary practice, the majority of foreign missionaries in Ecuador live in a compound with high walls and fences that separate them from local life. When they want real fellowship, they get together with fellow foreigners.

Antagonized by this kind of ghetto existence by missionaries, one article lauds the death of the exclusively foreign Intermission Fellowship, a loose, interdenominational organization which sponsored annual retreats for all English-speaking Protestant workers.

Many missionaries wield a strong hand in national church affairs, usually without being a member of the church. Unfortunately an attitude of superiority and prejudice has given a bitter flavor to the missionaries' relationship with their Ecuadorian brethren. This situation deserves only severe criticism and protest and gets it full in the face in *Despertar*.

An article entitled "The Ecuadorian Gospel Is an Imprisoned Gospel," was written by a young pastor of the United Andean Indian Mission who recently returned from study in Brazil. "The Ecuadorian gospel does not yet have its own expression because it is not yet indigenous," he asserts. "It has not been assimilated by the small minority which has received it, therefore I believe that we may well say that it is an imprisoned gospel, limited to a very small sector of Ecuadorian society."

Despertar strikes out in exaggerated form at missionary paternalism in an attempt to make its point clear. This has caused the paper and its supporters to receive severe criticism and threats of economic reprisal in some cases. It has thrown out forever the old, exclusive missionary pattern and a disappointingly large number of missionaries and their national imitators have reacted defensively. One group of foreigners and nationals went so far as to denounce the paper as communist and alerted the police in Guayaquil to round up the young Evangelicals in charge of distribution of *Despertar*.

Editor Osorio called a press conference for reporters of leading Guayaquil dailies and cleared the publication of these charges of Red subversion. Various rumors were started against him in order to discredit him and the paper. For producing *Despertar* he was finally disciplined by the Lutheran Church by being sent to Chile, away from his native Ecuador.

On the other side, *Despertar*, and other factors in the present revolutionary, uncertain times in Ecuador, are calling forth positive declarations of responsibility and a plea for a united Protestant church free of foreign customs and domination so it can express the gospel in legitimate Ecuadorian terms. Missionaries now find themselves surrounded by a growing group of responsible Ecuadorian partners in the work. The word now is "church," no longer "mission."

Signaling the new turn for the Ecuador church, Dr. and Mrs. Ulises Hernandez, Mexican missionaries supported by the Methodist churches of Latin America, are being accepted warmly by the revolutionary element in the Ecuadorian Church and they seem to be a god-send of leadership for these times. Five years of effort aimed at forming a united church is suddenly bearing promising fruit, with enthusiastic participation by the Brethren and United Andean Indian Mission churches and others.

Despertar is waking up the church. Christians now cry to be the "church," in order to wake up Ecuador in the name of Christ. — MERLE CROUSE

Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **What is the meaning of predestination?**

Answer: As a technical term in theology, predestination means that voluntary act of divine will whereby God foreordains whatever comes to pass.

The doctrine of predestination really grows out of the acceptance of the absolute sovereignty of God by which all things are ordered and disposed. Nothing falls outside his control or will. This is not fatalism or mere determinism, since nothing is left to chance, but, rather, is the belief that all events are at the direction of the Supreme Intelligence of the universe, God himself.

When brought to bear upon the destinies of men, God's foreordination is seen in his providence at work in human history. So God chooses certain men to be his special spokesmen or some to live in a unique relationship with himself. Abraham was called to be the father of a race which would become God's chosen people. His descendants were all heirs of the covenant which God made with Abraham, and out of all the people of the earth it was the nation of Israel that was known as "the people of God." This indicates God's mysterious election which is sometimes called in theology "the scandal of particularity."

In scripture, predestination is the special application of this principle of divine determination to the salvation of man. This point of view sets forth the idea that certain people are foreordained to salvation by God's unchangeable decree to salvation. The rather obvious corollary of this principle would be that some are also foreordained not to be chosen, or to be rejected. This is known as "double predestination."

The idea of salvation being determined by God's election is as old as the early church fathers, notably Augustine, and had its Reformation rebirth in the thought and writings of John Calvin.

The biblical basis for the doctrine is found in such passages as Rom. 8:28-30; Rom. 9:11; 1 Peter 1:2; Heb. 9:15; and Eph. 1:3-12. It does lift up the truth that man's salvation comes at God's initiative and is the result of his love and concern for his people.

The objection to the concept that a man's salvation is foreordained by God lies in our understanding of the nature of man himself, who was created with freedom of will to accept God's offered salvation or to reject his grace. The doctrine of predestination would seem not only to relieve man of his moral responsibility to respond to God but would place God in the questionable position of decreeing that some of the humanity he gave his Son to save must be lost.

Some have tried to solve the dilemma by insisting that man's own free choice was all a part of God's foreknowledge and, therefore, a part of God's determined plan. This would make human freedom only an illusion. Others would say that God really seeks the salvation of all men (John 3:16-17, 1 Tim. 2:4), but he knows that some will accept his grace and others will reject it, and, therefore, they are predestined by their own choice either to be saved or to be lost. One staunch Presbyterian theologian, while defending the doctrine of predestination, states: "If any then fail to come to the enjoyment of the blessedness of salvation, it will not be because by the predestination of God they have been assigned to another fate but because they have turned their face away from the determined means of salvation proffered in Jesus Christ. That it should be possible for this to occur within the determination of all things by God is as finally mysterious as the existence of evil."

Question: **What is meant by pantheism?**

Answer: Pantheism is the belief that God is not only in everything but that everything is a part of God. From the Christian point of view, pantheism does not distinguish between the Creator and what he has created. It would also deny the personality of God. While the Christian would accept the fact that God may be revealed through the universe which he has made, he would also understand that he has an identity quite apart from it.

Day by Day

a devotional guide for the family

"I DIDN'T MEAN it that way." "I've said too much already." "Oops! that slipped!" "I'm not sure, but I've been told that . . ."

We can slide into real trouble through careless use of the tongue. Words can be small but powerful time bombs, set for destructive purposes. Once they are spoken, nothing can stop the damage. You may litter the eggshells and vegetable peelings from a garbage can on a neighbor's lawn. Even before it becomes a stinking mess, he may object, but you can rake it together. However, when you besmirch a neighbor's character with insinuations, unproved and unkind verbal garbage, you can never retract the damage. Innocent persons, having been falsely identified by "witnesses," have been executed, jailed, and had their reputations forever tainted.

The words and ideas expressed by your tongue are not its own. They reflect what the real you is thinking and feeling. Bringing the hands from his watch a man explained: "These hands need to be fixed; they don't tell the right time." "Go get the works of your watch," replied the watchmaker. "The trouble isn't with the hands; it's somewhere inside." Dedicating your tongue to God is of no use unless you first bring him your heart!

SEPT. 19-25

Matt. 12:33-37. "Great minds discuss ideas; normal minds discuss events; small minds discuss persons." Your speech reveals your spiritual stature.

James 3:1-5. Broken friendships, lowered reputations, and ruined careers can be among the far-reaching results of a misguided tongue.

James 3:6-13. A Christian should live consistently. His walk on Monday should correspond with his talk on Sunday.

James 4:11-17. "Handling the defense in our own case before the judgment seat of God will keep us too busy to act as prosecuting attorney in bringing others to justice" (L. B. Evans).

Matt. 26:69-75. "Oh, that it might be said of me: 'Surely thy speech betrayeth thee as a friend of Christ of Galilee.'"

Eccles. 10:12-14. "Oh, what a tangled web we weave, when first we practice to deceive" (Sir Walter Scott). We become enmeshed in our own lies.

Ps. 39:1-4. Lord, help me today to prevent my tongue from hurting you, your work, or my fellowman. Touch my tongue and change my speech.

SEPT. 26-OCT. 2

s *Matt. 5:33-37.* Strong words are used to defend the weakest arguments. Their use indicates a lack of respect for God.

m *Rom. 3:9-20.* No one can truthfully say he has never sinned with his tongue. Controlling the tongue requires lifelong vigilance.

t *Col. 3:8-15;4:6.* Christians should "sluff off" filthy and unkind speech as an emerging butterfly does its cocoon.

w *James 5:12-20.* Now abide prayer, praise, petition, confession, and intercession, but the greatest of these is talking with God.

t *Zech. 8:14-17.* "Truth, crushed to earth, shall rise again" (Bryant). The best way to combat a lie is by telling and living the truth.

f *Psalm 63.* "O for a thousand tongues to sing my great Redeemer's praise." (How often do you use the one you *have* to witness for him?)

s *1 John 3:11-18.* "Your actions speak so loud I can't hear a word you say." Love is not just nice words; "love is something you do."

by EARL and VIVIAN ZIEGLER

Learn to think twice before speaking

On your bulletin board have a junior or a junior high place three gates from yellow (gold) construction paper. Label them respectively, KIND, TRUE, and NEEDFUL. In this way you can keep before your family the well-known rule by an anonymous author:

If you are tempted to reveal a tale someone to you has told
About another – make it pass, before you speak, these three gates of gold:
These narrow gates: first, "Is it true?"
Then, "Is it needful?" – In your mind give truthful answers.
The next is last and narrowest: "Is it kind?"
And if, to reach your lips at last, it passes through these gateways three,
Then you may tell the tale, nor fear what the results of speech may be.

From memory or a children's storybook, tell or read the stories of "The Boy Who Cried, 'Wolf, Wolf,'" and "George Washington and the Cherry Tree."

Each day, as part of the discussion period, an older child could read one of the following Bible passages and discuss what resulted from the good or bad uses of the tongue by these characters: Joseph's brothers, Gen. 37:20; Abraham, Gen. 12:11-13; Peter, Mark 14:71; the apostles, Acts 5:40-42; Job, Job 2:9-10; Herod, Matt. 2:8; the children of Bethel, 2 Kings 2:23-24; a Christian, Rom. 10:8-10; the prodigal son, Luke 15:21-22; the woman at the well, John 4:28-29.

Your tongue tells on you!

Compile a list of the many good and beneficial ways a tongue can be used. Discuss the harmful and wrong ways we use our tongues.

How can people learn the following about us by the way we speak: our nationality, home locality, education, interests, moods, our love or lack of love for God, and our love or lack of love for others?

Should we always tell the truth? For instance, what would happen if truthful statements were spoken . . . In politics? "I have always been honest, truthful, fair, and just and have never used public funds to further my own career, to pay my secretarial help, or to pay for my vacation trips." . . . In social circles? "Don't you just love Helen's dress?" or "How do you like this new asparagus recipe that I made especially for you?" . . . In medicine? "Cancer is spreading rapidly through your body and I'd guess you have two weeks at the most to live." . . . In discipline? "This is the last time I am going to say to you 'for the last time.'" . . . In advertising? "Our product is the safest, best, and most effective of its kind and far surpasses in every way all our competitor's products."

Using the tongue to sing praises

From the Brethren Hymnal, sing "O for a Thousand Tongues" (No. 114), "O Could I Speak the Matchless Worth" (No. 115), "Open My Eyes, That I May See," verse 3, (No. 295), "Look for the Beautiful, Look for the True" (No. 309), "Take My Life," verse 3, (No. 349), and "I Love to Tell the Story" (No. 440). With smaller children sing "Praise Him, Praise Him" and "Be Careful Little Tongue What You Say."

The prayer of Ps. 19:14 can be sung often during the time you are using this theme, using the three tunes found in the hymnal (Nos. 654, 663, 668.

A LITANY ON THE TONGUE

Leader: Lord, we seek thy help in the discipline of our tongues. To speak kindly, to encourage, to build confidence, to compliment and praise –

Response: **For this may we use our tongues.**

Leader: To admit our wrongs, to confess our sins to thee, to seek forgiveness and to forgive others –

Response: **For this may we use our tongues.**

Leader: To speak against sin, to fight for justice, to instruct others and exchange ideas, to report facts truthfully, to express our love –

Response: **For this may we use our tongues.**

Leader: To witness to others, to tell of thy love, to sing thy praises, and to speak to thee through prayer –

Response: **May our tongues be used to share the "good news" of Christ.**

All : "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer." Amen.

The teaching of religion in Brethren colleges

Church-related colleges have a unique opportunity to provide a setting where Christianity can come to grips with secularism in open and thoughtful debate involving both teachers and students. by DAVID L. EILER

A GENERATION or two ago the teaching of college-level courses in religion was confined largely to church-related colleges and universities. Non-church-related schools, whether private or state supported, commonly regarded religion as a sectarian concern having no legitimate place in the academic curriculum. They assumed that courses in religion could serve no educational purpose other than to indoctrinate students in the religious principles and beliefs of some particular denomination or group.

This situation has now changed entirely. Many nonchurch-related schools, state supported as well as private, have established departments of religion or introduced courses in religion under the auspices of some other department. This reflects a growing recognition in the academic world that religion plays a major role in human history and culture and that it, therefore, deserves to be studied seriously but in an objective, impartial, and scholarly way. According to this point of view, a well-educated person should know something about religion whether or not he has any personal religious faith or commitment of his own.

It is a commonplace observation that students entering colleges across the nation have less factual knowledge about the Bible and religion than about almost any other area of study. Students in religion courses often find that it requires an extra effort to make up these deficiencies.

In a way, these developments vindicate the wisdom of those church-related colleges which have always placed as much stress on courses in religion as on courses in other areas of their curricula. But they also pose some problems. Should religion courses at Brethren colleges imitate the prevailing scholarly emphasis on objectivity and impartiality? Should they present a variety of viewpoints concerning religion — critical as well as favorable — and avoid any attempt to modify the personal beliefs of students? Or should the primary objective of these courses be to influence students as much as possible toward acceptance of the Christian faith?

These questions cannot be answered with a simple yes or no. Every church-related college has a twofold set of obligations and loyalties. As an accredited liberal arts college it has a necessary loyalty to the secular educational standards and goals established by institutions of higher learning throughout the country. This means that courses in religion at Brethren colleges are under an obligation to present information in conformity with generally recognized standards of scholarship and to deal with basic questions and varying points of view in a fair and honest way.

As institutions related to and supported by religious groups, church-related colleges have an equally basic obligation to remain loyal to the beliefs, teachings, and values of the group. Therefore, courses in religion at Brethren colleges must aim not only to inform but also to nurture and strengthen students in their commitment to the Christian faith and at the same time avoid intellectual and religious coercion.

All of the colleges of the Church of the Brethren enroll students from a wide variety of backgrounds, Brethren and non-Brethren, religious and irreligious. At the same time, they all require students to take at least one course of some kind in religion. This means

that students entering these courses bring with them a wide variety of attitudes and interests. Therefore, the purposes stated above have to be applied in a flexible way.

Some students come with a serious commitment to the Christian faith and a genuine desire to understand it better. For these students new information and viewpoints should be presented in a way that will enrich their faith and at the same time help them to understand and deal with ideas and opinions different from their own.

Other students come with doubts concerning the Christian faith but with a genuine desire to find answers to their questions and to resolve their doubts. For them the courses in religion should provide an atmosphere of freedom in which they can examine their doubts in an open and unembarrassed way and at the same time be helped to discover a genuine basis for faith. Still other students have a fear that learning new things about religion and hearing different viewpoints will cause them to lose their faith. Such students need to be helped to see that greater knowledge can deepen one's faith and that one can understand, discuss, and tolerate other viewpoints without accepting them.

Finally, there are those students who are indifferent or antagonistic toward Christianity and who feel that the college is trying to force religion upon them against their will. These students should be given the freedom to disagree and encouraged to explore their own ideas and interests. At the same time they should be helped to see that an educated person needs to know something about religion and that an intelligent person can also be a committed Christian. If one gains a deeper understanding of Christianity, he may also gain a greater appreciation of it.

In attempting to meet these various needs teachers of religion often experience two contrasting kinds of pressures. The first grows out of the rightful expectation of the denominational constituency of the college that the college will strengthen the Christian faith of its students. But sometimes there are persons who feel that the college should promote a particular doctrinal viewpoint and protect students from any influence or idea which might give occasion for religious questioning or doubt.

This pressure may focus most strongly upon the teacher of religion, especially if he treats his subject matter according to accepted scholarly standards and if he is effective in presenting various viewpoints and in stimulating students to examine their own religious assumptions and presuppositions. However, it is a basic premise of the Church of the Brethren that religious faith can be genuine only when it is arrived at in a free and uncoerced way and by a mature decision. Therefore, the teacher of religion has both a religious and an academic obligation to create an atmosphere of free inquiry and to permit honest questioning. At the same time he is obliged to state his own faith as clearly as he can, both as a matter of academic honesty and as one means of helping each student to arrive at a positive faith of his own.

A second pressure upon the teacher of religion stems from the basically secular character of modern higher education and American culture as a whole which inevitably influences church-related colleges too. Sometimes a college may attempt to satisfy its church constituency by maintaining the department of religion as an isolated ivory tower of piety and orthodoxy while the rest of the school goes its secular way. Even when a college is conscientious in its church relationship it may at times unwittingly promote secular values and ideas in such an uncritical way as to lead students away from the Christian faith. In situations such as these the teacher of religion who is concerned about the religious faith of students may feel that he is competing against all the rest of the school.

The church-related college should, of course, be a place where religious and secular values are in creative tension with one another. But this tension should not take the form of interdepartmental rivalry. Instead, it should find expression in a conscientious effort by faculty members in all departments to compare and relate secular and religious concepts of truth to each other. The teacher of religion who is himself committed to the Christian faith must at the same time understand and appreciate secular ideas and values. Teachers in other departments who have probably received their advanced training in secular universities must attempt to think through the relationship between their own subject areas and Christianity.

The church seems often to become complacent, narrow, or irrelevant unless it is challenged and criticized by secular ideas. On the other hand, the secular world is always making its own ideologies into idols and sacred cows which Christians must expose and resist. The colleges of the Church of the Brethren, therefore, need to be places where Christianity can come to grips with secularism in open and thoughtful debate involving both teachers and students.

A church-related college ought to be a better educational institution than a purely secular school precisely because it does have the possibility of this kind of dialogue in which neither religious authoritarianism nor some secular dogma dominates. Presenting the Christian faith in such a context is the best means of preparing young men and women to live lives of genuine and intelligent Christian commitment in the midst of a world which is predominantly secular. □

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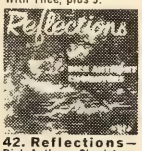

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WORD LADDERS...

The word BOY can be changed into MAN in three steps by changing one letter in each word to make a new word: BOY - BAY - BAN - MAN. Just remember that each time you change a letter, you must make a perfect word. Try working out the word ladders below.

1. Dog to Cat

D	O	G
C	A	T

2. Pin to Dot

P	I	N
D	O	T

3. Sun to Set

S	U	N
S	E	T

4. Tot to Man

T	O	T
M	A	N

5. Mark to Time

M	A	R	K
T	I	M	E

6. Coat to Vest

C	O	A	T
V	E	S	T

7. Fast to Dash

F	A	S	T
D	A	S	H

8. Bell to Toll

B	E	L	L
T	O	L	L

Answers

1. DOG, COG, COT, CAT
2. PIN, PIT, POT, DOT
3. SUN, SIN, SIT, SET
4. TOT, TON, TAN, MAN
5. MARK, MARE, MIRE, TIRE, TIME
6. COAT, BOAT, BEAT, BEST, VEST
7. FAST, FIST, FISH, DISH, DASH
8. BELL, BALL, TALL, TELL, TOLL

Religion in the scientific age

Truths in Tension, by John Habgood. Holt, Rinehart and Winston, 1965. 157 pages, $4.50

Physicist and Christian, by William G. Pollard. The Seabury Press, 1964. 178 pages, paper, $1.65

Christianity in the Computer Age, by A. Q. Morton and James McLeman. Harper and Row, 1964. 95 pages, $2.50

WHATEVER ELSE you may choose to call the present period of history in which we now find ourselves, you will find little disagreement that it could be called the "scientific age." We are now in the midst of an unprecedented knowledge explosion when, according to a recent writer in the *Saturday Review*, "man's accumulated knowledge is doubling every ten years." Much of this knowledge can rightfully be called scientific knowledge. Most of the scientists who have ever lived in the history of the world are alive now. If one includes technology (applied science, such as medicine, agriculture, and space research,) scientific activity involves many millions of persons and billions of dollars, not only in the United States but throughout the world.

Everywhere we see science doing something about man's problems in a way that appears infinitely more successful and dramatic than the efforts of any other human institution, including the church. This has given rise to the assumption that science cares about humanity in a way that the other agencies do not and that science has the real key to the solution of our problems, where the others do not. For these reasons, often at the subconscious level, many have shifted their dependence and faith from God to science. Thus, faith in science, or scientism, seems to have become the dominant religion of our times. "No matter what our human difficulty, science will find the answer."

So many people find their church relations becoming hollow and meaningless. The church, attempting to perpetuate a system that may at one time have been contemporary and effective, now finds itself out of date and competing against scientism (and other modern "isms") for men's souls and loyalties. At this point the church seems to be losing. Someone has said, "The church is answering questions no one is asking."

Many thoughtful people have turned their attention toward the problems created by the scientific age as it relates to religion and the church. Unfortunately, many of these writers may be highly qualified in one area but quite inadequate in the other. Only rarely does a book appear by an author professionally trained and active in both science and religion.

Usually this estrangement between science and religion is resolved by (1) allowing science to dictate the terms in which the Bible must be interpreted; (2) resorting to a biblical literalism and demanding that science conform to biblical knowledge; or (3) completely separating science and religion, which produces a schizophrenia in which all kinds of inconsistencies and contradictions are tolerated as if they did not exist.

Certainly, the present age demands a rethinking of the nature of the church and the role of religion in modern life. It also demands that there be a unity in our philosophy of life, that all truth is one. This implies that whatever differences we find in science and religion are likely due to our inadequate understanding of one (or both) of these important areas of human experience. Reconciliation comes by a more complete appreciation of scientific philosophy and truths, and by a restructuring of religious philosophy and a new understanding of the mission and message of the church. This is the core idea of several new books on science and religion.

John Habgood was trained as a physiologist in Cambridge and later became an Anglican priest. He is in a unique position to see the relation between science and religion. There is, he says, "always a tension between the scientific and the religious ways of looking at things." (Hence the title of his book, *Truths in Tension.*) He clearly rejects all three of the methods of reconciling science and religion discussed earlier. He makes a clear distinction between two senses of the word *scientific* as applied to the study of the Bible. To some it means that everything recorded in the Bible must be explained within the bounds of natural science. The preferable broad meaning is that the Bible be studied "like any other book," meaning "to ask questions about how, why, and by whom it was written; to compare it with other documents of the period and with the sacred literature of other religions; to try to estimate its historical accuracy and to rediscover the actual religious experiences out of which the writings grew."

Habgood's discussion of mechanism and vitalism (chapter 7) and evolution (chapter 8) are especially perceptive and clear. This book is the only one of the three that treats directly the conflicts (and tensions) between science and religion. These tensions, he concludes, "do not necessarily imply that one side is right and the other wrong. On the contrary, it is possible to be both an honest Christian and an honest scientist and to find the two allegiances both illuminating and correcting one another." His "reconciliation" of science and religion is accurate and true both to the best concepts in modern science and to the deepest understanding of the Christian faith.

Dr. Pollard is another professionally

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trained scientist-theologian combination. In addition to being a nuclear physicist and director of the Oak Ridge laboratories, he is an ordained priest in the Episcopal Church and a practicing minister. He sees a close analogy between his role as a Christian within the Christian "community" and his role as a physicist in the "community of physicists." Hence, his book deals with some similarities between science and religion rather than differences and tensions.

There is a sense in which all knowledge, both scientific and religious (which is amply documented throughout the book) is the product of the community, and "it is only within the community in which it is known that the question of its validity can ultimately be settled." It also follows that only a member of that community can fully *know* this truth. "It is not possible for anyone but a physicist to really know the truth of physics; everyone else has to take it on faith. Equally so it is not possible for anyone but a fully involved and committed Christian to really know the truth of Christianity."

A major part of the book deals with two kinds of experiences which he calls conceptual and nonconceptual. The conceptual is that which results in mental concepts and corresponds to rational experiences with what is commonly called "objective reality." Nonconceptual experiences produce "feelings" and do not relate to a rationally perceivable external object; these are "subjective" experiences. But Pollard argues that these nonconceptual experiences correspond to another aspect or type of reality in the same way that concepts correspond to the objective realities perceived through rational experiences. He makes a detailed case for the existence of a supernatural (i.e., nonrational) aspect of our world, another dimension, so to speak. We have, in other words, scientific reasoning and logic used in support of the existence of spirit, the supernatural, God, revelation, etc. I did not say "scientific evidence," for these things are outside the sphere of the methods and tools of science, which is rational, objective, sensual. But one comes away from these pages feeling a certain credibility regarding these

things, feeling that they may be reality and not merely ideas.

Pollard concludes "that the knowledge I believe I have of the truth of Christianity and my sense of conviction as to its essential validity and reality rests on just as good and just as firm and convincing grounds as the knowledge I believe I have of the truth of physics." The book is clear and well written, though admittedly treading some pretty deep water, but it is to be highly recommended as an insight into the way in which at least one scientist has come to accept the truths of Christianity.

Despite its title, *Christianity in the Computer Age* is not about the relation of science and religion, but, rather, about the effect of science on the church. The first half of the book concerns a much publicized "experiment" of the authors in which they fed, sentence by sentence, each of the fourteen epistles of Paul into a computer and "proved conclusively" that only five of these had in fact been written by Paul. The computer, of course, did not make this decision but only analyzed the data (the sentences) according to a predetermined hypothesis fed into the machine by its masters, Morton and McLeman. The validity of their theories of literary criticism will have to be determined on some basis other than the results from the computer.

The second part of the book, subtitled *On the Church Today,* is devoted to the thesis that the church of today is antiquated and considerably out of date in today's modern, scientific world, and as such is completely out of touch with the realities of modern life. The church is proceeding "like a schoolboy whistling in the dark, not knowing how far he has to go or how long his nerve will last." The church is preoccupied with notions of its own infallibility. The church must stop "trying to be what it thinks it used to be but never was." "The church is probably the most complacent institution in the Western world." "The church, in short, is suffering from a hangover of its own history." "In many of its manifestations, the ecumenical movement is motivated by the desire to reinforce the church's authority as an *ex officio* institutional power. . . . the dream of the Holy Roman Empire still haunts the waking hours of many prelates and church leaders of all denominations."

To most people today the church means the institutional church (the organization), and religion is whatever goes on within the church building or within the context of the church organization. It is precisely this view of the church which the writers are critical of, implying that it may have served God's purposes in some distant age, but certainly not the modern world.

"Religion is our life," say these authors, which sounds faintly like the main theme of the pietistic reformation three centuries ago. "What we do in church is only the social part of our religion and must ever be the secondary part."

What is the answer? For all of their sharp and well-put criticism, the writers have little to say about the solution to our dilemma (only three pages). But the direction they indicate in their concluding paragraphs has a familiar ring. In a time when the Brethren are considering going into the world and when we have decided that "God loves the world so . . . ," the last paragraph is very much to the point: "To revitalize our religion all we need to do is to return to the world of men and to our daily life. The role of the church will then be to deepen, explain, and enrich our religious life, not to control it by the measure of a bygone era. The churches were made for man and not man for the churches."

It is true that scientific knowledge necessitates changes in our faith and in our church. For the church to be the church, it must adapt to a changing world, or else it will die, like the dinosaurs of old, killed by its own unresponsiveness. The church of the past can be preserved, a sort of living fossil, if this is what we want. The great cathedral in Stockholm reminds its visitors that the church is not a museum, though this feeling is hard to avoid. The church must be contemporary if it is to minister to the needs of modern man. Contemporaneity means in part, at least, being aware of what science is all about and what it is doing in the world. Science is here to stay, and this the church must recognize if it is to serve the present age. — *William R. Eberly*

REVIEWS/RECORDS

DMITRI SHOSTAKOVICH: SYMPHONY NO. 7. New York Philharmonic, Leonard Bernstein, cond. Columbia M2L 322 mono, $9.96, and M2S 722 stereo, $11.96

In 1942, America's foremost conductors competed for the first performances of Shostakovich's lengthy *Leningrad Symphony,* and some sixty performances followed Toscanini's receipt of the microfilm score. For two decades, however, it has been neglected while Americans have forgotten the savage wartime ordeal of the great Russian city and the composer was subjected to the rigors of Stalin's cultural inquisition. Now at last Leonard Bernstein has given this celebrated work its first major LP version.

Aside from the distended, programmatic, slightly hackneyed first movement which depicts the menace of the German invasion in monotonous drumbeats, the symphony holds up well. Shostakovich's style owes much to Anton Bruckner, but it also has its own profile. He makes repeated and virile use of chromatic ascensions and pedal points, and his broad and bold harmonies give the work a heroic aspect. Its lyricism, as in his other symphonies, tends to be tragic and brooding.

Quite aside from its historic or political intentions, there is a very personal statement here — rooted in the siege of Leningrad but transcending that experience. It is an emotionally and spiritually complex utterance, least convincing in its assertions of bravado which seem almost obtrusive, most honest and authentic in its pathos. It is not, finally, the ephemeral statement about "Soviet man" that it might have been, but a musical utterance of the Russian spirit and perhaps in part a humanist prayer. The glorious ending, certainly, says more about human courage than about national pride or military triumph. The performance shows Bernstein at his best, and the sound is first-rate.
— *William Robert Miller*

In Brief

PERSONAL MENTION

Dr. and Mrs. Ray E. Blickenstaff of Nampa, Idaho, arrived in Puerto Rico on July 30 to spend a year as volunteer service workers in the dental program at the Castañer Hospital. They have participated actively as members of the Nampa church for many years and will continue to contribute to the total life of the church through their specialized ministry and as members of the Castañer church and community. A letter from Gene Yeazell, program administrator, indicates that Dr. Blickenstaff even in the first few days of his work in Puerto Rico has made a number of valuable contacts with persons in the island's Department of Health and related activities.

The **Harold Crauns** of Roanoke, Va., recently spent ten days in Quito, Ecuador. Sponsored jointly by the U.S. Department of Agriculture and the Holstein-Friesian Association of Ecuador, the trip was for the purpose of judging the National Holstein Show of Ecuador. The Crauns also visited the Brethren mission at Calderon, about twelve mile from Quito.

Emery and Mary Nontel, members of the Eel River congregation, Ind., celebrated their golden wedding anniversary in June. . . . On Aug. 20 **Mr. and Mrs. H. L. Horder** of Nampa, Idaho, observed their fiftieth wedding anniversary.

NOTEWORTHY

A total of 156 children from inner city Baltimore spent a week or longer this summer living in 118 Brethren homes. The host families represented forty-seven congregations and five districts: Middle, Southern, and Eastern Pennsylvania, North Atlantic, and Eastern Maryland. The exchange was arranged through Pilot House Director Robert D. Cain, Jr.

A record number of fifty-seven persons enrolled in the Bethany summer extension school, held Aug. 2-6, at Juniata College. Dale W. Brown and Graydon F. Snyder were the instructors. This was the twenty-second annual school to have been held in Pennsylvania.

Ground was broken on Aug. 15 at a special ceremony at the Barren Ridge church in Virginia for a new classroom-and-fellowship-hall addition. . . . Some of the worship services at the Lebanon church, Pa., are being broadcast on WLBR on the Church of the Brethren hour, Sunday evenings at five o'clock.

As the result of a favorable response to the Emergency Disaster Fund appeal, the General Brotherhood Board has appropriated an additional $5,000 for the rebuilding of the Kokomo church, Ind., making a total grant of $10,000, and a gift of $500 for the rebuilding of the Slifer church, Iowa. Among groups assisting the Kokomo Church of the Brethren in its $200,000 rebuilding program is the Associated Churches of Fort Wayne, Ind., which launched a disaster relief fund for Hoosier churches destroyed by tornadoes. The first contribution of $1,000 came from the Catholic Diocese of Fort Wayne and South Bend. Of the $15,000 which was raised, $5,000 was allocated to the Kokomo Brethren.

THINGS TO COME

Dedication services for the new church plant of First church in Phoenix, Ariz., are set for Sept. 26 at 2:00 p.m. Dr. Harold Fasnacht, president of La Verne College, will be the speaker. On June 1 the church moved to 3609 N. 27th St. in Phoenix. Robert Walters is the pastor.

A historical pageant on Sept. 25 and a homecoming the following day will mark the seventy-fifth anniversary of the East Chippewa church in Ohio. Dale Brown will speak at the Sunday morning service, and Gordon Bucher will officiate at a love feast service in the evening.

CONTRIBUTORS

Charlotte Kuenning, director of the summer work camp in the Delta Area of Mississippi, is a housewife, mother of two children, a member of the York Center church, Ill. . . . Several years ago, **Frances Bowman** and her husband, Walter, presently pastor of the Wichita church in Kansas, conducted a summer work camp in Sardinia. . . . **Stephen Kinzie,** son of Vernon F. Kinzie, M.D., and grandson of Leo Lillian Wise, who for many years was a contributor to our church publications, is a university student with an interest in writing. . . . **Don Knaub,** a graduate of Elizabethtown College and Boston University School of Fine and Applied Arts, directs showcase productions in New York City while working in the theater division of the New York Public Library. . . . **Zira Kwaha,** a member of the first class graduating from Waka Teacher Training School, Nigeria, looks forward to serving both the church and his country as a teacher. . . . **David L. Eiler,** a Manchester College graduate, after further work at Princeton University, is now assistant professor of philosophy at McPherson College, Kansas. . . . **William R. Eberly,** associate professor of biology, Manchester College, Ind., spent the 1963-64 academic year at the University of Upsala, Sweden.

PASTORS AND PARISHES

Pastoral changes, in addition to those already reported, taking place on Sept. 1 were: **Wilfred N. Staufer,** from Greensburg, Pa., to Spring Run, Pa. **Emory Smith,** from Sterling, Ill., to Flint, Mich. **John C. Hurst,** from

CALENDAR

Oct. 3	**Worldwide Communion**
Oct. 7-9	**District meeting, Florida, Georgia, and Puerto Rico, St. Petersburg**
Oct. 8-10	**District meeting, Oregon, Nicholas Gardens, Springfield**
Oct. 10	**Laymen's Sunday**
Oct. 14-17	**District meeting, Pacific Southwest Conference, Modesto**
Oct. 15-16	**District meeting, Pennsylvania, North Atlantic, Drexel Hill**
Oct. 15-16	**District meeting, First West Virginia, Shady Grove**
Oct. 17-24	**United Nations Week**
Oct. 21-23	**District meeting, Second Virginia, Pleasant Valley**
Oct. 22-23	**District meeting, Northern Illinois and Wisconsin, York Center**
Oct. 22-24	**District meeting, Middle Maryland, Broadfording**
Oct. 24	**World Order Sunday**
Oct. 26-27	**District meeting, Southern Pennsylvania, Antietam**
Oct. 28-30	**District meeting, Idaho and Western Montana, Nampa**
Oct. 31	**Reformation Day** **World Temperance Sunday**
Nov. 4-6	**District meeting, Washington, Wenatchee Valley**
Nov. 5	**World Community Day**
Nov. 5-6	**District meeting, Eastern Pennsylvania, Harrisburg, First**
Nov. 5-6	**District meeting, Middle Pennsylvania, Carson Valley**
Nov. 5-7	**District meeting, Southern Ohio, Salem**
Nov. 7	**Peace Emphasis Sunday**

Pleasant Valley, Ohio, to New Haven, Mich.

Elmer F. Johnson from Wiley, Colo., to Antelope Valley, Okla. **Truman Reinoehl,** a member of the Crest Manor church, South Bend, Ind., to Virden, Ill.

Ernest R. Jehnsen resigned as pastor of the Fruita church, Colo., effective Aug. 31. . . . On Sept 1 **Homer F. Hoover,** a member of the Carson Valley congregation, Pa., terminated his work with the Locust Grove church, which he had been serving part time.

Ora DeLauter, who has been serving as interim pastor of the Walnut church, Ind., has closed his work there and he and Mrs. DeLauter have moved to their home at 449 N. Allen St., Wabash, Ind.

ON THE AIR

"Charlie Brown's Christmas," an animated cartoon in color based on the comic strip "Peanuts" (see the Messenger review of **The Gospel According to Peanuts,** Aug. 19), will be presented on TV by the Columbia Broadcasting System at 7:30 p.m., Dec. 9. Charles M. Schulz, the cartoonist, will provide the story line and dialogue.

INVITATION FOR SUGGESTIONS

In recommending to Annual Conference the Mission One emphasis for the next five years, the General Brotherhood Board interpreted that a study was to be made of the internal structure of the Board. The desire of the Board is that the structure for the administration of the Brotherhood program facilitate as effectively as possible the church's turn to the world in a witnessing mission. The committee appointed to make this study is comprised of three Board members and four non-Board members. Members of the committee are: Paul S. Hersch, chairman, A. G. Breidenstine, Curtis W. Dubble, Arlo K. Gump, Stewart B. Kauffman, Jack Kough, and J. Quinter Miller.

The committee invites any member of the church who feels a concern or wishes to comment on how the Brotherhood program might best be organized for mission in the world to communicate such suggestions to Norman J. Baugher, General Secretary, Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Baker, Alice, Curryville, Pa., on March 14, 1965, aged 81
Baum, Fannie B., Palmyra, Pa., on March 20, 1965, aged 74
Binner, Hannah, Lebanon, Pa., on May 10, 1965, aged 85
Blattenberger, Florence M., Curryville, Pa., on Dec. 2, 1964, aged 59
Blough, Amanda M., Palmyra, Pa., on May 28, 1965, aged 86
Coffman, Charles C., Palmyra, Pa., on March 2, 1965, aged 74
Cottle, William T., Everett, Pa., on March 13, 1965, aged 59
Ford, Sadie, Torrence, Calif., on Feb. 11, 1965, aged 74
Howard, Louis E., Baltimore, Md., on May 18, 1965, aged 56
Miller, Mary N., Palmyra, Pa., on May 15, 1965, aged 90
Otewalt, Mary E., Springfield, Ohio, on May 9, 1965, aged 87
Post, Mary E., Orlando, Fla., on June 7, 1965, aged 93
Ritchey, Harry W., Roaring Spring, Pa., on April 17, 1965, aged 44
Roberts, Ann B., Ashland, Ohio, on April 24, 1965, aged 91
Rothrock, Horace Melvin, Tonasket, Wash., on April 24, 1965, aged 59
Shatto, Luther W., Okanogan, Wash., on March 21, 1965, aged 86
Shawyer, J. Austin, Hagerstown, Md., on April 23, 1965, aged 48
Van Eiken, Bessie, Scalp Level, Pa., on April 22, 1965, aged 81
Warner, Theodore, Markle, Ind., on March 5, 1965, aged 59
Wolf, Lena M., Palmyra, Pa., on Feb. 4, 1965, aged 47
Woodie, Minnie, Winston-Salem, N. C., on April 22, 1965, aged 86
Zug, John L., Richland, Pa., on May 14, 1965, aged 61

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broken bread, a thimble of wine . . . and achievement

Communion — the feast of love soon to be observed throughout the churches. Beside congested expressways and country lanes, in a student chapel in Nigeria and a home for the aged in Ohio, at a prayer service in India and among BVSers in Germany, in a newly formed church in Ecuador and a revitalized parish in the Southland, the one great fellowship, the church of Jesus Christ, is renewed.

Achievement — the effort of the Church of the Brethren to bring to fulfillment its call to witness. The gifts of the people of God translated into doctors and hospitals, teachers and materials, pastors and church buildings, deisel trucks and relief wardrobes, work campers and exchangees, Bibles and students. A Brotherhood Fund program totaling $1,740,212 to be attained by September 30.

A broken piece of bread — mending power; a broken crumb to mend a crumbling world. A thimble of wine — life blood; life in Christ, life for Christ and man. A circle of love, drawn as was His circle of love around the earth. An offering for achievement — to express your partnership with Jesus Christ.

Name _____ Amount _____

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(Please clip this form to enclose with your contribution. Send before Sept. 30 to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.)

No easy path for this student generation

TOM had always worked hard. Now that he had succeeded in developing his own business, he took pride in reflecting that his children — Tom, Jr., of college age and Mary in high school, would have an easier time. He could give them comfort and security. Best of all, he could offer them what he never had, a chance for a college education.

Imagine how Tom, Sr., must have felt when at the end of the first semester Tom, Jr.'s grades were disappointing, or, even worse when at the end of his first year he came home with a beard, a guitar, and a dirty sweatshirt he had worn throughout two rainy demonstrations in front of the White House. At home he seemed ill at ease, had no apparent sense of direction, was vague about his next year at college — and left within two weeks to join a civil rights project down south.

Finding the resources to send a son or daughter off to college is enough to tax the energies of parents — but trying to understand the college generation may be far more exasperating and bewildering. It is important for Tom, Sr., and many of the rest of us to keep a few central facts in mind:

— First of all, Tom, Jr., is part of a student tidal wave which is sweeping in on institutions of higher education. The applications for admission pile up much faster than colleges and universities can provide the facilities for instruction. As a result educators have little time to think about ways of improving education. They are too busy extending and expanding.

— Tom, Jr., will find his education increasingly impersonal. Except at a few small colleges he may have little direct contact with teachers. At one of the largest universities it is said that a student can get a bachelor's degree without ever talking to a professor.

— Even if Tom, Jr., is fortunate in learning to know many of his teachers, he may find them more interested in writing or research than in relating to him personally. Or they may carry many responsibilities that compete with time for teaching.

— Tom, Jr., goes to school in a time when knowledge increases faster than man's ability to digest it. His universe is expanding also and his horizons are no longer earthbound. Many of the old formulas for living seem inadequate to his generation.

— While young Tom obviously needs time to find himself, he is under pressure to excel in areas where his progress can be measured, his prospects computed, and his future predicted. Yet Tom may well ask, "Why should I excel and for whom?"

— At the same time he is regularly reminded of his draft obligations and the dark shadows of possible nuclear war. Recognizing the superficial character of the values forced upon him, Tom feels like rebelling against the world his parents helped to make. He detects much in that world he regards as "phony." He sees through its pretenses. If he could somehow differentiate himself from the crowd, he might find himself. So he cherishes his freedom and revolts against authority.

— In his search for a meaning that will explain life and for a purpose that will make it worth living, Tom, Jr., looks around for a cause to champion. The comfort and security that his father dreamed of have little to offer him. The rewards for excellence that his college promises may not inspire him. So it is little wonder that many young Toms join revolutionary movements, shun the more respectable occupations and follow some patterns of behavior that society disapproves.

What has the Christian faith to offer today's student? He will be little impressed with institutional programs, but he may just happen to find in the revolutionary gospel of Christ the very cause for which he is searching. He may discover that Jesus was also a rebel, a nonconformist, and an outspoken critic of the "phonies" of his time. If youth should join his "movement," he is almost certain to find not only the freedom he cherishes, or the purpose he seeks, but also the authority of a Master, who can be his Lord and Savior. — KM

YOUTH FORUM SERIES

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LOOK FOR THESE FEATURES IN THIS *messenger*

NINE DAYS IN JACKSON JAIL *is a firsthand account of imprisonment for a protest against brutality. For the director of a Brethren work camp it offered an opportunity to counsel and witness.* by Charlotte Kuenning. page 3

NEW LEADERSHIP IN A FLEDGLING NATION *is both defined and personified by a recent graduate of Waka Teacher Training College in Nigeria.* by Zira Kwaha. page 5

ONE PLUS ONE EQUALS ONE *in Christian marriage, a union in which husband and wife complement and complete each other.* by Frances Bowman. page 9

THE TEACHING OF RELIGION *in Brethren colleges is not for indoctrination but to provide an "open and thoughtful" debate involving teachers and students.* by David L. Eiler. page 23

RELIGION IN A SCIENTIFIC AGE *is the concern of several recent books discussed in a review article.* by William R. Eberly. page 27

OTHER FEATURES include two poems in tribute to grandparents (page 1), a personal viewpoint on modern art (page 12), a report on discussions between Baptists and Brethren (page 15), a special report on the way Asian Christians view the U. S. role in Vietnam (page 16), a cry of protest from Ecuador (page 19), answers to questions (page 20), guidance for family worship (page 21), and a page for children (page 26).

COMING NEXT

For Bethany Seminary's sixtieth anniversary Ernestine Emrick offers an informative article and seldom seen pictures related to that institution's early years. . . . LeRoy Doty and Robert Kintner provide divergent views about the role of the church in political matters. . . . Artwork and a meditation call attention to World Communion Sunday. . . . News reports, pictures, and guest editorial tell the story of the beginning of a national church in Ecuador. . . . A new review feature examines television projects for the fall.

VOL. 114 NO. 1

messenger

CHURCH OF THE BRETHREN 9/30/65

Bethany's Beginnings
The Church and Politics

Readers Write

WORKERS PAY THEIR SHARE

One can understand the concern of Brother Phillips in the Aug. 19 issue. Some of the activities of unions are deplorable, but the disagreements and hard feelings that develop in our churches help us understand that we must expect even worse situations in secular organizations. It is difficult to understand his fear that one might be forced by law to belong to a labor union. It seems that repeal of 14(b) of the Taft-Hartley Act would re-establish the right of organized workers at a certain shop to require all of the workers at that shop to pay their share of the expense of operating the union. Any worker has the freedom to work at a shop where the workers are not organized.

When I asked the Dairymen's League Cooperative Association to market my milk, I was expected to sign a contract which spelled out my responsibilities. When one lives in a community, he is expected to send his children to school and pay his share of the cost, whether he agrees with all that goes on there or not.

George Heitsman

Tucson, Ariz.

FREE TICKET

As a member of a union, I was quite disturbed with a letter in the Aug. 19 issue. Looking only at the surface of the problem, this man is right. Looking deeper, however, we come up with this: Why should a union be expected to spend its time and money on a nonunion man? This has been the case under 14(b) of the Taft-Hartley Act. If he does not belong to the union, then he should not receive the benefits for which the union has worked. The greatest of these is seniority. Through this, the most deserving man gets the job, not the best friend of the boss. We should not want something for nothing. If we do not support an organization, we should not expect to receive any support from this organization. Still our "right-to-workers" want to ride along on a free ticket.

Phil Radatz

Galva, Kansas

CORRECTION

In my article, *"The Church and the Secular City,"* on page 25 of the July 8 issue the word *established* (in the third paragraph) should be *disestablished.*

The idea of the author of *The Secular City* is that secularism has been in the process of disestablishing all religions in every country. The rising secular states and the developing secular cities do not give official sanction or support to any religion.

B. Wayne Crist

Los Angeles, Calif.

OUT IN FRONT

I wish to add my word of commendation for the new Messenger. The look of it pleases me very much, but, more than that, I am thrilled with the content. The July 22 issue offers such mind-stretching articles as "The Stark New Shape of Mission," "Glendale's Coffeehouse," and "Beyond the Sanctuary." They say to me that our church is out in front with insight and imagination for meeting the needs of people in our fast-changing world.

Arlene Sheller

Eldora, Iowa

CLEAR PERSPECTIVE

Again and again Inez Long contributes articles to Messenger which are "shocking" in their clarity, depth, and stimulation of thought. The article, "Secular Shock," in the Aug. 19 issue was as refreshing as the breezes accompanying an angry August thunder shower.

Many of us are disturbed by our "aloof white pious Brethren image" so aptly described by Mrs. Long. We are thankful that Christians like Mrs. Long are able to have such a clear perspective of the world in which we live and at the same time to express it so simply and understandably.

L. Wade Bollinger

Pontiac, Mich.

CAPITULATED?

"Soundings of Congress showed it was in substantial agreement with the President's policy on Vietnam," Senator Dirksen said recently.

Is it true that those opposing the Vietnam War have capitulated and agreed to enlargement of this conflict giving the military free rein?

If not, do our congressmen need to hear from us?

Ruth Griggs

Franklin, N. C.

EXAMINE OURSELVES

We Brethren have always said, "We must live a Christlike life." When we are not sure what to do we are told to ask ourselves this question: Would Christ do this? Do we forget this when it comes to race relations?

Do we say, "Sure, if I saw a Negro who was injured I would try to help him. But I do not want him on the street where I live"? Brethren, let us examine ourselves in our race relations before we take communion.

Tommy Cox

AID TO DECISION

I have just read Diary of a BVSer in Training (Aug. 19) and I was really moved. I have been struggling with myself on what stand to take when I register in January. Since reading this I have made my final decision to go into BVS.

Michigan Reader

MESSENGER, Vol. 114, No. 20. Sept. 30, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
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MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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What do you do in remembrance?
Do you take the loaf and break it?
Broken, it nourishes;
Wounded, it yields its strength;
Consumed, the bread imparts life;
Divided in portions, it binds together.

What do you do in remembrance?
Do you lift the cup and drink it?
Poured out, it is never empty;
Shared, it is not exhausted;
Drawn from pain, it is never bitter;
Neighbor to death, it offers life.

Is this what it means to remember,
To take and eat of his body?
To lift his cup and drink it?
Is this the way you recall his presence?

Yet even on this day of world communion
You can hear the cries of the hungry
Who have no bread to break;
You can see the anguish of the wounded
Who drink of the cup of suffering;

You know that the wars you support
Drive hundreds away from their homes.

The oppressed cry to you in their sorrow —
Do you hesitate to heed them?
A lonely hand reaches up to take yours —
Do you withhold it from your brother?

We cannot commune with Christ alone
And turn our backs to our brothers.
If we would remember him as he was,
If we would walk with him where he is,
Let us seek out the weak and the weary,
Let us find the hurt and the broken.
His body is bruised when they suffer;
His blood is mingled with theirs.

If we would still cherish his presence
We must go where he goes, walk where he walks,
To see where his cross is raised,
To see where his body is broken,
And there to find his table.
This do — in remembrance. — KM

ACP MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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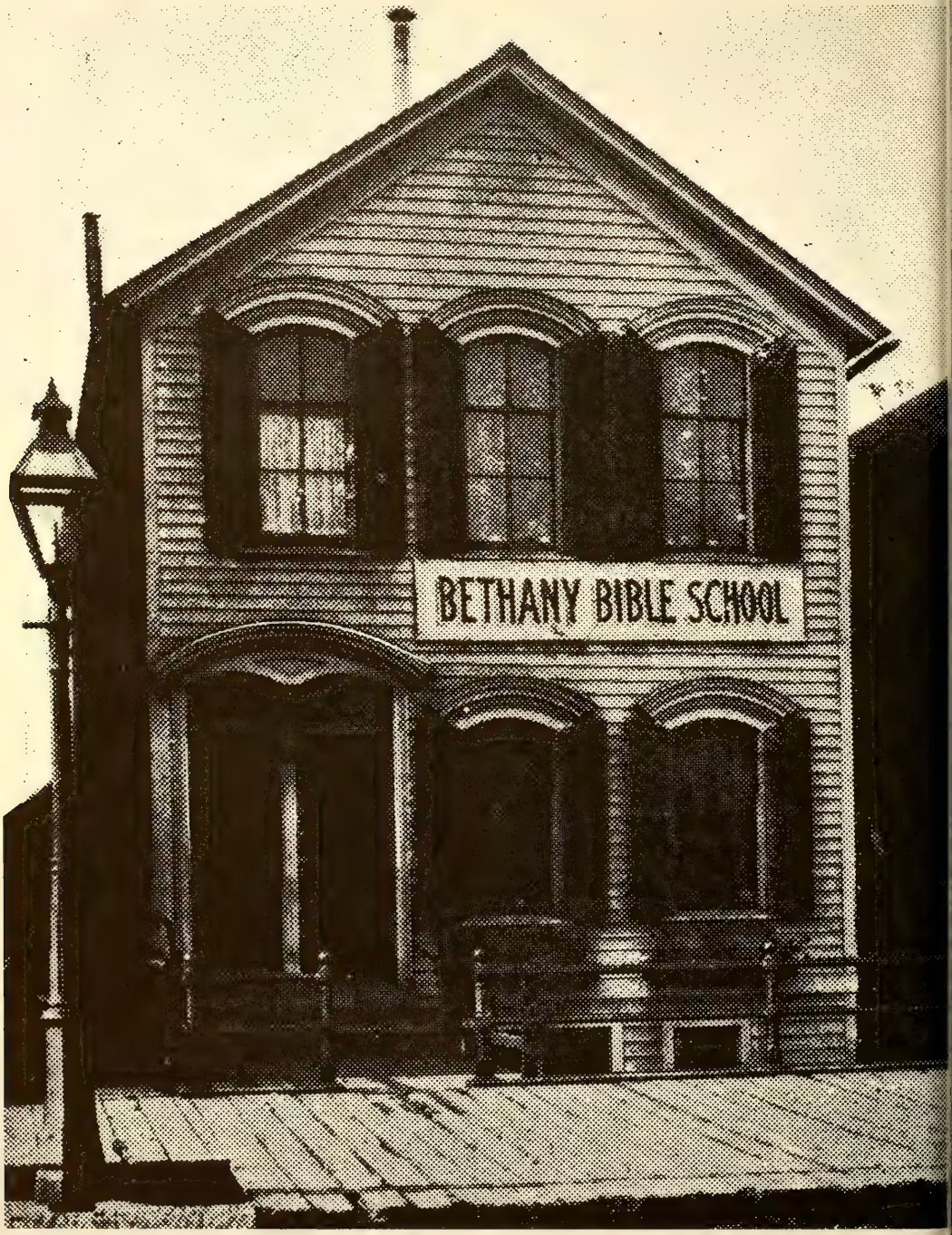
ABOUT THE COVER: This is a detail from a larger relief (shown in full on this page) made of "precious" wood from Africa. The artist is Georgianne Shulte, a resident of Elgin, Illinois. The relief is composed of many pieces of wood (cut out on a band saw) glued to a wooden background.

PHOTO CREDITS: Cover and page 1 Don Honick; Bethany photos from many unidentifiable sources; 13 Don Honick; 14 Religious News Service; 15 Robert Warrington; 16, 17 John Horning; 18 Religious News Service; 20 Edward Wallowitch


BETHANY BIBLE SCHOOL

Bethany's Beginnings

BY ERNESTINE HOFF EMRICK

EMANUEL B. HOFF

ALBERT C. WIEAND

A sixtieth anniversary recollection of Bethany Seminary's exciting first twenty years

ust sixty years ago at a mission church in a near-slum rea close to the Jewish ghetto of Chicago, twelve pupils nd three teachers met to open Bethany Bible School. It vas Tuesday, October 3, 1905, and they were to hear the pening address by J. H. Moore, then editor of the Gospel Messenger. They had come to a school which ad no money or endowment, or even any property. They were to live in neighborhood "flats" and hold lasses in the home of one of the teachers, two of whom eld none of the usual divinity degrees.

But they had something else. This seemingly inglorious beginning for a Bible school was deceptive. In act, for those who could see it, there was a distinct aura f Glory about it — the kind of Glory that could make school succeed in a day when the mortality rate for rivate schools was high indeed.

The younger of the two main teachers had already ad his eyes on that Glory for twelve years, and the lder for at least half that long. Born in the same congregation of Beech Grove (now Chippewa) in northastern Ohio, these two men never met until manhood. The older, Emanuel B. Hoff, born in 1860, had moved way with his family to Iowa before the younger, Albert C. Wieand, was born ten years later.

E. B. Hoff had been called to the ministry by the outh Waterloo church during his Mount Morris college days. It was not for eloquence in speaking that he was called to preach, for he was rather timid and spoke in a halting manner. But God looked on his keen mind and thirst for knowledge of the Bible. After graduation, he spent three years in intensive, self-directed Bible study in preparation — for what, he knew not yet — and learned Hebrew by correspondence.

At eleven or twelve years of age, Albert Wieand read the New Testament through. At fifteen a spinal injury from a baseball made him a semi-invalid and ended his ambition to become a ballplayer. No longer able to do heavy farm work, he turned to academic pursuits and finished high school. As a sixteen-year-old away at school he began the habit of starting the day with prayer and Bible reading. Throughout his life, at home or in hotels, traveling on sea or land, he arose at five o'clock for an hour of devotions.

Toward the beginning of Wieand's college years, about 1892, the Glory took a hand. The young student, strolling across the south side of the McPherson College campus, was introduced to E. B. Hoff, the traveling preacher home for a visit with his parents and infant son, his young wife Anna having died the previous year. There was a chemistry about their meeting. Wieand later said of it, "My heart was knit to him as David's heart was knit to Jonathan." Hoff invited the young

Horse and wagon pass by Hastings Street church around 1905

student to use his library of books whenever he wished, which he did, spending much time in the Hoff home.

Now the Glory really got to work. It put an exclamation point in Albert's mind when in August of 1893 he read in the Gospel Messenger of a Brethren woman who had to attend Moody Bible Institute in Chicago for her religious instruction. How could the Brethren maintain their unique emphases, he wondered, if their leaders took their training in schools with a variety of persuasions? Someone should start one of our own.

The summer of 1895 he himself became a student at Moody but was stricken ill the second week of school. He lay seriously ill for a month at the Hastings Street mission. During this time he committed his life to the building up of such a Bible training school as he had been thinking about. After this commitment, he recovered. He could not then have known that ten years later he would be back at Hastings Street with the realization of his dream.

Meanwhile, Hoff was married again to a woman of considerable means. At the 1896 Annual Conference the Mission Board called him and Ida to go to India, but the medical examiner's verdict was that Emanuel was not robust enough to endure the India climate.

His new financial resources then took the Hoffs to the University of Chicago Divinity School, where his passion for Bible study could at last be met. For two years he drank in the Bible and biblical languages, repeating some courses to master them. He would not work for a formal degree, as he had no taste for church history or systematic theology.

ALBERT WIEAND roomed with the Hoffs at the university the summer of 1899. They talked by the hour about Wieand's dream of a Bible school and a planned trip to the Holy Land. Two years later this trip was realized. Wieand remembered later, "Riding down over the hills and through the valleys of Palestine, I did propose to Brother Hoff and told him . . . I felt he was the one who must share with me the responsibility of the work God had laid upon my heart and from which I could never escape. Then later, on the Mount of Olives overlooking Bethany, kneeling under an olive tree, we named the unborn child Bethany Bible School . . . after the place where Jesus loved to come . . . and where people loved to sit at his feet." And the Glory seemed unbearably near.

It followed close now. On Wieand's return to New York, his trunk was delayed owing to his own error. "The Lord blessed my ignorance for the working out of a plan of his." While he waited for his trunk, he visited W. W. White's Bible School, where he was asked to speak and then to teach. During the two years he spent there, a valuable period of internship, he was put in charge of the practical work department and became convinced of the new concept that played so large a part in Bethany's character later: that theological education cannot remain theoretical but must be learned in actual practice.

Hoff, who had a family, had returned to Chicago to become pastor of the Hastings Street mission and plan for the opening of Bethany. They decided to begin the school at Elgin, and Hoff looked up a location there. But the official board of the church refused to grant them the use of the Elgin church. Wieand later felt this was providential.

THEY needed that Glory the next few years. A seminary for the Brethren was an idea whose time had come; Wieand, Hoff and God knew it — others were not so easily convinced. In a church whose Annual Conference had warned in 1889 that "The brotherhood should neither fellowship, countenance, nor tolerate those who undertake to establish . . . theological schools or theological departments of schools or colleges," Bethany was viewed with great suspicion.

Unexpectedly, the largest roadblocks were thrown up not by the conservative ministry but by the church leaders in charge of our colleges. Some hoped to establish seminary courses in connection with their campuses, and one had even announced a B.D. degree, intending to become the seminary for our church. With an eye to the possible prospect of their own dwindling Bible departments and encroachment on their allotted soliciting territories, they argued that the church could not support adequately the schools we already had.

They tried to get the new Bible school men to attach their school to one of the colleges. But the Bethany men hoped to serve the whole church and receive support from all the college areas, not just one. They felt that one seminary was all the church needed or could support and that the colleges could not afford the extra faculty a seminary would require.

Mount Morris College, because it was in the same Northern Illinois district, felt especially disturbed, perhaps with good reason. They asked the elders' meeting of Northern Illinois in August 1904, to endorse the work of Mount Morris College, which they did, and to condemn the proposed Bible school, which they did not. Even the General Mission Board, in order to avoid trouble, advised against the new Bible school.

And so everything seemed to point to Hastings Street, since the facilities of a church would be available to them there. Hoff had reservations about locating on Chicago's near south side. In June 1905, he wrote to Wieand, "I have not yet been able to decide that we should have it here at this church — in this miserable, rotten environment. It is hard to tell whether the dirt or the Chicago stockyard stink or the moral vices exceed in their neighborhood, and I haven't been able to persuade myself that we should invite our young people to move to this place, at least with their families, to stay several years. Pray that I make no mistake in the matter of location."

BUT DURING the summer Hoff bought at his own expense a two-story frame house at 188 Hastings Street (now 1526) across the street from the church. With his family, he moved in and prepared it for the opening of school. The first year, classes were held on the second floor at the rear in what was once the kitchen of the second-story "flat" but more recently a shoemaker's shop. The students affectionately called it "The Upper Room." There was no front entrance then, and the students had to find their way along a narrow passage east of the building and up the back stairs. Hoff's splendid personal library became the school's library.

They excavated a basement under the house for a student kitchen and dining room. A brother, peering into the dark hole, remarked, "Bethany cannot possibly go down. She is as low as she can get." In Hoff's wry humor, "We crowded ourselves into half of the basement and left the other half for storage and for the rats — more rats than storage, however."

Despite these adverse living conditions, acquiring a student body seemed no problem. Wieand preferred not to advertise much and to make their "inaugural blunders in a corner, if even with only a dozen." And a dozen was what they had, multiplying to three dozen by the end of the first year.

The two founders agreed to charge no tuition, only bare living expenses, and to teach without remuneration. They asked Catherine Van Dyke, the third teacher, "if she could stand the same salary" they got. Hoff had the means to teach for thirteen years without salary, and even after that he used much of it toward scholarships for needy students. Wieand, who lived with his mother, supported himself almost that long through speaking engagements and Bible institutes. Mrs. Van Dyke was the wife of a Brethren doctor, Dr. G. H. Van Dyke, who had a clinic next door to the church. And the students all lived on two meals a day.

The second year the total enrollment mushroomed to ninety-three. The house was bulging and classes overflowed into the church building. The Hoff family moved out. The third-year enrollment reached 158, and they began taking out partitions. "The dining-room was

Emanuel Hoff, co-founder of Bethany Theological Seminary, teaching a class in Bible in a Van Buren Street campus classroom

notoriously crowded. If one wished to leave before all were through, he had great difficulty in getting to the door."

Ira Frantz recalls that from the school's second and third years, while he was a student, the church gained two college presidents (J. S. Noffsinger and E. M. Studebaker), three medical missionaries (Drs. Raymond and Laura Cottrell and Dr. Barbara Nickey), at least nine other missionaries, a Messenger editor (H. A. Brandt), two or three college and seminary professors, besides pastors and other church workers.

Years later, Hoff saw a parallel between that old house and the narrowness of their work at the beginning. "I know sometimes, in the courses I taught, things were rather shaky, and I do not know but that the ceilings were low. The faculty was about like that building, too, when we started. There were just three of us . . . Brother Wieand taught pedagogy and Bible elocution; Sister Van Dyke taught music, and I taught what Bible work there was. . . . And I am sure, very sure, that if the Lord had not put a whole lot of grace into us it would have been all failure."

Hoff library, called "The Upper Room," was first classroom

NEW QUARTERS became imperative for Bethany. In the summer of 1908 a small vacant city block was secured on what was the western edge of the city, which Wieand had had his eye on for at least six years. There was even a Glory about the way that acre and a half of sod was secured. It contained twenty-two lots owned by eleven different people from Maryland to California, plus a city alleyway. Obtaining it involved estates in the hands of executors and attorneys, inheritances held by trustees for minors, a dowry of a widow who had signed no release of her claim, and a mortgage, and they had to get a city ordinance passed to vacate the alley.

On one of the lots was an old stable and a little tumbledown shack in which lived an Irish woman and her children. After all the other lots had finally been secured, the Irish lady flatly refused to sell. "Our attorney (a member of our church) knew a policeman living near who knew the family and especially the lover of the daughter. And so it turned out that we persuaded the attorney; the attorney persuaded the policeman; the policeman persuaded the lover; the lover persuaded the daughter; the daughter persuaded mother; and so we were able to buy the property." How devious are the ways of the Lord!

"We paid about $25,000 an acre for the school site," Hoff observed. "Farmers shrugged their shoulders at this, but were reminded that we are not raising hogs, corn, or steers, but preachers. There is no comparison here. . . . Our assets must be reckoned in soul-units."

As for finances, Wieand had a motto: "Ask God and tell his people." As Chalmer Faw recently put it, "Their dual resources were faith and funds, prayer and promotion." Wieand wrote more Messenger articles than anyone else in the Brotherhood those years. And J. H. Moore must have caught a glimpse of the Glory too, for he printed them — against reader accusations that he was "awfully in love with Bethany."

Wieand, consistently described as "frail" (having twice experienced healing through the anointing service), traveled on the wings of that Glory all over the Brotherhood soliciting funds. Of this task which fell largely to him, he said, "I must confess this was about the hardest thing I ever did for my Lord — to go from church to church and from door to door, to solicit money for his cause." But he did it.

No sooner had he raised the funds necessary to purchase the block than he had enough to put a building on it a year later. The founders had put it into the constitution that they would never go into debt for any property. With this matter conclusively settled, faith became as tangible as bricks and mortar. By the opening of the 1909 school year, after four years in borrowed buildings, Building A (later named Alexander Mack Hall) facing Van Buren Street was dedicated. And the enrollment shot up to 236! Obviously, one building was not enough.

While Building A was under construction, the Bethany president and fund-raiser finally at age thirty-eight took time out to marry Katherine Broadwater, a Bethany student.

Bethany had been founded without official church sanction, because it would have been impossible to secure it, and was being held "in trust until the Annual Conference shall be willing to take it over." With the new location established and Bethany looking like a sure

Upper left: *building "C" going up in 1917;* upper right: *A. C. Wieand ready to start boat trip across Sea of Galilee, 1901:* left: *house of Irish woman which was last to be bought for Van Buren Street campus;* below: *1925 view of Bethany campus*

thing, the trustees appealed to the 1909 Conference for recognition as one of the Brethren schools. This was granted, and affiliation with our church was established, although Bethany was still on its own financially.

Since the school had no recognized area for support, she constantly had to approach the reluctant colleges for permission to solicit in "their territory," making financing and developing the school increasingly difficult. Frank Sargent was secured to share the burden with Brother Wieand.

Their methods might have raised the eyebrows of Carr Associates. In 1912, with more than twice the student body they had room for (they were paying $700 a month in rent to neighborhood landlords), facilities were so badly needed that they began building on pure faith. "We are letting contracts just as fast as we have the money in sight, and it will depend upon the responses of God's people as to how far we can go."

ONLY HALF enough money was in sight for Building B. They set aside a day of fasting and prayer. More money came in and the building kept going up. Finally, funds ran out and work stopped completely from November 1912 until March 1913. "Someone suggested gathering in the bleak, chilly, unfinished building, in the future parlor with its bare cement walls and floor, to pray. We did." According to one source, Hoff asserted that faith does not become faith till there is no longer any hope; perhaps they should resume building. Others wondered if they could sin by presumption. About mid-afternoon Eva Trostle, a faculty member, began praising God for the funds she knew would come, turning the mood of discouragement to one of thanksgiving and hymns of praise. No one thought of going home to eat. "Enthusiasm and conviction grew. Faith became jubilant." Upon arriving home that evening, Frank Sargent found a telegram from a party who felt moved to send a sizable check to the school. And within two weeks $10,000 was in sight for finishing the building. "The Lord always hears when you scrape the bottom of the flour barrel," commented the 1921 Evangel yearbook.

At the opening of school in the fall of 1913, they had their Building B (later Wieand-Hoff Hall) at the Trumbull side of the block. And — you guessed it — the next year enrollment reached 290! Half the students still had to be housed in nearby "flats." In 1917-18 Building C was erected on the corner, largely family apartments (later named J. H. Moore Hall). The next three years enrollment skyrocketed to 374, 376, and 366, the highest point in Bethany's history. In 1921 one congregation had thirty students at Bethany! The students rode in on the wave of interest in education when it was at high tide.

"What cheers us up," said Hoff on the school's tenth anniversary, "are the earnest prayers that have been offered up for us throughout the whole Brotherhood. How many scores of good, strong men and women have come to me and said, 'We are praying for you.'"

Competent faculty was not easy to find. As Wieand put it, "In a denomination which for about one hundred years had almost no higher education institutions, how to find those who were qualified in every way for theological professorships was a terrific problem." Their best source of teachers was capable Bethany students, who were encouraged to finish their training and then were called to the faculty. One of the early ones was Warren W. Slabaugh, who began teaching in 1911. There were fifty-five different names on the faculty in those first twenty years — quite a turnover.

Two characteristics of Bethany stand out as unique among seminaries of those days: (1) The practical work program. Wieand was intent on his "educational campaign against stereotyped and fossilized theological schools of today." (2) The quality of devotional life on campus. It was a school that could state in its early announcements: "We believe that the deepening of the spiritual life is as important as the development of the intellect." Both these features deserve special treatment elsewhere.

By 1922 the board of directors decided it was time for the church to assume ownership and control of Bethany. It took four Annual Conferences, and each time it came up there were speeches questioning or opposing it. In 1924 four queries came from Pennsylvania requesting Conference not to accept the recommendation. But in 1925, by a vote of 449 to 145, the church took responsibility for Bethany, the monetary value of whose assets was by then $214,686. Wieand and Hoff "had hoped from the beginning that if they developed a good work the church would accept it. But it had taken longer than they had expected. It was twenty years since they began" (V. F. Schwalm).

By 1925 more than 2,000 different students had gone out from Bethany, though those who actually graduated with degrees were a very small proportion of the total enrollment. Bethany sent twelve pioneer missionaries to Africa, the new mission field which opened in 1924.

The two founders, along with three more presidents and a recent beloved dean, have exchanged their earthly edifice for a house not made with hands. Their monuments stand not in the Van Buren Street buildings but in the living spirit of the 5,325 different students who attended Bethany in her first sixty years.

Today's seminarians enjoy physical facilities unimagined in the wildest dreams of those students who kept house in the rat-ridden basement on Hastings Street. It is perhaps too much to hope that the spiritual explosion will be commensurately great. But with empty pulpits haunting our hearts, perhaps others of our sons — and their parents — may yet catch a gleam of that Glory that would not go away. □

Above: *Bethany faculty in 1923, l. to r., (front) J. Hugh Heckman, Laura G. Swadley, E. B. Hoff, A. C. Wieand, Eva Trostle, W. W. Slabaugh, (back) Cora Stahley, O. G. Davis, Floyd Mallott, Minna Heckman, J. W. Lear, E. G. Hoff, D. D. Funderburg, Elizabeth Postma, Elgin Moyer, Omer B. Maphis, Mabel Pence, J. H. Morris, and Anna Miller (absent).* Far left: *first graduating class;* left: *sewing class in Hastings Street mission;* below left: *students doing practical work in Cook County Hospital;* below right: *jail visitation*

the giver and the receiver

a dialog by MAYNARD SHELLY

I brought something for you.

What is it?

Oh, it's just a pie.

It is? Why?

Well, I just thought you'd like to have a pie. So I brought you one.

That's nice — I guess. And I guess I should just take it and say thank you. But why be cut and dried? I wonder if we might not talk about this pie just a bit?

You don't like my pies?

Frankly, I've had better. But that's not the point. Even if your pie were a good pie, I wonder why you want to give me a pie?

I just felt I ought to help you over this rough spot. You have your troubles. And besides you are always helping people too.

This is a way of paying me back?

That's putting it rather bluntly.

Well, shall we say you feel indebted to me and since you would rather have me indebted to you than you be indebted to me, you're trying to get ahead of me?

You've said it again, but I don't understand it quite as well.

I liked it better the other way.

Are you trying to infer that I'm trying to better myself by giving you this pie?

Yes, I sure do. The moral of our little conversation is just this: Your need to give is bigger than my need to receive.

It is?

Yes. Even though my children are sick, the water has been shut off by the water company, I got my last unemployment check last month, and we haven't had bread for two days — the answer is still yes.

For a hungry person, you're sure philosophical.

It helps to be hungry.

You don't think it is wrong for me to be giving you this pie?

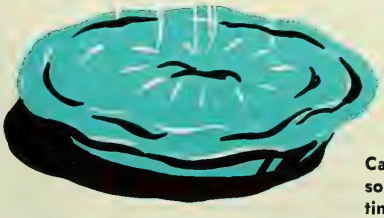
Certainly not, and especially not if it's rhubarb.

Well, let's see how did this pie idea come to me? Oh, yes, I just noticed that we had two pies and then I remembered that you probably had none. It just didn't seem right.

You felt guilty about having so many pies? If you give me one, you won't feel so guilty about still having one pie, plus one cake, three boxes of assorted crackers and cookies, a gallon of ice cream, and an icebox full of leftovers?

You're drooling on the sack.

You're avoiding the question.



You're not my psychiatrist, either.

Sorry.

Don't you believe it's more blessed to give than to receive? That's what it says in the Bible — Acts 20:35.

Perhaps so, but we receivers need a lot of grace. It's not easy to take all this stuff and keep your self-respect. But it helps me to remember that I'm giving you givers something by taking what you offer.

You'll take the pie?

Did you ever doubt it? But let's go one more round.

The pie is getting heavy.

I suspect that you want me to come to your church.

Well, yes.

I don't know whether I like being bribed with a crummy old pie.

It's cherry.

That's the best kind of a bribe, except for rhubarb.

Sure, I want you to come to our church. But whether you ever do or not, I want to give you this pie.

I like you. You're kind of honest.

You've driven me to it.

You've made me feel like somebody. Not just a pie-taker.

Can I ask you to do something for me? Next time —

Yes?

Just say thank you and shut up.

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Questions You Ask

BY PAUL M. ROBINSON

Question: **Is the doctrine of the immortality of all people, as it is prevalent today, a Christian doctrine? If all people are immortal, why is it necessary for Jesus to give them eternal life?**

Answer: In our ideas of life after death we have undoubtedly been greatly influenced by Greek philosophy. In the Greek doctrine of immortality the body dies, but the soul is set free from the restriction imposed by the body and continues its life. Immortality, according to this view, is held to be one of the distinctive qualities of the true humanity so that there is no real death, only a disregarding of the worn-out body.

The Hebrews had no such concept of immortality in their early days. Although they were undoubtedly influenced by prevailing ideas from other cultures, the biblical writers could not conceive of life after death as a disembodied existence (2 Cor. 5:3) but anticipated a renewal of life after death in both body and soul as a unity.

This is why the resurrection of Jesus Christ became so important to the early Christian church with its Hebrew heritage. In Christ's resurrection came the fulfillment of the hope, for the Christian, for a new life both here and after death. The immortality of the soul is not necessarily a Christian doctrine. The resurrection of the body certainly is a Christian concept.

The Christian conceives life after death not as a part of the nature of his being but as a gift of God. This gift is now assured the Christian in the life, death, and resurrection of Christ, who gives the renewal or rebirth of life in this world (John 10:10; 2 Cor. 5:17) which Jesus often speaks of as eternal life (John 3:15; 17:3) and, through his own resurrection, life in the world to come (John 11:25-26). This is not mere immortality but the resurrection of this earthly body into a new state of being which is certainly eternal but which is never fully described (1 Cor. 15:35-37).

Dr. John Short, a commentator in the *Interpreter's Bible,** explains the biblical conviction in these words: "He (Paul) had made it very plain to them (the Corinthians) that the gospel of deliverance, with its promise of eternal life, was based not on any philosophical or theological doctrine of the immortality of the soul, but on the fact of the resurrection of Jesus Christ. There is nothing in Christian belief to suggest that the soul of man is intrinsically immortal, and so by the necessities of its own being continues in existence after death. To be sure, there was a shadowy, twilight belief in the continued existence of the soul of man, both in the Hebrew idea of Sheol and the Greek conception of the underworld. But both described an attenuated type of existence bereft of the fullness and richness of life as experienced here. From these dismal conjectures the Christian gospel of the resurrection delivered Christian believers: it broke upon that twilight darkness like a great and radiant sun. Its assurance was that life abundant, here and hereafter, risen, glorified — not the inevitable evolution of man or the natural continuation in some form of his existence after death — was the gracious gift of God to all believers and sincere followers of his truth and Spirit and purpose as revealed in Jesus Christ. . . . As a consequence, the Christian doctrine of the life hereafter is far removed from any Asiatic conception of reincarnation with its mechanisms or rewards and punishments, or of absorption into the infinitude of the eternal Spirit. It is, on the contrary, the enhancement and enrichment of personal life. It is based on the faith that there is no good thing which God would withhold from those who commit themselves to him."

* From *The Interpreter's Bible.* Copyright 1952, by Pierce and Smith (Abingdon Press)

Question: **Who were the Levites?**

Answer: In the postexilic history of the Israelites the priesthood was divided into three orders: high priest, ordinary priests, and Levites. All of the members of these three orders were descendants of Levi, who was one of the twelve sons of Jacob. The priests were, therefore, all Levites. However, the priesthood proper was confined further to the members of the tribe of Levi who are also the descendants of Aaron, one of the grandsons of Levi.

Since Levi had many other descendants who were not of the lineage of Aaron, these became a lower order of Levite whose duties were to minister as acolytes to the priests.

Curriculum revamping in the offing

"SUNDAY SCHOOL, in the memories of many, means an hour of prime playtime preempted by Bible stories with moral punchlines."

So religion writer Lee E. Dirks of *The National Observer* described one impression of church school, an impression not altogether unheard of in Brethren circles. However, it is an outlook the Christian Education Commission of the General Brotherhood Board hopes in time to alter drastically.

In the long-range plans of the commission and its staff are at least two strategic proposals for vitalizing Christian education in the local parish.

The first is the development of "a library" of curriculum resources for local church use. The plan, in short, will be a guided do-it-yourself program marshalling study materials from varied sources. Some church educators see it as a breakthrough in the church's educational ministry.

Lynn and Bowman . . . focus on local

Under this plan, Brethren will be encouraged to relate the educational offerings to the needs and goals of the congregation. The accent will be upon *local* planning, with the selection of study material made not by an individual teacher but by representative local leaders, trained for their task. To provide such training, the age group and editorial staffs of the Brotherhood will become concerned more with a face-to-face involvement with users and less with the preparation and publication of materials.

"The proposed plan will seek to make curriculum not only a guided experience but a varied and flexible one," explained CEC executive secretary S. Loren Bowman. "It will stress learning more than teaching and likely will extend into action and situations and schedules beyond the conventional Sunday morning hour."

Before such a plan is ready for implementation, though, arduous work needs be done by the Christian Education Commission staff in building a well-rounded library from the mass of resources available. This, coupled with the production of guides and the setting up of a training program, is expected to take into the late 60's.

At the same time the Christian Education Commission is projecting as one of the more comprehensive resources available in the proposed library of materials an entirely new curriculum integrated for all age groups. The materials will be produced cooperatively with the Disciples of Christ, as have been certain other courses of study in the past.

But unlike previous resources, the new materials will enable families or persons of wide age variances to focus on a common area of study within a given quarter but not Sunday by Sunday. The materials will be graded for two-year groupings of students.

The Disciples-Brethren curriculum will be based upon research and planning engaged in since 1960 by a dozen denominations, including the Church of the Brethren, through an endeavor known as the Cooperative Curriculum Project. The first materials are to be released in the fall of 1969.

"The aim of this integrated Disciples-Brethren curriculum," said Ercell V. Lynn, editor of Christian education publications, "is to focus upon the crossing points of the gospel and the persistent needs of man.

"Many congregations will choose, however, to carry responsibility locally to select courses of study from the total library of resources, focusing on the needs of students and the mission of the church as they perceive it."

"Have mercy upon us"

STORIES from Chicago newspapers formed the content of a litany of prayers which 500 teen-agers and youth leaders said each evening during the five-day Ecumenical Youth Study Conference at Williams Bay, Wis.

The leads of a half-dozen stories were read and at the end of each lead, the congregation, with heads bowed, responded, "Lord, have mercy upon us."

One example of the intercessory prayers is given.

Leader: "The White House raised the possibility Monday that the expected military buildup in Vietnam will be coupled with a concerted peace offensive. . ."

"Lord, have mercy upon us," the youths replied.

Among Brethren-related participants in the sessions were Bruce Kauffman, Huntingdon, Pa., Marilyn Bowman, Merriam, Kansas, Warren David Long, Lancaster, Pa., Don Thomas, Elgin, Ill., Sally Clark, Woodbury, Pa., Mrs. Eleanor Hardt, Bartlett, Ill., Paul W. Kinsel, New Windsor, Md., and 22 overseas exchange students en route home.

The pattern of love

"AND TURN, and turn, and turn."

To Brethren Volunteer Service worker Barbara Earhart, these words have been heard thousands of times in the past several months. Six times a day, five minutes at a time.

The purpose? To help a ten-year-old in Geneva, Switzerland, to crawl, to walk, and then to talk.

The child, Susan, was normal until five years ago when a brain tumor developed. Now, at age ten, in terms of motor or verbal skills she is like an infant. But there is hope for Susan.

Some months ago Susan was brought by her parents to Philadelphia to visit an institute where they learned about "patterning," a treatment for brain-injured children.

Such youngsters as Susan are patterned six times a day, every day, by five people who move the patient's limbs and head in a crawling motion for five minutes. Afterwards the patient is placed on the floor and encouraged to crawl alone.

Back in Geneva, after two months of patterning, Susan had moved only a fraction of an inch. After another two months she almost glided across the floor. Her next feat: to walk on all fours, then to walk normally, and eventually to talk.

The patterning process, which seeks to reeducate undamaged brain cells to take over the functions of the damaged ones, was devised by Glen Doman, author of the book, *How to Teach Your Child to Read.*

Barbara Earhart, a Columbia, Pa., youth whose previous assignments in BVS included work in Austria, Yugoslavia, and Germany, also has been helping Susan's sister, a sixteen-year-old epileptic, and their mother, who is crippled with polio.

Evidencing patience and kindness illustrative of the New Testament description of love, Miss Earhart, whose term of BVS just came to an end, said of her work with Susan, "I'm glad I was given the opportunity of working on this project."

A church sign at Piqua, Ohio, requires a second look and a second thought

Two churches to rebuild

AFTER PAINSTAKING THOUGHT, the Slifer Church of the Brethren in Iowa has voted to rebuild its church structure leveled by a tornado in May.

In making the decision, the eighty-two member parish voted not to combine its services with those of the Congregational church in nearby Farnhamville, with whom the Slifer Brethren have shared for some years in a yoked ministry led by Charles H. Nettleton.

The Slifer congregation set as a limit for the new building program $40,000, of which $22,000 is in hand from insurance and gifts.

The General Brotherhood Board, from the Emergency Disaster Fund, granted $500 to the Slifer project.

Also planning to rebuild is the 233-member Kokomo church, Ind., whose five-year-old building was razed by a tornado on Palm Sunday. Tentative costs for rebuilding, plus previous indebtedness, total $300,000, of which about one half is covered by insurance.

A second gift of $5,000 has been appropriated from the disaster fund to the Kokomo church, making a $10,000 grant in all.

Gifts to bolster the disaster fund for future emergency happenings as they occur in this country or abroad may be sent to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill. 60120.

Service effort launched

TWELVE PERSONS representing Brethren Disaster Service in Missouri worked for two days this summer to assist the flood battered community of Smithville. The village, with 1,250 population, was reported to have incurred damages running into millions of dollars.

"Our response as the Brethren Disaster Service in Missouri could have been much greater," said spokesman Marvin Thill, Plattsburg, Mo., pastor. "This was the service's first activity. If nothing else it brought into focus the practical problem of translating good intention into creative action within the context of community disorientation, communication barriers, and confusion that constitute the aftermath of disaster."

Carl Frysinger picks up the day's mail . . . a bundle of work for Dad

The oversized mailbox

AN OVERSIZED MAILBOX at the Hiram J. Frysinger home, Route 1, Harrisburg, Pa., stands as a symbol of training in Christian education.

In 1946, the Brethren educator proposed the idea of a district filmstrip library for Eastern Pennsylvania. In turn, he was given authority to implement it. In the intervening years the library has become an integral part of the district program and the Frysinger home.

The library has grown to include nearly 800 titles and 1,250 filmstrips, representing a total investment of more than $8,200. The finances come primarily from the 118 congregations which are members of the library, congregations not only in Eastern Pennsylvania but also in other districts of Pennsylvania, Maryland, and Virginia. Eastern Pennsylvania continues to subsidize the printing of a catalog with a distribution of over 1,000 copies.

Are the audio-visuals used?

In 1964 Frysinger mailed 2,675 filmstrips. June, the vacation church school month, set a record with the mailing of 696 filmstrips. When arriving home from a week at Annual Conference this summer, the Frysingers found ninety returned filmstrips awaiting them. That does require a big mailbox!

The library is a family affair. Hiram is responsible for the mailing, filing, and record keeping, while Mrs. Frysinger is charged with evaluations of new material. Son Carl performs the daily task of getting the mail to and from that oversized mailbox.

The amount of work in maintaining the filmstrip library is staggering. For this the Frysingers receive no financial remuneration. But to them it is worth the effort just to know that good audio-visuals are being used in churches.

Hiram Frysinger's interest in an audio-visual library is indicative of his wider concern for significant educational opportunities within the church. As a college professor of physics, he knows the value of sound educational principles and is convinced that the church must not be second best to public education.

Since 1943 Frysinger has served the district of Eastern Pennsylvania on boards and commissions related to Christian education. He has continually sought to raise the standards of the church's educational ministry, working particularly through the camping program. He has been on the trustee board of Camp Swatara since 1949 and has annually given a month or more of vacation time to camping in the wooded area near his local church, Big Swatara.

At the recent Annual Conference Frysinger rose to his feet to make a persuasive plea to upgrade the educational standards of the ministry. This was not a surprise to those who knew him but another evidence of his consistent effort to strengthen the church through trained leadership.

To few persons is given the satisfaction of giving birth to an idea and then having the opportunity to see it through for two decades. To Hiram Frysinger and family, the filmstrip library has been such a venture.

To say it in writing

HOMEOWNERS in the Chicago area planning to sell their property have been urged by the Chicago Conference on Religion and Race to insist that their sales agreements with brokers contain a nondiscriminatory clause.

The conference has distributed 100,000 copies of leaflets on equal housing which calls on homeowners to "Put Your Beliefs in Writing."

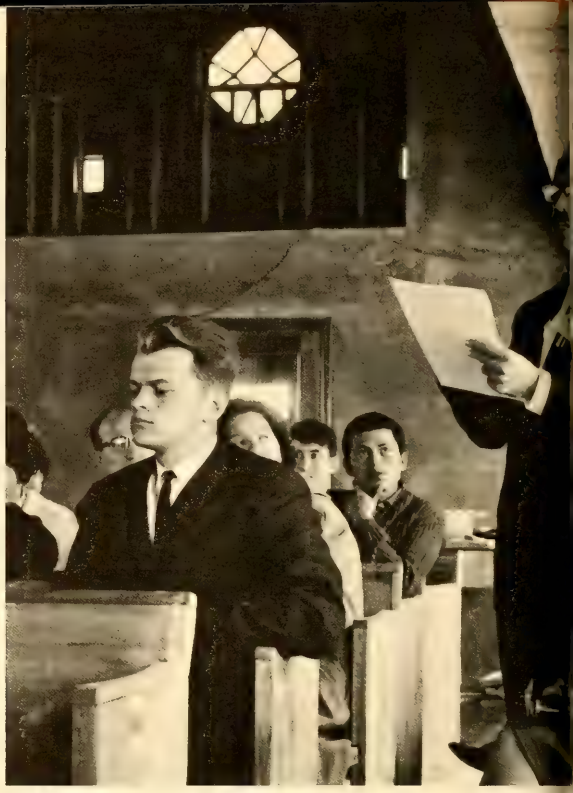
Wording suggested by the conference for inclusion in agreements with real-estate brokers is as follows:

"The broker agrees to make every reasonable effort to procure a purchaser and further agrees that failure to show this property to any prospective purchaser because of the race or religion of the prospective purchaser will render this contract null and void."

Erwin Salk, a spokesman for the conference, said inclusion of the statement in sales contracts will "assist those real-estate brokers and homeowners who want to establish equal housing opportunities . . . (and) . . . contribute to the removal of the conditions under which unscrupulous real-estate speculators flourish in changing neighborhoods on the fringes of the present Negro residential areas."

Transition . . . leaving behind old devisive ways

Calderon church . . . hosting the unpretentious



SPECIAL REPORT

Ecuador - - the consti

Partnership still in order. Ecuadorian churchmen reminded stateside representatives of their continuing responsibility to the United Evangelical Church of Ecuador. "Our relationship must be one of giving and receiving," they said. "Now we all have been given a new and greater responsibility." Involved in the dialogue of the assembly were, from the left, Gonzalo Carvajal, Carlos Espinoza, J. Henry Long, John F. Schaefer, and Ulyses Hernandez.

Influential in the formation of the new church was Dr. Ulyses Hernandez, Methodist missionary from Mexico

"That they may all be one . . . so that the world may believe . . ." (John 17:21)

g of a new, united church

A HUMBLE BIRTH marked the formation of the United Evangelical Church of Ecuador on July 31, when delegates of ten congregations met in the rural village of Calderon, near the capital city, Quito.

It was called "tiny, struggling, embryonic" by one of its leaders, but observers at the constituting assembly indicated this new child was a mission church already come of age, ready to take its place alongside the united churches of Japan, North India, China, and the Philippines, all of which sent greetings.

Representing parent mission bodies, J. Henry Long, executive secretary of foreign missions, Church of the Brethren, and John F. Schaefer, chairman of the United Andean Indian Mission, presented a Bible to the president of the new church, Gonzalo Carvajal. The Bible signified the primary and only lasting contribution the United States churches can make to the new body.

In response Reverend Carvajal presented each representative with a copy of the scriptures saying, "We trust that you will keep these volumes in order to be reminded that the work of the gospel is moving ahead."

During the final service of the assembly two Ecuadorians were ordained into the ministry. They were the first indigenous leaders to be ordained in the nearly twenty years of work in Ecuador by either of the missions. (See page 32 editorial on the fuller implications of this event.)

One of two pastors ordained . . . an indication of new church's maturity

Assault on Pike's pique

Luci Johnson's transfer from Episcopalian to Roman Catholic entailed both a switch and a fight. It was not her conversion, though, but her rebaptism that ostensibly stirred the ecumenical waters, shook the Episcopalian hierarchy, and precipitated a round of backhanded apologies. In time, an intrepid Brethren college professor entered the fray.

Miss Johnson's second baptism — her first was as an infant — was conditional, as required by the Catholic Church when there is doubt of the validity of the previous baptism. Father James Montgomery, the officiating priest, said in the rite: "If you have not already been baptized, then I baptize thee in the name of the Father, the Son, and the Holy Spirit."

Most outspoken against the Catholic procedure was Episcopal Bishop James A. Pike of California, himself a onetime Catholic, who said that the baptism ceremony was "totally void of any sacramental effect" and "a deliberate act denigrating another branch of Christendom." He called for an apology. Later he softened his tone by observing that the controversy would contribute to better interreligious understanding.

Other Episcopalian prelates chimed in, equally enraged but less vitriolic. Catholic spokesmen seemed not overly defensive; not too much could be said when Catholic policy seemed clearly to indicate rebaptism was unnecessary. One Vatican spokesman said that the Johnson case was typical "of what is a bad practice in the United States — indiscriminate baptism."

Who says when a baptism is valid?

Generally, though, the debate delved more into interchurch relations than into the nature or meaning of Christian baptism.

It was a Brethren who strove to sharpen the focus on this aspect. In brief, the view which he advanced in a national periodical was sympathetic with the concept of baptism as a personal experience and contentious toward the Episcopal-Catholic insistence upon baptism as "solely an ecclesiastical-official matter," assuredly of "sacramental efficacy" if conducted by "proper form."

The Brethren who engaged in the verbal sparring was Vernard Eller, former youth editor and now associate professor of religion at La Verne College. His article, entitled "Another Catholic in the White House," *(The Christian Century,* August 18) took the form of an open letter to the bleating Bishop Pike.

With a candor no less restrained than that for which the Bishop himself has become known, Dr. Eller sought to point up inconsistencies in the Episcopalian leader's stance.

To insist "that a baptizee has no right to an opinion as to whether or not the sacrament she received was effective or that a bishop can decree that a given observance of a sacrament had no effect" is to create a rupture, a roadblock in the ecumenical dialogue with Protestants, no less than with Catholics, with direct consequences for the Blake-Pike Proposal on Church Union, Eller contended.

After commenting on Pike's oft-stated thesis that modern man no longer can be religious and addressing Pike as "the avant-garde theologian who forms the American half of the Candor-to-God Bishops for Religionless Christianity," Eller asserted: "My guess is that modern man finds Luci's theological stance much more relevant than yours."

At still another point, in reference to Miss Johnson's infant baptismal rite, the La Verne teacher invited Bishop Pike or his English counterpart, Bishop John A. T. Robinson, or "somebody" to come up with "a nonreligious interpretation of infant baptism which still retains its New Testament connection with the experience of dying and rising with Christ. This would be of much greater service to the ecumenical movement than complaining about Catholic slaps in the face."

In what was otherwise a bold and enlightening perspective, Eller closed his letter with what to some smacked of a whimper. "Myself, I come from the Church of the Brethren," he said, "and we have been slapped, scorned, and ignored by so many for so long that we don't have left enough pride even to feel any more — let alone cry to high heaven for vindication. The only consolation we've got is John 15:18."

Just which Church of the Brethren the professor was describing, or when in its 257 years, he did not say. But not many Brethren today bear battle scars, though if more spoke up in the Eller vein, they well might.

One who was in love with the world . . .

Martin Buber, 1878-1965, a renowned Jewish philosopher, once described himself as a mystic who withdrew from the world. He was later led "to be in love with the world." Among his insights:

- "We are created along with one another and directed to a life with one another. Creatures are placed in my way so that I, their fellow creature, by means of them and with them, find the way to God."
- "If you explore the life of things and of conditioned being, you come to the unfathomable; if you deny the life of things and of conditioned being, you stand before nothingness; if you hallow this life, you meet the living God."
- "Scripture is not merely what happened once, but what happens now and always."

Day by Day

a devotional guide for the family

"I KNOW it can be done," said an old New England ship carpenter about a difficult construction job. When asked how he knew, he replied, "Don't ask me so many questions — I can't understand all I know."

How true! Can you understand how electricity works? How an airplane flies? How television pictures are transmitted? How the Gemini IV spacecraft was catapulted into space and how it returned safely? How a lacerated finger heals? How a baby is formed? Or how the Holy Spirit works in and through human beings? Yet we know these things are done.

Can you comprehend how God can see all, hear all, be everywhere, and care what happens to you who are but one of the earth's 3,300,000,000 people? By faith, you know he does.

A twelve-year-old boy, full of faith, rang the doorbell of a house and asked, "Lady, would you buy some soap? I'm raising $5,000 to build our new church." Smiling, she said, "Are you doing it all by yourself?" "Oh, no," he exclaimed, "God's helping me."

Without fully understanding it, a Christian can say with assurance as did Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13, KJV).

OCT. 3-9

Heb. 11:1-3. Science still cannot explain the world's beginnings — but faith can. Faith fills the gap with God, the almighty Creator.

Heb. 11:4-7. A fearful, wary, and timid soul whose motto is "Save my skin" instead of "Save more souls" would be a powerless Christian.

Heb. 11:8-13, 17-19. Faith believes God's promises even when they are "the most unheard of things you've ever heard of."

Heb. 11:23-31. "Faith begins as an experiment and ends as an experience" (Edward Shillito). Nothing is accomplished until you try.

Heb. 11:32-40. Divine and human interaction are requirements of faith. "My hope," says Frederick D. Maurice, "is not in my hold on God, but God's hold on me."

Heb. 12:1-6. Even when he was tempted and alone, Jesus' faith in God remained firm and steadfast. Can you "follow the leader"?

1 Peter 1:3-9. To be Christian does not mean you feel different but simply believe that Christ, motivated by love, died for your sins.

OCT. 10-16

s *James 2:14-20.* Sermons are more effective when seen than heard. You may be the only gospel some people read.

m *John 3:14-18, 36.* Salvation cannot be bought, inherited, earned by doing good, living a clean life or being religious. We claim it by faith.

t *Rom. 5:1-8.* Faith is the victory that overcomes the world, the admission price to heaven's glories, the buoyancy that lifts our souls.

w *Matt. 9:27-31.* Only as you believe will you attain. If worship holds little meaning for you, perhaps this is all you expect!

t *Luke 7:1-10.* Do you believe that God will answer that prayer to heal the sick? The centurion did and his servant became well.

f *Mark 11:20-26.* If you harbor resentment, you hinder God from answering your prayers. Forgive, so he can forgive you.

s *Mark 9:14-29.* "Faith is something to use. I have always wanted to use faith. And the more I used it, the more I got" (Wilfred Grenfell).

by EARL and VIVIAN ZIEGLER

Faith is an inner glow

• On one of these crisp and chilly fall evenings your family may enjoy a short hike or bike ride together climaxed by a campfire and singing. The fire can symbolize faith as it brightens the darkness, becomes the focal point of your attention, and warms your bodies. In this setting ask each person to tell as best he can what his Christian faith means to him or to recite a favorite scripture verse. The song, "Warm, Warm As Our Campfire," from the camp songbook, *Sing a Tune*, page 80, could be sung as a declaration of faith in the length and breadth of God's love. Close your worship by singing a spiritual such as "Lord, I Want to Be a Christian" or "Lord, Make Me More Holy" (faithful, humble, righteous), as a prayer.

• For worship indoors, you could use a single candle or an arrangement of several candles to represent the power of faith to spread the light of Christ's gospel.

• In discussion periods, older family members could attempt to define faith, such as:

"Faith is putting your hand in the hand of God and hanging on for dear life."

"Faith is to believe what we do not see; and the reward of this faith is to see what we believe" (St. Augustine).

"Faith is stepping out into the seeming void and finding the rock beneath."

"Faith is not lamenting the passing of faded flowers but anticipating the blossoming of new buds."

"Belief is getting a map but faith is beginning the voyage" (quoted by Curtis Dubble in his Sunday sermon at Annual Conference).

• Work together at continuing the list begun in Hebrews 11 of persons who acted by faith. For example:

By faith, Columbus sailed beyond the limits of the horizon and discovered a new world.

By faith, Martin Luther . . .

By faith, Alexander Mack . . .

By faith, Stover Kulp . . .

By faith, Billy Graham . . . , etc.

• Make a list of synonyms for faith, such as confidence, trust, expectancy, belief, hope, etc. How can faith conquer fear? What is the difference (if any) between living by faith and being foolhardy, venturesome, impractical? What happens to faith when a person does not get well but dies; when a business attempt does not succeed but fails; when prayers seem to be unanswered?

• Victorious living results from believing and "standing on the promises" that Jesus made. Take turns reading them as recorded in Matt. 7:7; John 14:12-14; Matt. 28:20; Matt. 18:19; Luke 18:27; Luke 21:33; John 5:24; Matt. 6:33; John 15:7, and John 14:2, 3.

Faith sings even when it is raining!

Hymns expressing faith are these from *The Brethren Hymnal:* "My Faith Looks Up to Thee" (No. 261), "Faith of Our Fathers" (No. 320), "I Know Not Why God's Wondrous Grace" (No. 447), and "I Believe in Thee, Lord Jesus" (No. 507).

Faith grows stronger with use

Do you believe that Christ is able (Matt. 9:28)

– to heal your broken and diseased body?
– to help you spend wisely the remaining ninety percent of your income after you have given to his work?
– to guide the hands and mind of your automobile driver or airplane pilot?
– to forgive all your past sins?
– to help you know what to say as you visit a new community family to invite them to church?
– to protect a son or daughter away from home in Brethren Volunteer Service, Peace Corps work, at college, in the armed forces, on the mission field, etc.?
– to supply your family's needs if you give more and more of your time, energy, and finances to serve Christ and others?

If you do, get up from that easy chair and begin to: venture for Christ, live dangerously, speak courageously, give generously, love actively and thus discover the joy of victorious living.

Falling Leaves

by CAROL CONNER

Across

1. Make bonfires of dry leaves
5. The season of falling leaves
7. Walk very slowly
9. It is time to _____ winter wardrobes.
10. Summer is _____.
11. Mischief-maker
12. Autumn air has a _____ to it.
13. Boys and girls are getting _____ school supplies.
16. Gather leaves together in piles

Down

1. School _____ are calling children to classes.
2. Weather that brings out raincoats
3. Something stored by squirrels for winter
4. Animals' _____ is growing thicker for winter.
6. Group of football players
8. Kind of grain
9. Lots of _____ is used in school.
10. Put up on bulletin board
11. Within
14. Path
15. Tool used for writing

ANSWERS

Across	Down
1. Burn	1. Bells
5. Autumn	2. Rain
7. Loiter	3. Nut
9. Plan	4. Fur
10. Past	6. Team
11. Imp	8. Oat
12. Nip	9. Paper
13. New	10. Pin
16. Rake	11. In
	14. Way
	15. Pen

THE CHURCH AND POLITICS: two views

The Church's Business by C. LeRoy Doty

The Church and Political Action, by Robert M. Kintner

Jesus was the first Christian lobbyist
—Doty

HALFORD LUCCOCK used to tell the story of a prelate of St. Paul's Cathedral in London who startled the world with the information that owing to geological faults and slippage of the earth the cathedral is moving down Fleet Street at the rate of one inch every thousand years.

There are those persons who think that the church should move faster than that — especially in the service of human need. Their counsel would be that the church should plunge headlong into programs of social reform. On the other hand, there are those who feel that business is business, that politics is politics, and that religion is religion. According to them each has its own sphere and area of interest and should confine its activities thereto.

At the outset let us be clear about one thing. The church's first business now as always is to be the church. It exists to turn men's hearts and thoughts and wills toward God and to enable them to see their lives and their institutions in the light of God. It exists to inspire prayer, worship, and faith and through them to send men and women of character and integrity into the everyday life of the world, men of the stamp of William Ewart Gladstone, of whom Charles Spurgeon once said, "We believe in no man's infallibility, but it is restful to be sure of one man's integrity."

This is the primary task to which the church is called and for which it is specially equipped. It is a task which no other organization is discharging or can discharge. It is an agency for the making and remaking of character. It preaches first and foremost a gospel of moral and spiritual regeneration. It begins, to quote Jesus, with the inside, not the outside of the cup; it begins with the building up of character and then proceeds to the improvement of external conditions.

The first business of the church now, as always, is to preach a gospel of moral and spiritual regeneration, but that is not its sole business. It is imperative to change the individual, but it is not enough to change the individual. Something must be done with his environment.

In this contention I am not alone. The early apostles stood firm on the same ground. They made crystal clear their convictions on this matter. The book of Acts tells us that when they discovered the inequality in the distribution of food among the widows the apostles said in effect, "The ministry of the word is the most important aspect of the work of the church, but unselfishness and brotherly love must continue to rule in the community. Now it would be absurd for us to forsake our faithful public ministry, but it is also absurd that such differences should continue to exist. So elect seven well-qualified men to superintend the distribution of food and to see that unfairness is kept down."

This they did, and the scripture tells us that it pleased the whole multitude. The point is that the early church not only was concerned with changing the individual but with changing the community environment as well. Wilberforce recognized this great truth in the Civil War days and asked, "Shall we rescue individual slaves and leave the slave system intact?" J. B. Gough also recognized this fact and asked, "Shall we reclaim individual drunkards and never say a word against the liquor traffic?" The Brethren along with conscientious Christians everywhere have recognized this problem and have kept asking, "Shall we pick up the wounded in war and leave the war system intact?" Walter Rauschenbusch recognized this same situation and asked, "Shall we seek to help the victims of the social order — the badly housed, the unemployed, the underprivileged, those who suffer because of prejudices about their color and their race — and do nothing to lift the level of the social order itself?"

The thing to be borne in mind is that the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws,

institutions, and these exist in large measure independently of individuals now living. It is imperative to change the individual. That is the basic principle from which all social reform must spring. It is implicit in the sayings of Jesus: "You must be born again." "Make the tree good and its fruit will be good." In the ultimate analysis changed social conditions are impossible without changed lives. That is the starting point, but it is only the starting point. It is imperative to change the individual; it is just as imperative to organize changed individuals into collective action in a wide scale frontal attack upon the social evils with a view to changing the social order.

There are Christians who are apprehensive about this, who think that politics ought to be kept strictly apart and distinct from religion and who are averse to any interaction of the one on the other. They are, they say, like oil and water which do not mix. Preachers should keep completely away from political issues and concentrate on the preaching of the gospel and saving of men's souls. Besides, politics is much too dirty for Christians.

But listen to the words of Dean Inge, "We are losing our Christianity," he declared, "because Christianity is a creed for heroes, while we are mainly harmless, good-natured little people who want everybody to have a good time." Someone else has said that Christians are like deep-sea divers marching bravely forward to pull the plug in the bathtub. This was not the case with the prophets of the Old Testament. They strode boldly into the chambers of the king of Israel, spoke forthrightly their convictions, and ended with a brisk "thus saith the Lord." Nor was Jesus content until in the last days of his ministry in Jerusalem he made a supreme bid for the sanction of the religious and political leaders of his day. He was, you might say, the first Christian lobbyist. He lobbied for the way he knew was in the will of God, but the people rejected it. We too might be rejected, but we still have the responsibility and obligation to try.

When we declare that the church has nothing to say about politics, whether corrupt or upright men gain office, no guidance to offer in the field of national or international policy, no social principles to propound in the name of Jesus in the gospel, we are playing with paganism. It is precisely on these terms and only on these terms that the Soviets will make an agreement with the church or tolerate its existence. See what this means: The church limited to one field – personal religion. Not a word permitted that appraises or censures political life or state policy at the national or international level. The church is obligated to abdicate from an area of action and interest which profoundly affects the well-being, happiness, and destiny of millions, and as a result, many people turn away from the church because they see that the church is silent or subservient about things that are extremely important to life.

The teaching of the New Testament visualizes Christ as supreme in public as well as in private life. All the provinces of life are provinces in which his authority is to be recognized and his will obeyed. As Studdert-Kennedy put it, "He is Lord of the mill as of the [church,] and is as much concerned with the [bank] as he is with the cathedral." The church is guilty of a dereliction of duty if it does not actively concern itself with all the interests and occupations of men. In politics and economics Christians should be found serving and honoring him.

The world needs today as never before the active intervention in its public life of Christian men and women able to command respect by the combination of piety and integrity with outstanding practical ability. From the strong metaphors which Jesus employed to describe the impact of his disciples on society, it is clear that he did not envisage a company of men and women content to "keep to themselves" or to be "little groups of pietists." Salt, light, leaven are immensely strong words. They indicate what the church's business should be. □

Conversion, not coercion, is God's method

—Kintner

THE RELATIONSHIP between religion and government has plagued civilization since antiquity. It is a complex problem involving not only theological understandings, but also those of many different disciplines including history, political science, and other social sciences. The Church of the Brethren at various times in its history has held widely varying views about the relation of it and its members to the state. With the recent emphasis on "involvement" and "relevance" of the church to "the world," political action has increasingly been a part of the church's strategy. Yet, many have been increasingly uneasy with this development, feeling that such strategy has in the past been detrimental to both the church and society.

There are a number of reasons for believing that the present trend of increasing political involvement by the church is undesirable:

(1) Political action by the church is contrary to New Testament precedence and our concept of God's methodology.

New Testament precedence rejects political activity as legitimate church strategy. Jesus was presented this option by the devil as the last and presumably most tantalizing temptation. The option was firmly rebuffed as were the continuing efforts by the Jews (including the disciples as late as the postresurrection appearances) to make a political leader of him. The actions of Jesus were consistent, always indicating that this was not to be his

methodology. His method was conversion, not coercion.

The writings and actions of Paul follow the same course. He wrote often of the social evils of the day, but he directed his instructions to the individual Christian's personal life, never directing Christians to impose Christian ethics upon others. His methodology was conversion, not coercion.

It is our understanding of God that he does not force man to be moral. He does not compel man to be obedient. Neither can the church, in his name, force morality upon man. This understanding has led to the Brethren concept of "no force in religion," a concept which we have held since our founding. Conversion, not coercion, is God's methodology.

(2) Political action by the church is detrimental to the church and interferes with its prime mission.

When the church has been politically active, energy, personnel, and attention have been diverted from the most important mission and obligation of the church, that is, the sharing of "the love of God as seen in Jesus Christ through a ministry of evangelism and nurturing the maturation of faith."

When the church has been politically active it has become identified with political positions and regarded as a political opponent rather than a religious adversary by those outside the church. Political passions and antagonisms are transferred to the institution in all of its roles.

The problem exists in relation to church members who conscientiously hold political views different from the hierarchy. As in the 1964 Presidential election, a large number of not unintelligent or immoral people felt that they had been practically unchurched by the way a consensus of church pronouncements had been used on them.

The prophetic voice and vision of the church becomes distorted as it becomes preoccupied with one political issue. In our day it is social engineering; in an earlier day it might have been the reconstruction of the economic order, birth control, liquor control, censorship, evolution, slavery, etc. The 1964 Presidential election provides an excellent example. The religious leaders, including those of our own denomination, became so concerned (and not without good reason) with the pronouncements of one candidate that they failed to evaluate adequately the alternative.

Because it is involved in the making of policy, the political church sees itself identified with the success of the government and the "way of life" of the particular nation. Thus the church (international) has often been placed in the ridiculous position of supporting both sides of a dispute (as "holy wars") and, indeed, furthering strife, conflict, and war rather than using its good offices to reconcile.

(3) Political action by the church is often detrimental to society.

Historically, the long-term result of the marriage of religion and politics has inevitably been tyranny. Men of goodwill set forth to correct the evils they see about them, but because of the sinful nature and limited judgment of man, the ultimate result is tyranny. History contains numerous examples, including the persecution of our own forefathers. Even today we have efforts by both Protestant and Catholic groups to impose their own unique concepts of morality upon the general public.

Morality cannot be legislated. The state is not a disciplinary arm of the church. People cannot be coerced into being "good." If a consensus is not developed among the people, they soon develop a disrespect for the law and disobey. Coercion without conversion is tyranny.

(4) Political action by the church borders on illegality.

The American income tax laws have given rise to a unique method of support to charitable and nonprofit organizations, part coming from the individual and part (through reduced tax revenue) from the state. With this support have come laws regulating the political activity of the favored organizations. Such charitable contributions (on which no income tax has been paid) cannot be used for "political" purposes.

It is not too far from a policy of "education," that is, resolutions, testimony before legislative committees, policy statements intended for church members — and whoever else is listening — to the support of candidates and lobbying (activity which is legally prohibited). The National Council of Churches and the individual churches have been near, if, in fact, they have not overstepped the legal restrictions.

HOW, then, may the church be relevant to the secular problems of the day? What are the desirable forms of "political activity" by the church?

(1) The development of the moral conscience and the value system of the community is the unique role of the prophetic voice of the church. This is a discouragingly slow process at times, but for a God to whom a thousand years is as a day, progress may be measured only in inches. A Gandhi would have been much less effective, or even ineffective, without the context of the British conscience. Martin Luther King and the American Negroes deserve tremendous credit for their self-restraint, but the context provided by thousands of unsung and unknown Sunday school teachers who have molded the American conscience makes their strategy plausible.

(2) Another desirable form of political activity is the deployment of lay Christians into the arena of politics. Because of their technical political capabilities they can make public policy of the Christian concerns for justice, truth, freedom, etc. Such activity is in the highest tradition of the Brethren.

The Christian statesman has as much right to witness to his faith as any other citizen. However, when elected he becomes the official of the non-Christians as well as the Christians and in this role he should not attempt to promote the morals of his religion. The converse is also true, the priest or the pastor has as much right to politick as any other citizen. But this should be done in his role as the citizen of the state, not as the representative of an organization. Let him remove his clerical garb (or robe) and choose a site away from the pulpit when he exercises his rights as a citizen of the state.

(3) Whenever the church voluntarily takes upon itself a ministry to the aged, the needy, the imprisoned, the uneducated, etc., it is a political act in that it is removing such responsibility from the government and public tax roles. Such activity is adequate justification for our American system of indirect governmental financial aid (through income tax deductions).

(4) There is one instance in which the church must take action, although perhaps as in the case of the early church and more recently the German church, the action may be passive, resulting in martyrdom. That is the situation which arises whenever the state attempts to usurp the role of the church and proclaim itself a religion. At these times the voice of the church must be unmistakably clear.

Our dilemma is how to protect, and provide for the prophetic voice of the church and still protect society from the proved tyranny which results from political action by those who would use the name of God (even when done sincerely), claiming to speak in his behalf, and seek to dominate society. As citizens of the state and the kingdom of God we must jealously protect the church and state from each other. If our past Brethren posture of withdrawal was in error, let us not now overreact into an equally erroneous strategy. □

The Sandpiper

In three of his most recent movies Richard Burton has played a clergyman: in the title role of "Becket" he went from an easy acquiescence to his king to an understanding of the demands of conscience; in "Night of the Iguana" he played a defrocked Episcopal priest, whose salvation (if any) only became possible on a human level. These films, of course, were strongly influenced by the original authors' (of the plays) vision: Jean Anouilh and Tennessee Williams both exhibit a brooding melancholy about man's situation and his hope for a salvation beyond himself.

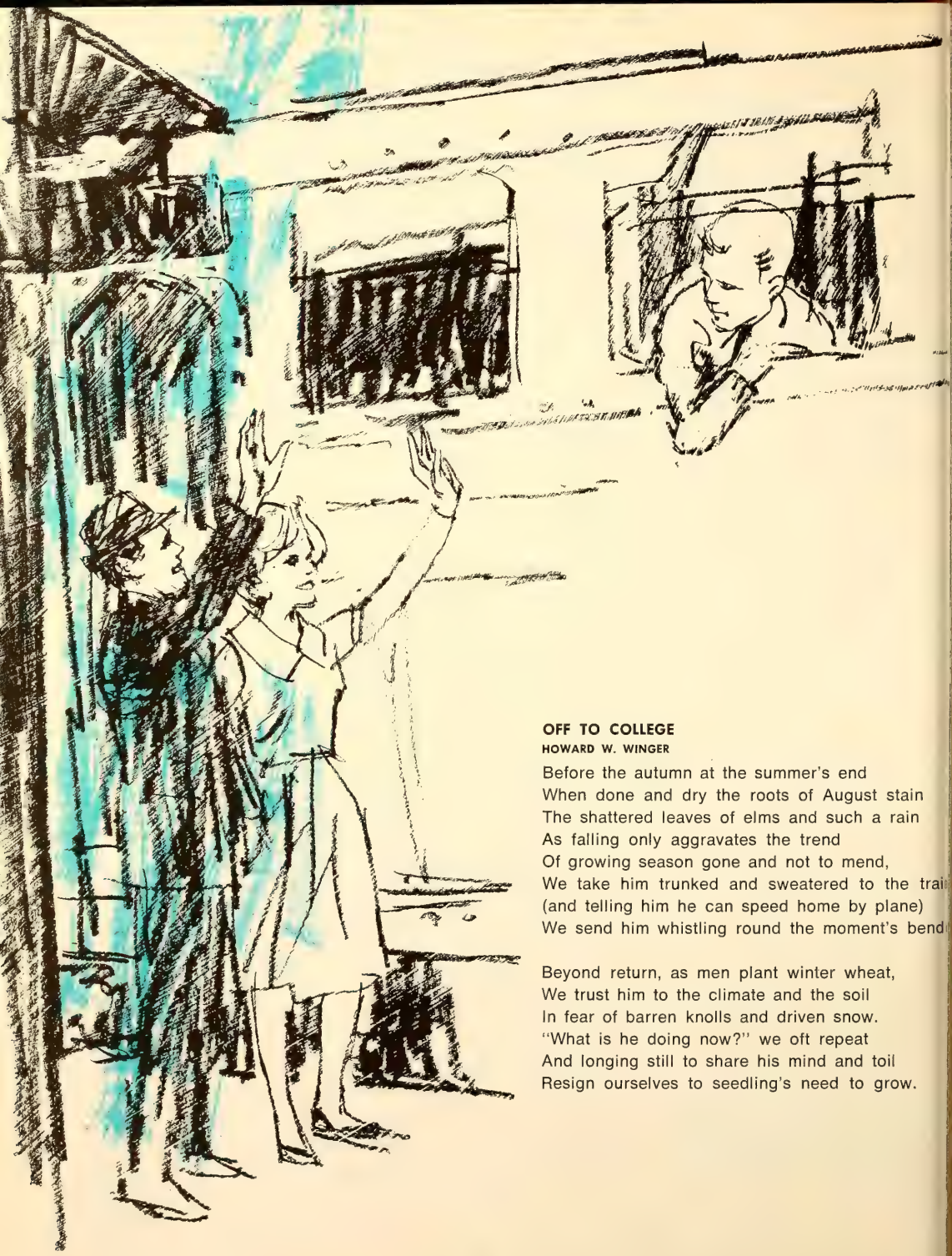
Now we have "The Sandpiper," and again Burton is an Episcopal clergyman (Dr. Edward Hewitt) beset by temptations which are given in to and then resolved after a fashion. We might conclude on the basis of these three films that the film image of the minister has done an about-face from the Bing Crosby-Barry Fitzgerald priests or Frederic March's rural Protestant preacher of "One Foot in Heaven" – which became almost the stereotype of the cinematic minister. In "Becket" and "Iguana" the characters of the clergymen were central to the authors' visions about conscience and the nature of man. But "Sandpiper" is a different story.

The movie begins well by setting up the conflict between freedom and adherence to a rigidly controlled society. Laura Reynolds (Elizabeth Taylor) has an illegitimate son, Danny (Morgan Mason), whom she wants to raise as a "naturalist" (believing that the supernatural has no place in our lives and man can live only if he is truly free). Danny's indiscretions get him in trouble with the law, and he is ordered to attend an Episcopal private school headed by – you guessed it. Dr. Hewitt learns something about the necessity of freedom as he becomes involved in an affair with Laura and then relearns the necessity of responsibility interacting with freedom as he confronts his wife (Eva Marie Saint) with the truth.

The ingredients are there for an interesting commentary on the clash between freedom and conformity – especially as related to the religious establishment. But somewhere in the middle the picture makes a bad turn and becomes little more than a sop for movie magazine fans, who think they are seeing an episode in the real lives of Liz and Dick. When this happens the movie becomes a parody of itself.

For one thing, there is a scene on the beach which is an exact replica of the advertising poster for "Cleopatra" – except for bathing attire and surf background. This seems almost too obvious to be anything except conscious parody – all it needed was Rex Harrison to come riding up on a surfboard for the satire to hit us over the head. For another thing, the dialogue becomes terribly clichéd: a friend tells Laura, "This relationship can only go wrong." Laura: "I can't help it. I love him. I've never known what love was before." The title for the second half of this film could have come straight out of Real Screen Romances; something like: "Does Dick Really Love Liz?"

And this is unfortunate, because the conflict we are presented with at the start is a real one and deserves investigation as does the related conflict of the tensions in the conscience of a very human clergyman who has become primarily a fund-raiser and a captive of the establishment. Perhaps things go wrong when the script leaves the pivotal point of the conflict – which is really Danny's education and what opportunities he should be given in terms of freedom and conformity – and concentrates on the adult relationship. We return to Danny at the end when Laura realizes that she has been holding him too tightly in spite of her beliefs, but by then the script has deviated too much to allow us to feel comfortable with a tacked-on ending. *(continued on page 28)*



OFF TO COLLEGE

HOWARD W. WINGER

Before the autumn at the summer's end
When done and dry the roots of August stain
The shattered leaves of elms and such a rain
As falling only aggravates the trend
Of growing season gone and not to mend,
We take him trunked and sweatered to the trai
(and telling him he can speed home by plane)
We send him whistling round the moment's bend

Beyond return, as men plant winter wheat,
We trust him to the climate and the soil
In fear of barren knolls and driven snow.
"What is he doing now?" we oft repeat
And longing still to share his mind and toil
Resign ourselves to seedling's need to grow.

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REVIEWS continued from page 25

Oh, yes — the sandpiper is a wounded bird on which Laura puts a splint and then allows to fly free as it heals. It is a nice symbol although overworked throughout the whole movie. — *Dave Pomeroy*

REVIEWS/TV

Eyes on Television

WITH THE evenings growing shorter that vast assembly, the TV watchers, are once again taking their accustomed places. By next summer many of them will have logged up another 1,000 hours of TV viewing. That is a big piece of a lifetime and it has to have an effect one way or another. Television viewing can be part of the fuller life. It can also be a symptom of an empty one.

Everyone who is interested in where he is headed and every parent who is interested in the direction his children are headed ought occasionally to take the time to examine his TV viewing habits. And so, for those with this concern, here is a test by which to measure your TQ, your television quotient.

— During weekdays is your set usually on at least three hours daily?

— Do you spend an hour at serious reading for every three hours of TV viewing?

— Do you usually refer to a television program schedule rather than merely flip the dial around to the best thing on?

— Did you give occasional attention to one of the serious program series last year: *Slattery's People, The Defenders, East Side West Side, Profiles in Courage, The Xerox Specials on the UN?*

— Do you occasionally make it a point to watch the network religious broadcasts on Sunday: *Frontiers of Faith* (NBC 1:30-2:00), *Lamp Unto My Feet, Look Up and Live* (CBS 10:00-11:00), *Directions* (ABC 1:00-1:30)?

— Do you tune in your local educational channel at least once a week?

— Have you written a letter of praise or criticism to a station or a sponsor during the last year?

— Do you sometimes turn off the set following a significant program either to discuss it or to think about it?

— From time to time do you pause (perhaps with your family) to consider how your TV viewing habits might be improved?

If you answered "no" to not more than three of these questions, you have the upper hand, but do not get overconfident. If you answered "no" to five or more of them, you do not have a TV set; it has *you*, and you are badly in need of a burned-out tube pending a more personal adjustment.

And now let us look at what seem to be some of the more significant TV programs coming up during October. The time given is Eastern Time.

Oct. 3 NBC (6:30-7:30). *America the Beautiful* (color). The deterioration of our big cities and the destruction of our natural resources . . . the proliferation of the automobile and the deterioration of the suburbs. Featured cities are Detroit, Los Angeles, New York, New Haven, Boston, and Dallas. The producer is Ted Yates. Chet Huntley narrates. A guide suggesting the way in which this Sunday evening broadcast might be integrated into a program unit for church groups is available from The St. Clement's Film Association, 777 U.N. Plaza, New York City.

Oct. 3 ABC (1:00-1:30). *Jonah and God.* The shrinking world.

Other programs in this *Directions* series titled *Great Prophetic Confrontations:*

Oct. 10 *Amos and Amaziah.* A prophet disturbs a priest.

Oct. 17 *Elijah and Ahab.* Rights of Man. Capital punishment.

Oct. 24 *David and Nathan.* Totalitarianism.

Oct. 16 NBC (12:00-12:30). *First Look.* This is the first program of a series designed to stimulate the imagination of children four to twelve by introducing them to the world we live in. It is based on the *First Book* series.

NBC (12:30-1:00). *Exploring.* This program directly follows *First Look* and is for older children. The subject for the year is American History, 1665 to 1965.

Oct. 17 NBC (1:30-2:00). *The Death of Ivan Ilych.* A dramatization of the Tolstoy short story which is an outstanding example of "existentialist" literature. This program in the *Encounter* series is produced in cooperation with The National Council of Catholic Men.

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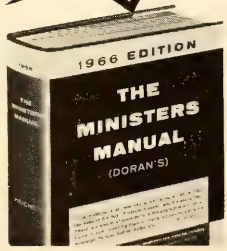

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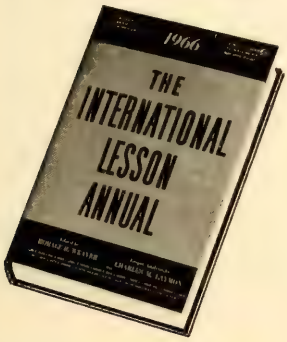
Oct. 20 NBC (7:30-9:00). *Eagle in a Cage.* A Hallmark play. Trevor Howard plays Napoleon during his days on St. Helena.

Oct. 22 ABC (10:00-11:00). *Teen-Age Revolution.* A broad, rather than deep treatment.

Oct. 30 ABC (9:30-10:30). *Jimmy Durante Meets the Lively Arts.* With the dancer, Nureyev.

Parable, the outstanding film shown at the Protestant Pavilion at the World's Fair, will be available for rental after Oct. 17. Color; 22 min.; $35 ($10 deposit). Write: The Protestant Council, 475 Riverside Drive, New York City 10027.

— *Stanford Summers*



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Faith Looks Up

EVERYBODY wants to be happy! Wherever we turn we see people striving for this elusive thing called happiness. We are fortunate to live in a country that has more material goods, a higher standard of living, and more leisure time than any other country in the world. In spite of this people are often lonely and downhearted.

It is right that people should be happy. This should be one of the characteristics of a Christian. Christ gave us the KEY so that we may obtain this goal when he said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." Yet many professing Christians fail to utilize this key, for it is one of the most difficult of the teachings of Jesus. I, too, want happiness and this has been one of my primary goals for myself and my family.

During World War II I was asked to participate in a service project in Puerto Rico. The adventure of travel and the possibilities of recognition thrilled me, and I was certain that I was on the verge of finding true happiness.

I did find real happiness in Puerto Rico, but it was not until I learned the meaning of Jesus' words. As long as my primary objective was my personal happiness it seemed to avoid me and I was truly miserable. Soon I began to notice that on days when I had worked long hours teaching school and spent the evenings working in an attempt to help others find happiness I would go to bed exhausted but with a strange feeling of peace and satisfaction that brought me real happiness.

The lessons learned in Puerto Rico have stayed with me and have become a guide for daily living. Now, years later, teaching at a university I am sometimes tempted to try to achieve status or happiness, disregarding my colleagues and neighbors, only to find myself again losing the very thing for which I am striving. God is continuously reminding me that true happiness comes only as one serves and helps his fellowman. Unless we accept this "key," all of the material wealth and leisure time in the world will not bring us true happiness.

OSWALD (Ozzie) GOERING, a member of the Mt. Morris church, Ill., is associate professor in the department of outdoor teaching education at the Lorado Taft field campus of Northern Illinois University. Two years ago his wife, Elaine, and two daughters (ten and fourteen) accompanied him on a sabbatical leave, while he studied community resources of schools in Germany. He is a graduate of Bethel College in Kansas, with graduate degrees from Indiana University. He directed a peace seminar in Berlin in 1963.

In Brief

PERSONAL MENTION

Among those participating in the Protestant workshop at Philmont Scout Ranch, near Cimarron, N. Mex., was **Edwin Rodabaugh,** pastor of the Lanark church, Ill. The workshop was sponsored by national Scout leaders as part of the new "Breakthrough for Youth" program of the Boy Scouts.

. . . **Mr. and Mrs. O. D. Eller,** who have been raising pullets for the poultry industry, have decided to donate the proceeds from the lot on hand, about 6,500, to the Oak Grove church, Va., to be used in buying furnishings for the new sanctuary.

Fiftieth wedding anniversaries were celebrated recently by **Mr. and Mrs. Cliff Allman** of Phoenix, Ariz.; **James and Treva Baughman** of Manchester, Md.; and **Mr. and Mrs. Floyd Zuck** of Lanark, Ill.

. . .

Henry Sherfy Randolph, a minister active for many years in the United Presbyterian Church, U.S.A., died in July at the age of seventy-two years. During his lifetime he was connected either as a student, a faculty member, or administrator with Daleville College, Hebron Seminary, and Manchester College. Dr. Randolph was also known in interdenominational circles for his interest in the National Convocation on the Church in Town and Country.

Glen L. Gingrich, a member of First church, Harrisburg, Pa., and a high school teacher, was burned to death near his home. A minister, he had served the Three Springs congregation as part-time pastor 1946-56.

. . .

T. K. Thompson, former director of the Commission on Stewardship and Benevolence of the National Council of Churches, has become administrative vice-president of Wagner College, Staten Island, N. Y. Mr. Thompson had many contacts with Brethren during his years of leadership in the stewardship movement.

NOTEWORTHY

For the fifth consecutive year four Brethren churches in Kansas (Granada, Morrill, Sabetha, and Rock Creek) set up a coffee-and-cookie stand at the junction of two U. S. highways over the Labor Day weekend. The project was designed, by offering free coffee and cookies, to encourage relaxed, safe driving as well as rest and fellowship.

More than twenty teachers who will spend the next two years in Ghana and Nigeria under the Teachers for West Africa program, convened at Elizabethtown College, Aug. 29—Sept. 3, for orientation sessions. The program is underwritten by a grant from the Hershey Chocolate Corporation and administered by the college.

Manchester College has received an additional grant of $75,000 from the Lilly Endowment, Inc., for the new library building under construction as well as a grant of $25,000 from the Kresge Foundation for the same purpose.

. . .

To serve as part-time minister for the Maple Grove church in Kansas, David Vancil has driven nearly 100 miles each Sunday from Gothenburg, Nebr., since the beginning of the year.

The Sebring church, Fla., surprised its former pastor, E. Myrl Weyant, with the gift of a new automobile before he left to assume new duties at the Lybrook Navajo mission.

The Paoli church, Pa., was pictured in the *Philadelphia Sunday Bulletin* magazine along with ten other churches in the suburban Philadelphia area to illustrate "The Church, the Steeple in Modern Dress."

. . .

Bethany Brethren Hospital and First church, Chicago, were recently surprised with the receipt of checks totaling $1,200 (to be divided evenly) from an unnamed donor. While it was not specifically stated in the letter which accompanied the checks, the tone of the letter indicated that the anonymous donor chose these two institutions because of their witness and ministries in the inner city.

THINGS TO COME

The **Black Rock church** in Southern Pennsylvania will hold dedication services for its new sanctuary and remodeled educational wing on Oct. 9 and 10. Dr. Paul Robinson, president of Bethany Theological Seminary, will speak at the Saturday night and Sunday services.

The afternoon of Oct. 3 (2:30 p.m.) is the time for the open house and dedication of a new educational unit for the **Lafayette church,** Ind.

The **Mill Creek church** in Virginia will celebrate its 125th anniversary at homecoming services on Sunday, Oct. 17. Homer Miller will be the speaker at eleven o'clock (EST).

World Community Day, this year highlighting the mission of the laity in world affairs, will be observed on Nov. 5. Under sponsorship of the United Church Women, the emphasis focuses on the United Nations and programs of international cooperation. A manual and other resource material are available for 50c by writing to the Office of Publication Services, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027.

CONTRIBUTORS

Ernestine Hoff Emrick, the wife of the pastor of the Ashland City church Ohio, is the granddaughter of E. B. Hoff, co-founder of Bethany Bible School. . . . **C. LeRoy Doty** is the pastor of the Long Beach church, Calif. . . . **Robert Kintner** is a physician at Wenatchee, Wash. . . . **Maynard Shelly** is the editor of THE MENNONITE, the magazine of the General Conference Mennonite Church. . . . **Henry Long,** who contributed the guest editorial, is the executive secretary of the General Brotherhood Board's Foreign Mission Commission. . . . **Stanford Summers** is the director of the St. Clement's Film Association. . . . **Howard Winger** teaches in the graduate library school of the University of Chicago.

PASTORS AND PARISHES

Following are pastoral changes which have not previously been reported: **Donald Alter,** to Woodberry church, Baltimore, Md.; **Ralph W. Anderson,** from Second South Bend, Ind., to Michigan City, Ind.; **Paul M. Basehore, Jr.,** from Huntsdale, Pa., to Union Grove, Ind.; **Elton Berg,** from Raisin City, Calif., to Outlook, Wash.

Walter H. Blough, to Danville-Lanvale, Md.; **John D. Bowman,** to Little River, Va.; **Ira N. H. Brammell,** interim part time, Lone Star, Kansas; **W. Earl Breon,** from Ellisforde, Wash., to Weiser, Idaho; **Harry L. Brubaker,** to Nanty Glo-Penn Run, Pa.; **J. Frank Baldwin,** from Buffalo, Ind., to Akron Cooperative, Ind.

. . .

Elvis Cayford, interim, from Nigeria, to Union City, Ohio; **Walter Coldren,** from Maple Avenue, Canton, Ohio, to Swan Creek, Ohio; **Frederick Crawford, Jr.,** interim, Bethel, Colo.; **Charles A. Cupp,** to Oliver, Ohio; **William B. Damron,** from Grants Pass,

Oregon, to Shelby County, Mo.; **Donald Deffenbaugh,** to Fairview-Adrian, Mich.; **Earl D. Dietz,** from Fremont-St. Paul, Va., to Spindale, N. C.; **R. Lyle Dobson,** associate, Hagerstown, Md.

Elmer E. Ebersole, from Green Hill, Md., to Round Hill-Valley Pike, Va.; **J. Rogers Fike,** from Oak Park, Md., to Bear Creek, Md.; **Ivan D. Gascho,** from Fairview, Ohio, to Happy Corner, Ohio; **Thomas G. Guthrie,** to Glendale, Ariz.

. . .

Glenn O. Hassinger, from Lower and Upper Claar, Pa., to Myerstown, Pa.; **H. H. Helman,** interim, Covington, Ohio; **Escil I. Hiser,** from Twin Falls, Idaho, to Ellisforde, Wash.; **Michael L. Hodson,** to Beech Grove, Ind.; **Frederick C. Hollingshead,** from Brookville, Ohio, to Sebring, Fla.; **Buryl E. Hoover,** from Pleasant Hill, Ind., to Maple Grove, Ind.; **G. Arthur Hunn,** to Polo, Ill.

John W. Johnson, from Eagle Creek, Ohio, to Defiance, Ohio; **Ray Jones,** interim part time, Beaver Creek, Tenn.; **Herman B. Landis,** from Reedley, Calif., to Sunnyside, Wash., interim; **Wilmer M. Lehman,** from Enders, Nebr., to Wiley, Colo.; **Lyle Lichtenberger,** to Boulder Hill, Ill.; **Ronald G. Lutz,** from Washington, D. C., to Germantown, Pa.; **Edward E. Lyons,** from Miami First, Fla., to Orlando, Fla.

. . .

Ralph B. Martin, from Akron First, Ohio, to Pasadena, Calif.; **A. P. Musselman,** interim, Miami First, Fla.; **John Nantz,** interim, Green Hill, Md.; **William Puffenberger,** Boones Mill, Va.; **Ralph Rarick,** from Ft. Pierce, Fla., to Vero Beach fellowship, Fla; **Charles Rinehart,** to Spartansburg-Melvin Hill Creek, N. C.

G. Monroe Sizemore, interim part time, Flat Creek mission, Ky.; **Audrey H. Smith,** from Fairchance, Pa., to Upper and Lower Claar, Pa.; **Robert L. Sooby,** to Verdigris, Kansas; **Ronald D. Spire,** to Kingsport, Tenn.; **Walter Stinebaugh,** from Markle, Ind., to Andrews, Ind.; **Glen F. Timmons,** to Bella Vista, Los Angeles, Calif.; **Glen E. Trowbridge,** interim, Carthage, Mo.

. . .

G. Curtis Weddle, to Richland, Pa.; **C. Robert Whitlatch,** from Pine Orchard, Ellicott City, Md., to Westernport, Md.; **David A. Yingling,** from Shelby County, Mo., to County Line, Pa.; **Paul R. Yoder,** to Spring Mount, Pa.; **Carl H. Zigler,** from Polo, Ill., to Brookville, Ohio.

OPPORTUNITIES

Study fellowships for persons interested in international development are available to qualified college graduates for the 1966-67 academic year. For information and application blanks write to Study Fellowship for International Development, 115 Sackett Building, Pennsylvania State University, University Park, Pa. 16802, or contact overseas representatives of the Peace Corps.

A new history of the Church of the Brethren in Eastern Pennsylvania is due to come off the press this fall. A special prepublication price of $5 is available for orders received prior to Nov. 15. Contact Clifford Huffman, 1050 Sylvan Road, Lancaster, Pa.

DEATHS

Adams, Betty, Constantine, Mich., on Feb. 28, 1965, aged 40
Bailey, Ina, Cando, N. Dak., on May 2, 1965, aged 91
Basehore, J. Mark W., Elizabethtown, Pa., on May 19, 1965, aged 64
Beer, John, Sabetha, Kansas, on May 27, 1965, aged 88
Book, Etta Mae, North Manchester, Ind., on June 7, 1965, aged 92
Bowling, Jerry, Bear Lake, Mich., on Feb. 3, 1965, aged 56
Boyd, Agnes, Elizabethtown, Pa., on May 16, 1965, aged 73
Brown, George M., Harrisburg, Pa., on May 20, 1965, aged 77
Cook, Harry D., DeGraff, Ohio, on May 18, 1965, aged 66
Coy, Everett F., Dayton, Ohio, on June 10, 1965, aged 63
Crum, Barbara, York, N. Dak., on Jan. 23, 1965, aged 78
Cupp, Bertha Viola, Bridgewater, Va., on Oct. 22, 1964, aged 68
Degroat, Mary, York, N. Dak., on Sept. 17, 1964, aged 84
Detrick, J. Wilbur, DeGraff, Ohio, on May 20, 1965, aged 50
Fallis, Mary, Dayton, Ohio, on May 4, 1965, aged 66
Fike, David, Waterloo, Iowa, on Jan. 4, 1965, aged 76
Flott, Elmer Loren, Sabetha, Kansas, on June 4, 1965, aged 84
Getlinger, Fay D., Greenville, Ohio, on April 23, 1965, aged 51
Hanson, Mary I., North Manchester, Ind., on Jan. 7, 1965, aged 82
Hanson, Claud F., LaOtto, Ind., on June 13, 1965, aged 83
Holderead, Berniece, on May 15, 1965, aged 47
Hostetler, Forest P., Amboy, Ind., on May 20, 1965, aged 80
Howes, Grace, Copemish, Mich., on April 21, 1965, aged 80
Howes, Raymond, Copemish, Mich., on May 3, 1965, aged 56
Kesler, Dennis W., McPherson, Kansas, on May 7, 1965, aged 69

My Gift for Achievement

To enable the Church of the Brethren to complete in full its work of mission in the year closing, I contribute this special gift for the Brotherhood Fund.

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CALENDAR

Oct. 3	**Worldwide Communion**
Oct. 7-9	**District meeting, Florida, Georgia, and Puerto Rico, St. Petersburg**
Oct. 8-10	**District meeting, Oregon, Nicholas Gardens, Springfield**
Oct. 10	**Laymen's Sunday**
Oct. 14-17	**District meeting, Pacific Southwest Conference, Modesto**
Oct. 15-16	**District meeting, First West Virginia, Shady Grove**
Oct. 16	**District meeting, Pennsylvania, North Atlantic, Drexel Hill**
Oct. 17-24	**United Nations Week**
Oct. 21-23	**District meeting, Second Virginia, Pleasant Valley**
Oct. 22-23	**District meeting, Northern Illinois and Wisconsin, York Center**
Oct. 22-24	**District meeting, Middle Maryland, Broadfording**
Oct. 24	**World Order Sunday**
Oct. 26-27	**District meeting, Southern Pennsylvania, Antietam**
Oct. 28-30	**District meeting, Idaho and Western Montana, Nampa**
Oct. 31	**Reformation Day** **World Temperance Sunday**
Nov. 4-6	**District meeting, Washington, Wenatchee Valley**
Nov. 5	**World Community Day**
Nov. 5-6	**District meeting, Eastern Pennsylvania, Harrisburg, First**
Nov. 5-6	**District meeting, Middle Pennsylvania, Carson Valley**
Nov. 5-7	**District meeting, Southern Ohio, Salem**
Nov. 7	**Peace Emphasis Sunday**
Nov. 12-13	**District meeting, Western Maryland, Pine Grove**
Nov. 12-14	**District meeting, Western Canada, Arrowwood, Alberta**

A new responsibility — partnership in mission

In July representatives of ten congregations met to establish the United Evangelical Church of Ecuador. Prior to that time, the congregations born of the United Andean Indian Mission and the Church of the Brethren were a part of no denomination. Our own Annual Conference had not recognized an Ecuadorian district, nor had the congregations been a part of any other district of the Brotherhood.

The spirit of God served to direct these congregations to establish a new church, evangelical in nature and Ecuadorian in leadership and form. Thus, for the first time congregations born of Brethren missionary efforts were led from their beginning into a church other than the Church of the Brethren.

What of the future? Several directions seem clear. First, Ecuadorian Protestants desire to have a church which stands squarely on Ecuadorian soil. The creation of this church may provide the stimulus for many evangelical Christians of Ecuador to live as a single body of Christ. "That they may all be one . . . so that the world may believe" was more than the banner theme of the constituting assembly. It was the life spirit of those who had come together.

Second, this church has the potential to call forth strong Ecuadorian leaders at an early stage of the church's life. Often in the history of "mission churches" there have been long periods of preparation for local Christians to carry major responsibility. With the establishment of the United Evangelical Church this time should be greatly shortened.

Third, this church will discover whether a group of congregations born of differing traditions can become a church of Christ characterized by the spirit of unity. It will now be their task to examine the gospel of Christ within the context of the needs of the church and people of Ecuador.

Forms, practices, standards, programs — all these matters will have to be resolved as the church lives together in council, fellowship, and worship. It is questionable whether all congregations can agree to the positions which will be adopted by the church. But I am encouraged to believe that the unity of the church will grow without the necessity of uniformity in faith and practice.

Fourth, the Church of the Brethren will discover a fuller understanding of its mission in the world. As the president of the new church presented copies of the Spanish Bible to representatives of two mission boards, he asked us to keep the volumes in order that we might remember that "your task is not finished here in Ecuador; rather, you have been given a new and greater responsibility." That new responsibility is partnership. Now Brethren must counsel with the United Evangelical Church of Ecuador to determine how we may more effectively proclaim the Lordship of Jesus Christ. — *J. Henry Long*

Great problems — or good news

If you have a folder in your file for "Wise Words From Elder Statesmen," you should note the comments of Otto Dibelius, who for more than thirty years was the Lutheran Bishop of Berlin-Brandenburg, an outspoken foe of both fascists and communists.

The occasion for his remarks was an impressive church conference in Germany. Looking over the program and noting all the lectures to be heard and the subjects to be discussed, Bishop Dibelius said to a fellow churchman, "When I scan the topics you have announced, I wonder if your New Testament hasn't revised Luke 2 to read, 'Behold, I bring you good problems of great moment which shall engage you for the next 2,000 years.' "

In the middle years of the twentieth century the church cannot ignore problems of great moment — as indeed Bishop Dibelius himself did not. But the bishop has a point. If Christians believe the words of their Lord, "Be of good cheer, I have overcome the world," they have some good news that is worth sharing — joyfully — even if they fail to solve all the problems that confront them. — KM

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CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

BETHANY'S BEGINNINGS *provide the source materials for a lively story and some fascinating pictures of the first twenty years of Bethany Bible School, later a theological seminary.* by Ernestine Hoff Emrick. page 2

THE GIVER AND THE RECEIVER *engage in an enlightening dialog about the grace of receiving.* by Maynard Shelly. page 10

THE CONSTITUTING OF A NEW UNITED CHURCH *in Ecuador is reflected in several pictures (page 16) and a guest editorial (page 32)*

THE CHURCH AND POLITICS *are considered from opposing viewpoints, one making a case for Christian lobbying, the other pointing up dangers in church-sponsored political action.* by C. LeRoy Doty and Robert M. Kintner. page 22

EYES ON TELEVISION *may not represent wasted effort if the viewer is concerned about his TQ, his television quotient. A new review feature.* by Stanford Summers. page 28

OTHER FEATURES include a communion meditation (page 1), an answer to a question on immortality (page 12), daily devotional guide for families (page 19), a seasonal puzzle for children (page 21), a timely poem, "Off to College," by Howard W. Winger (page 26), and Faith Looks Up, by Ozzie Goering (page 29).

COMING NEXT

A discussion of "Man's Place in a Revolutionary World," by Harold Bosley and answers to questions about the United Nations relate to World Order Sunday. . . . Helene Crill introduces a doctor and his wife who live in "The House With Two Front Doors." . . . John Middlekauff writes about the need to conform to the mind of Christ. . . . Leland Wilson offers an evaluation of the controversial Delta Ministry of the National Council of Churches.

VOL. 114 NO. 2

messenger

CHURCH OF THE BRETHREN 10/14/65

Readers Write

PROPHETIC?

In the July 12 issue of the St. Louis Globe Democrat, I saw the picture and read the article about a U. S. pilot downing an enemy MIG. This article stated that he grinned and said, "Hot damn!" This was his reaction to his successful mission.

This article and these words haunted me until I wrote the following poem.

"Hot damn." They made the headlines,
A lauded victor's words.
A plane shot down
And mangled, burning bodies
Dying on the ground.

"Hot damn." We're right on target—
The killing blast a must.
And God's own image
Is fused into the dust.

"Hot damn." We're killing, crippling many,
we sure are doing well!
And cries of orphaned children
Rise in the screaming hell!

"Hot damn," and love of God forgotten
In a swelling song of hate.
A colorful expression?
Or a world's prophetic fate?

Pearl Dildine Weaver
Edwardsville, Ill.

WHERE ARE THE VOLUNTEERS?

Qualified Brethren volunteers have been needed for relief work, agricultural development, and health projects in South Vietnam for the past several months. The Elgin Brethren Service office advertised this need and called for qualified applicants at the Ocean Grove Conference, in the July 22 Messenger, and in mailings to pastors on Aug. 13 and Sept. 3.

So far, only one qualified person has applied. The openings are going unfilled, the needs unmet. Perhaps Brethren Service should resort to "calling" qualified volunteers.

We are puzzled as to why qualified Brethren persons are not volunteering for service in Vietnam. What is the explanation? During World War II Brethren Civilian Public Service men and others begged for opportunities to serve in dangerous places overseas to bind up the wounds of war and to witness for peace. Where are similar interested persons today? Is there a lack of motivation, of conviction, of dedication? Is it because the draft is not sufficiently widespread? Is it because Brethren would rather stay at home in soft or profitable jobs or join the Peace Corps? (It provides more prestige but is not serving in Vietnam.) Is it because we must work to pay off college or other debts?

One would think that (1) given our church's long history, emphasis and tradition of peace and relief, and (2) given the open door for service in war-torn Vietnam (our armed forces have not forbidden such service) there would be a waiting line of qualified applicants for volunteer service in Vietnam. But there is not.

What is your answer to the question, "Why don't qualified Brethren volunteer for service in Vietnam?"

Ralph E. Smeltzer
Elgin, Ill.

NO SATISFACTORY SUBSTITUTE

It has been announced that planes will be sent over North Vietnam in the future to drop toys to the children there. Is it possible that in the lives of those children the toys will replace their parents and relatives who have been killed and who will be killed by bombs from those same planes? Would toys be satisfactory substitutes to the American children whose fathers have died and will die in Vietnam?

In this senseless war of politics thousands of innocent people have died. Thousands, and very possibly millions, of others will die before it is ended.

The newspaper and magazine editors of the United States can stop this war. The method is not difficult. All that is required is that you advocate, from now until the end of the year, the need and desirability of peace, to the same extent that war has been advocated for so many months in the past.

Robert R. Bradley
N. Hollywood, Calif.

NOT FORBIDDEN

In all the discussion concerning the Supreme Court ruling on prayer and Bible reading in public schools, I have not seen where it is forbidden. Town meetings are noted for giving anyone a chance to speak his mind; so it is (or should be) in school on matters of religion.

We could understand the Supreme Court ruling better if it were written, "Prayer and Bible reading in public school may be required if and only if each pupil is given a turn to express his own religion.

J. Carroll Roop
Linwood, Md.

MORE GOOD THAN HARM

The Supreme Court upholds freedom of religion. To say you cannot have Bible reading and prayer in school is not freedom of religion.

Who knows how many children and young people who do not have a Christian home long for something better, which lifting up God to them can supply. We are weak Christians if we let a couple of atheists discourage us so easily. Bible reading and prayer will do a lot more good than harm.

Stella W. Miller
Harrisonburg, Va.

MESSENGER, Vol. 114, No. 21. Oct. 14, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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IN THIS MUSHROOM-CLOUDED HOUR

I know that freedom is worth dying for,
but I must ask, Is it worth murder then?
War offers man a hero's sacrifice
but forces him to slaughter fellowmen.

Death may stagger me more soon than late —
and others — through a despot's infamy.
But march the despot's road? His fear? His hate?
Without the spirit's soaring, who is free?

Many wars ago One dared his life —
not as a fighting soldier sent to die
but on a cross, and willingly, for love
so strong, another dying man must cry,

"Remember me when you come into power."
Only your love, O Christ, surpassing death,
can free man in this mushroom-clouded hour —
only your love *in* men, your strength, your breath.

Emily Sargent Councilman

WHEN?

The Herods of the world,
fearful for their power,
sent soldiers
to slaughter
innocents.
The Caesars of the earth
dispatched legions
to implement decrees
for conquest
and taxes.

But the God
above all sovereigns
came, himself,
His armor and his message:
love. . . .
We have read the pages
of the centuries.
When, when will we learn
to write
peace?

Emily Sargent Councilman

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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PHOTO CREDITS: 2 United Nations; 4 "One Brave Enough to Be Patient," woodcut by Robert F. McGovern; 5, 6 Glenn W. Eshelman; 9 Religious News Service; 14 Don Honick; 15 Dailey Studio; 17, 18, 19 Leland Wilson; 24 United Nations

ABOUT THE COVER: This is an uncommon photograph by Grant Heilman of a very common weed. Of the one hundred species in the milkweed family in the western hemisphere, North America claims about fifty-five. They can be a joy to the child, a bother to the gardener, an object of research to the scientist, a poison to livestock, and an ornament to the florist.

MAN IN A REVOLUTIONAR

This article was prepared in conjunction with plans for the Sixth World Order Study Conference, scheduled to meet Oct. 20-23 in St. Louis, Mo., under the auspices of the National Council of Churches' Commission on International Affairs. The World Order Study Conference will culminate an intensive four-year project of the NCC's International Affairs Commission. This project began in 1962 and includes a current nationwide program of education and action for peace.

The world today is pulsing with revolutionary forces. Widespread changes are under way affecting basic social attitudes, ideas, institutions, and people, and they are accompanied by changes in the social institutions of family, economic, religious, racial, class, and educational structures.

But the contemporary revolution does not seem to have extended to the field of international relations. There seems to have been little change in the outdated doctrines of political sovereignty and nationalism which have frequently led to war. The nations still insist on continued nuclear armament, until recently on their freedom to poison man's environment with fallout, and on threatening the whole earth with disaster. In the area where it counts most, in some questions of life and death, modern society is not revolutionary. In this area of life men live in a profoundly stagnant age. From this point of view, it appears questionable to say that we live in a revolutionary world. Instead, we live in a world that needs a revolution.

Historically, the question, "What is man?" is a prelude to revolution. Only as man knows himself can he hope to direct the fundamental processes of change away from blind, senseless conflict toward eras of new creativity. Wherever men are seeking today for new and fuller life around this planet, they are groping for an answer to "What is man?"

And so, before we can suggest the form and direction of the revolution which we need in international relations to build a world community which can experience a lasting peace, we must look at some of the general understandings of man which influence and shape policies today.

One is a religious view of man which emphasizes the conviction that the great values of life – truth, beauty, goodness, love – are firmly based on a concept of a Higher Being. This is true for all great religions and systems of philosophy. Basic Christian concepts about the nature of man affirm that God is the creator and sustainer of man and the world, that man is "created in the image of God," that all men are sinners but that God in Christ redeems sinful man. Christianity also holds that man is in continuous need of God and that God is concerned with all that affects the welfare of persons including the social, economic, and political institutions under which they live.

The rationalistic view of man maintains that if man uses his capacity of reason he can control his emotions, govern his appetites, and rule himself and the world with justice and equity. Only a reasoning man can be a good man, and he cannot fail to be a good man.

WORLD/ by Harold A. Bosley

The scientific approach assumes that systematic observation and analysis of any phenomenon will produce knowledge that can be verified without bias and will result in the increase of man's power to control nature. Many contemporary scientists have been able to combine their scientific interpretations of life with the religious and/or rationalistic views sketched earlier. But some feel this cannot be done satisfactorily. They insist that methods and findings from experimental and statistical studies provide the only reliable information for man.

The Marxist view holds that man is determined mainly by economic circumstances and can be changed and remodeled by changes in social structures. Marxist communist theorists see the individual as fulfilling himself only through the group.

The Freudian approach says that a collection of unconscious and passionate impulses or drives, the *id*, not intelligence, is the dominant force in man's life. The Christian view of man must take into account the contributions that the theories of psychoanalysis and psychiatry may bring to our understanding of man. If we are to uphold and realize the ideals of a free man in a responsible world community which seeks peace with justice and freedom, then we need to understand better all dimensions of our own personality and those of others in different cultures.

The existentialist view, in open revolt against all religious, philosophical, or scientific efforts to subordinate the individual to the group, stresses man's awareness of himself as a person, a unique being. It says man must choose for himself on all counts, without values outside his experiences by which to weigh his choices.

All of these views have brought valuable but limited understandings of the nature of life and society, and all are guilty of narrowness and restricted vision. When we emphasize the various views of man and the pluralism of thought in the world, we emphasize that which divides men. But should we not instead stress the reality of living on this earth? This reality is not pluralistic but is one and the same for all men and women on earth: loving and creating families, raising children, becoming grandparents, struggling for our daily bread, following the seasons of the earth in work and rest, being healthy and sick, dying and being buried.

All too frequently man has emphasized "the value of thinking" and has neglected the "value of living." Jesus said he came that men might live abundantly and in relation to God, and he judged institutions and systems by their effects on man, as when he declared that "the Sabbath was made for man, not man for the Sabbath."

We also need to consider man's relationships and characteristics so as to arrive at a view of man which will give direction to the changes we seek.

Man has a relationship to nature and must respond to physical and chemical laws in the same ways as other organisms; man has a relationship to himself, and to a considerable extent his thoughts and feelings about himself determine his ability to relate himself to the world around him to act decisively; man has a relationship to other men, and for the Christian this is governed by an attitude of love and the range of the relationship is worldwide; finally, man has a relationship to a transcendent order, and for the Christian this means a relationship to God and his plan for the world.

Now, what are the implications of our composite view of man for life in a revolutionary world?

First, if we are to have peace, justice, and freedom in the days ahead, *men must be placed above things and institutions.* They must be free to think, to express their convictions, to assemble, to criticize and oppose as well as to support causes, and to worship God freely.

Man's right to freedom is not a privilege granted by the state or any group in society, but it is a God-given, human, or natural right, depending on the approach one takes. And men can demand only that amount of freedom for which they are willing to accept a similar amount of responsibility. In order for a free society to function well, there must be certain qualities of character in the citizens, a sense of moral responsibility, a concern for the freedom and rights of others, an informed and educated electorate, and respect for intelligence.

Today's conflict in the world is not so much between social philosophies as between open societies and closed societies — between open societies, which stress freedom of thought, speech, movement, and peaceful living together, and closed societies, which regiment their citizens, using methods of direct action, force, or violence when such tactics serve the purpose of the state.

Second, our approach gives us *a basis for support of human rights,* and we see a need to supplement the older bills of rights, guaranteeing freedom of speech, press, assembly, religion, and the like, with newer bills of rights. The new rights include the right to a living wage, the rights to health, food, and shelter, the right to travel, vote, organize, and bargain collectively for decent standards of life and labor.

Third, our view of man points to *a conception of right and wrong.* Right is that which benefits persons in the whole range of the characteristics and relationships; wrong is that which harms or degrades persons. Good is that which is prompted by love and guided by intelligence. Because man is created in God's image, we must challenge any institution, social class, method, or program that regards persons merely as means, as tools, or as things.

We are opposed to war as an alternative to peaceful solutions to disputes, since war distorts men's character and maims or destroys their bodies. We are opposed to any totalitarianism because it suppresses the life and spirit of man, and we seek the development of open, responsible societies with liberty and justice for all.

Finally, our approach gives *a basis for building a world community* in the face of an arms race which threatens the whole of mankind with disaster. We must do everything possible to bring about the international control of all nuclear tests and arms, and, at the same time, we must support and strengthen such international instruments as the United Nations for peaceful settlement, change, and development with an international police force, and adequate means for evolving world order under the rule of law.

We must affirm our conviction that, in all the important issues of international relations, no man and no nation may rightly consider only one's own immediate interests and prosperity but must consider the lives of others. Our earthly destinies are intertwined with those of all other individuals, communities, and nations.

All of this points up the fact that progress appears to be possible but not inevitable. If our civilization destroys itself, it will not be due to God's will. The responsibility will be man's.

The Christian is not dismayed by the revolutionary events of our time, for he knows that God is the Lord of history. He believes that man should not just wait for something to happen but should seek out his fellowmen in love and service, in the faith that God can fulfill his purpose in this world, using the continuous sacrificial witness and work of enlightened and dedicated persons. □

The house with two front doors

by HELENE CRILL

Near the center of Manheim, Pennsylvania, is a white house with two front doors. One of them leads to the office of a medical doctor, Charles E. Weaver, and the other opens into the home which he and wife, Mary, have made the center of family and church activities.

This is the home in which the four Weaver children grew up. It has been the meeting place for many church groups with which the Weavers have been associated. It has provided a base for Mary's wide-ranging services as district and later regional director of children's work. It is the place where a practicing physician with a strong sense of Christian vocation and his capable wife have been able to translate many of the eternal values by which they live into the adventure of family living.

The Weavers have always chosen their values carefully. But Charles remembers one time when two values collided. As a doctor he wanted his children to develop healthy minds and bodies. He enjoyed sports and encouraged his children to participate. But not in football. The doctor had seen too well how permanent some football injuries can be, and he wanted none of it for his family.

When his oldest boy first moped around the house and then made a special private appointment to see his dad, Charles knew something was wrong. His son presented a carefully thought out set of reasons why he should be allowed to play football, in spite of his father's feelings in this matter. He promised that, if he was allowed to play, he would quit the game the minute his studies began to slide. But this was one time he wanted to reconsider his original decision.

The boy did play football. His grades did not slide. And today he is happy as a biology teacher and football coach in a high school on the west coast.

Charles says, "That was the right decision." This was not the first time that Charles and Mary Weaver gave special consideration to their children's point of view. The children did not rule the house, but they knew their wishes counted and, when possible, would be granted.

Dr. Weaver recalls that, when he was ready to start out on his own, he had a hard time deciding between teaching and medicine. After two years at Franklin and Marshall College, he spent two years teaching elementary school to earn money to continue his medical studies.

The taste for teaching never left him, and, after he became a doctor, for twenty years he taught courses for the nurses at Lancaster General Hospital and for the medical secretaries at Elizabethtown College.

After Charles finished medical school at Hahnemann in Philadelphia and was interning at Lancaster, he had time to think about marriage. He knew the values he wanted to preserve in his own home. When some of his hospital friends tried to be helpful he said, "I know the kind of girl I'm looking for." When he met Mary Hess, R. N., daughter of a Mennonite minister, he knew he had found her.

Charles and Mary started their new life together in a small apartment in Manheim in 1931. In the East, the depression was well launched. Office calls brought seventy-five cents, a house call one dollar. The plain sects which surrounded Manheim were poor but prolific. Many babies were paid for with a chicken, a ham, or a young pig. Many more were never paid for at all. Leftover debts from medical school, plus the establishment of a new home and office, made money very scarce those first few years. They were glad for Mary's nursing skill which was a special help to Charles.

After five years they moved near the center of Manheim to their present white house with its two front doors. This has been home to Charles and Mary for thirty years, and here their four children have grown up.

The evening meal has been the symbolic center of their family. Although Charles' work often interrupted, at the supper table was developed the family circle within which each could become individuals who supported and encouraged one another. The Weavers are a family that do not mind being "different" for causes in which they believe. Charles and Mary have been active for many years in a temperance program. The children have given leadership in the church's stand on peace. Yet this kind of swimming against the tide has not prevented the Weaver household from making and keeping a host of friends.

Family trips to Annual Conference helped to strengthen both family life and the religious commitment of the children. They enjoyed learning to know Brethren from all across the United States. Their world widened both physically and spiritually as they crossed the country to Grand Rapids, Des Moines, Colorado Springs, Ocean Grove, Richmond, and Orlando.

Left: Weavers host East Fairview church's peace and race committee. Right: Mrs. Weaver often assists in husband's office

When the children were small, Mary used most of her talent at home, except for teaching juniors in the local church.

As the children grew older, Mary was asked to become district director of children's work. In 1946 she became regional director of children's work and remained in that capacity until the fall of 1964. Mary brought an understanding and devotion to her task that all who worked with her came to value. Virginia Fisher, for many years director of Christian education in the Eastern Region, says, "Mary really understands the whole idea of working with children and how they grow and learn. She has the most profound knowledge and insight in the whole field of education and psychology of anyone I know. Also her insight into religious development and thought is remarkable. Both she and her husband have kept up with these fields of interest as well as with medical concerns."

A church camp, Camp Swatara, has been important in the life of the family. Mary has had the difficult task of finding leaders for the eight or nine junior camps each year. Charles has participated both as medical director and as leader. The children have taken their turns going as campers and returning, as they grew older, to help in leadership capacities.

Church-related colleges have also played an important part in giving education and supporting the Christian ideals of the family. Charles graduated from Elizabethtown on his way to medical school. Three of his children graduated from Elizabethtown, and recently the youngest graduated from Juniata. Two of the children received degrees from Bethany.

As Charles and Mary have watched their children complete their education, move into new fields of service, and begin their own homes, they can see how important were the values they tried to teach in the home — love of God, love of nature, love of learning and teaching.

Dr. Weaver says, "In the choice of values it is so easy to make mistakes. When people try too hard to impress one another they may forget to please God." □

Nurse Weaver checks campers' medical certificates

What Model for Your Mind?

One of the most terrible afflictions that can come to a man is not the loss of his vision or his hearing or even of an arm or a leg but the loss of his mind. And when this does happen, we have to place that unfortunate individual in a special institution, for it is not safe to have him in a home; he is a menace to himself and to every member of his family.

Oddly enough, one of the demands that Christian discipleship makes upon us is that we lose our minds and get Christ's mind. Paul put it this way: "Do not be conformed to this world but be transformed by the renewal of your mind." "Have this mind among yourselves, which you have in Christ Jesus" (Rom. 12:2; Phil. 2:5). This is such a radical demand, such a revolutionary step that we back off in fear or else pretend that it is not necessary. But the demand that we get the mind of Christ is at the very heart of Christian discipleship.

Now obviously, when the New Testament talks about having the mind of Christ, it is not asking us to have Christ's intellect. Rather, it is asking us to think like Christ, to have the outlook on life that Christ had, to have his point of view, his scale of values, his spirit.

This demand for a renewal or "remade" (NEB) mind is one that many Christians fail to see. Somehow or other, we become members of the church without having made this revolutionary change so that there is little difference between the way we think about life and its central issues and the way the worldly-minded man thinks about them. Every critic of the church in our day — and the church has many, many critics — points out the fact that the church very largely reflects the point of view of society in general, that the church conforms rather than leads, that the church merely echoes public opinion instead of being an independent voice which calls society to change, to harmonize its ways with God's thoughts and ideas.

And even those of us who do see the necessity of having Christ's mind and who seek to look at life with his spirit find that we have a constant struggle on our hands. It is my conviction that the most persistent threat to the dedicated life is the pull of the world which constantly seeks to get us to conform. The other day I was examining some coins and came across a "buffalo" nickel. On its face, which pictures the profile of an Indian, there was no trace of the date and the word *liberty* could be read only with difficulty. Now this five-cent piece had not been defaced, but it had been handled so many times in the last thirty to forty years that it had been worn smooth. Each of the thousands of persons who had handled it had worn off a microscopic bit of metal until it came into my possession smooth and only

by JOHN C. MIDDLEKAUFF

partially legible. This is what life does to each of us. Day after day, hour after hour, minute by minute, the world rubs away at our faith, and, if we are not careful, the spirit of Christ will be obliterated, and we shall take on the characteristics of the world around us. It has been said that "there is no greater weakness in the Christianity of our day than the fact that so many church members accept without question the dominant intellectual and social atmosphere of the age."

One of the reasons we allow the world to do this is the fact that we think there is safety in conforming. In nature, one of the devices used for protection is camouflage — blending in with the environment. A copperhead snake can be seen only with difficulty when it is among dead leaves; a polar bear cannot be seen in the arctic snow; some insects look like bark, others like sticks, and still others like green leaves. Blending in with their surroundings, they are safe. Knowing this, most of us want to play it safe, and so we conform to the society of which we are a part. We accuse our young people of conforming to the ways their peers dress, act, and talk, and we say of them, "They would rather be dead than be different." But when it comes to conforming, no age group can out-conform adults. We may not do it in such bizzare ways, but, subtly and in ways that are really devastating and deadly, we conform.

If we are really serious about following Jesus, we must strive day in and day out to have his mind, his spirit, his way of looking at things. Let me illustrate what I mean by pointing out just three areas of life and contrasting the way the world thinks about these things with the way Jesus looks at them.

The first is life itself. All across our world today there is a philosophy at work that is more deadly than communism. It is the conviction that life has no purpose, no meaning, no destiny.

Is life without meaning and purpose, a dead-end street that terminates in the grave, or is it a gift of God having eternal purposes? The answer we give to this question will determine very largely how we live, how we conduct ourselves, what kind of a person we will become. Our young people who affirm the meaninglessness of life become beatniks; adults who affirm this point of view become out and out materialists.

In a recent issue of *Holiday,* Stephen Birmingham writes about "Palm Springs — Gold-Plated Mirage." Palm Springs is a desert resort in Southern California, where the entertainers and millionaires have their elaborate winter homes. The author was taken on a tour of the town by a real-estate man who pointed out the homes of the famous people who live in them — Debbie Reynolds, Eddie Fisher, Elizabeth Taylor — and then he said, "Yes, I guess you could say that the best there is in America is here in Palm Springs." The wife of a local businessman feels that "it's good for children of medium-income families to grow up

in a community like this, where they can mingle with the sons and daughters of millionaires. They learn," she says, "that millionaires are no different from you and me, and it may even make them ambitious to become millionaires themselves." She praises such local institutions as the Palm Springs Boys' Club, "where millionaires' sons and the sons of the less-well-off can meet," and adds, "Even the high school has started teaching things like swimming and golf, the things that will really be important in later life."

Contrasted with this view of life is the way Jesus interpreted and evaluated life. He said that life is a gift from God, that it has eternal significance, and that life finds its fullness and its fulfillment in God's purposes. Life is not to be lived for the temporal, the material, the sensual; life is not to be thought of primarily in terms of selfishness. Instead life is to be given to God to be used for his glory and for the welfare of all God's children. Therefore, we find life by losing it in service and helpfulness to others. Nothing dramatizes the gulf between the mind of the world and the mind of Christ so much as the way each of them looks at life.

Just as our world has debased life, so it has debased man. The most horrible thing about the white man's treatment of the colored peoples of the world is not the injustices, the hurt feelings, the resentments, and the brutalization that discrimination and prejudice have caused but the dehumanization which has come to white and colored alike. Dehumanization is the curse of our day. More than anything else, dehumanization has been responsible for war, for industrial disputes, for poverty, for crimes, for vice, and for slums. Instead of regarding all men as God's children and members of the same human family, we have thought of them in terms of profit, power, and advantage. We have used people as if they were things. This is the ultimate heresy of communism: that men are things to be used to enhance the power of the state. Since communism denies the existence of God, it dehumanizes man and makes him only a cog in an impersonal machine that glorifies the party, the class, and the state.

How different is the mind of Christ about man! Jesus saw in every man a potential saint. Jesus saw in every woman potential greatness. Jesus saw in every person one who could become a child of God, one who could work with God in the realization of his kingdom. When Jesus said, "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48), he challenged us to become godlike. And he did so only because he believed that we have within us the possibility of responding. Jesus believed that Simon could become Peter, the rock; Jesus believed that the woman taken in adultery could become pure and saintly; Jesus believed that the Samaritan woman he met at Jacob's well could become decent and respectable. Jesus believes that each of us has the possibility of greatness which commitment to him will bring to fruition. If you and I had the mind of Christ about men, we would be on our way toward solving many of our most vexing problems, including the problem of race.

There is a third area in which there is a great gulf between the world and Christ, and that is in regard to sin. The world has blurred ethical and moral distinctions. The big thing today is expediency — that is right which works, which makes a profit, which gets you what you want. The world says, "If it is legal, it is right," or "If you don't get caught, it is o.k.," or "Everybody is doing it; therefore, it must be right."

How radically different the attitude of Christ towards sin! Jesus insisted that there are ethical standards which are as unalterable as the law of gravity, that these standards apply to all men in all ages and that we break them at the risk of life itself. Furthermore, Jesus insisted that sin is not a personal matter, that is, limited only to the one who breaks God's law. Additionally, Jesus pointed out that sin also affects other people and, ultimately, God himself. The ultimate truth about sin, according to the mind of Christ, is that it sent him to the cross.

A young artist who was studying with a great master in the craft of making stained glass came to the master and begged that he might have the privilege of using some of the master's own tools.

"What do you want my tools for, son?"

"Oh, I just want to see if it will make any difference in the work I do," replied the apprentice.

A week later the master walked into the boy's presence and said: "Well, son, how are you doing with my tools?"

"Not so good, master, not so good! In fact, my work is not one whit better than it was, even working with your tools."

A gray-haired old artist, overhearing the conversation between the apprentice and the master, winked at the master and said to the young boy: "Son, it isn't the tools of the master you need; it's the master's spirit."

How very true! And it reminds each one of us of a verse in Romans 8: "Any one who does not have the Spirit [the mind] of Christ does not belong to him." □

From Poet's Pen

PRAYER FOR STRENGTH

Enola Chamberlin

When I am hurt because a loved one
speaks
A javelin-pointed word; when his acts
drum
Across my heart like blizzards on the
peaks,
And shock and pain have made me
cold and numb,
Give me the strength to rise above the
blow
And shout against my wild delirium,
Forgive him, Father, for he does not
know.

GOD, MAN, AND A CAT

Ernestine Hoff Emrick

Through the green slitted eyes
of my cat,
I am a Being beyond comprehending:
source of sustenance,
the reassuring pat,
shelter from the storms;
opener and closer of doors,
reprover of disobedience
when the forbidden is snatched
or trespassed upon.

She goes from me
on her own wayward wanderings,
then with instinctive need
and much purring
returns to me
as one who can be depended upon,
one to be near
and sought for after all,
to sit and look up to,
uncomprehending.

Just so is God to me.

What a responsibility
being God to a cat—
or to Man!

OF HUMAN HUNGER

Harry A. Brandt

She fed me milk of truth
More than the milk of flesh,
It was a mead of wonderment . . .

I left the reeds of Ur
To roam the groves of Lebanon,
The vales of Galilee
To watch on Calvary . . .

Always some island beckoned on
Beyond the gates of Spain,
To Thule, continents surprising,
Oceans, and endless galaxies . . .

I am the seeker seeking,
The poet burning with a truth,
The prophet at his dreaming,
The ever-living pioneer . . .

I am a child of man
With hungers old and deep,
With carvings unabated
Until I know as I am known.

MOTHER'S CONFESSION

Sara G. Wilson

I pray, dear Lord, forgive me.
I had such noble plans;
Their little lives, it seemed to me,
Were clay within my hands.
But time sped on—the task gigantic
And, oh, the weakness mine.
I offer now my strength to thee;
The molding, Lord, is thine.

DAY OPENS

Jean Hogan Dudley

Now is the river
Surfaced with dawn's pearl-soft glow,
Sheeted with silver.

Against the sky's sheen
Pale purple lupines flowered
Are lit candelabras.

Day is a chalice,
Holding God's beauty and peace
Cupped in its center.

Questions You Ask

BY PAUL M. ROBINSON

Question: **Taking the Sermon on the Mount literally, is it possible to practice the teachings of Jesus in our society and culture today?**

Answer: This is a most difficult question to answer. The teachings of Jesus, recorded in Matthew 5 – 7, in what we have come to call the Sermon on the Mount, have been of deep concern to the Christian church from its beginning.

In these utterances of Jesus, Matthew is undoubtedly setting forth the mind and spirit of our Lord as contrasted with the law of Moses. Whether he intended for these teachings to be regarded as the law for Christians, demanding obedient response because of the authority of Christ, or whether they set forth an ideal way of life that might someday hopefully be attained has been the subject of many heated discussions for centuries.

Several points of view have been articulated by scholars to explain these teachings of Jesus. In the early days of the church, the Sermon on the Mount was undoubtedly accepted by many as the new morality, a Christian code having a distinctly legislative character. Later it came to be regarded as a kind of counsel of perfection, obligatory perhaps upon certain monastic orders or others who might be able to live withdrawn from a complex social order. At best, it was believed to be a way of life meant for the time when God's kingdom would fully come on earth.

After the Protestant Reformation, another view came into prominence, suggesting that the impossibility of living up to the precepts of the Sermon on the Mount only gave further evidence of the bankruptcy of the human soul, and, since man could not fulfill the righteousness of Christ, he was driven to the simple acceptance of God's grace as a sinful and unworthy servant.

One view of the Sermon on the Mount is associated with the name of Albert Schweitzer, who held that Jesus meant the requirement quite explicitly but that the radical formulation of the requirements was to be explained by the imminence of the kingdom of God. The judgment was immediately at hand, and an extraordinary ethic was proper for an extraordinary emergency. So we have, then, in Schweitzer's terms, "interim ethics" immediately relevant only to Jesus' disciples in the brief period before the end.

A more reasonable view understands that Jesus, in the Sermon on the Mount, is describing the life which is lived within the kingdom of God. If the kingdom of God is already present in the world and not some vague utopia in the future, those who are reborn through Jesus Christ into this kingdom are called to a new kind of life. This is not mere obedience to a new law or a new code of ethics. This view would not hold that Christ was not laying down new rules either for the church or for the world. He was rather describing the way life is lived when he is recognized to be the Lord.

It should be noted that the world generally neither accepts nor understands the kind of life which results from this Christian commitment to Christ and the kingdom of God. This is why a devoted Christian often experiences suffering and persecution. Such life under Christ may well be described as the way of the cross. We should also understand that, because of our imperfect commitment, at best, and because of human weakness and sin, Christians themselves do not always lead the life described by Jesus. But surely it was no easier to live the life in this kingdom in the first century than today.

Question: **When were women granted ordination to the ministry in the Church of the Brethren?**

Answer: While women in the Church of the Brethren have been given the license to preach since 1922, it was not until 1958 that they were permitted ordination.

In 1952, a decision of Annual Conference states, "We recommend that a woman who is the pastor of a church be granted the privileges of an ordained minister to function in the congregation in which she is pastor. Permission to exercise these privileges shall be granted by the local congregation with the approval of the district ministerial board or district board of administration."

Six years later, with very little dissenting discussion from the floor of Annual Conference, women were given "full and unrestricted rights in the ministry."

NEWS

Remember-pastors don't grow on trees

LAST SPRING one Church of the Brethren congregation became jittery over finding a new pastor for this fall. The church had turned down a candidate or two; likewise, a candidate or two had turned down the church. The harried moderator, a man of action, took to the phone and called a list of twenty-five prospects from across the country.

While such a pastoral shopping spree is unorthodox in the Brethren mode of operation, this particular congregation netted a man for its post. As the new church year began a fortnight ago, twenty-six other churches in search of a full-time pastor had not succeeded, and the Brotherhood had no ministers to suggest. In addition, there were thirty-four churches with part-time pastoral vacancies.

Of whatever solace it may bring to shepherdless Brethren, the fact is that the ministerial shortage is widespread across many denominations and faiths. The Yearbook of American Churches indicates the number of congregations in this country exceeds the number of pastors by 70,000.

One key factor in the limited supply of pastors is the static seminary enrollments in Protestantism. Last month thirty-one youth entered Bethany Theological Seminary; if all were to graduate and enter the pastoral ministry, the number would be about half the usual number of annual retirements or shifts from the ministry in the Church of the Brethren. But increasing numbers of seminarians, and experienced pastors too, are entering forms of ministerial service other than local pastorates.

One possible solution, as seen by Galen B. Ogden, whose portfolio includes director of ministry for the Brotherhood, is pastors serving more than one congregation. In light of improved modes of travel and communication, he sees a full-time pastor serving not less than 150 members.

"We have too long assumed that any congregation, regardless of how small it may be, has the right to luxuriate in the exclusive use of a full-time pastor," Dr. Ogden commented. He indicated that presently 130 Brethren congregations share pastors with fellow Brethren congregations, and fifteen share with congregations of other denominations.

An oft-cited factor in the pastoral supply situation is low financial remuneration for ministers. In the Church of the Brethren, the charge has validity when four out of five full-time pastors in the past year were paid less than the 1960 Annual Conference salary scale. Fortunately, in many places the salary problem is being tackled head on.

Still another factor in recruitment of ministerial trainees is the image many youth have of pastoral work. Dr. Ogden, who sees this image beginning to change, asserted:

"I predict the future will see the pastor spending less time with parishioners *per se* and more time with the community and its problems. Perhaps he will do less preaching and more listening and teaching. The pastor will be called upon to be an agent of change in society rather than a reflector of the status quo."

Meanwhile, the obvious moral to all pastored congregations is, as put by UPI religion writer Louis Cassels:

"Be nice to your pastor. If you lose him, he may be hard to replace."

The churches and peace: a prod by Brethren

IN UPHOLDING civil rights, the National Council of Churches through its Commission on Religion and Race is forthright, uncompromising, and, as the *New York Times* said a few weeks ago, "the best organized, most effective and active of all religious organizations concerned with the racial struggle."

Not so with international affairs, some observers contend. As mentioned in the Aug. 5 MESSENGER, two periodicals, *Christianity and Crisis* and *The Christian Century,* editorialized that in "recurring crises of recent years, the NCC has failed to provide the leadership its constituents have a right to expect from it regarding the difficult concrete questions of the Dominican Republic, Cuba, Vietnam, and those related more broadly to Latin America and Asia."

The joint editorial suggested that the Commission on International Affairs of the NCC has been overreliant upon direct contacts with those who determine the nation's foreign policy. "The NCC should help its member churches to ask questions and make decisions that may be neglected by the government," the article said.

Among those generally in agreement with the criticism was Norman J. Baugher, general secretary, Church of the Brethren, and, strategically, chairman of the NCC's Division of Christian Life and Mission, which includes in its ranks the Commission on International Affairs. For some weeks Dr. Baugher and the Brethren Service Commission staff have spearheaded in the NCC a stepped-up program aimed at conciliation and service in Vietnam.

In a statement to a special consultation on Vietnam called July 27 by NCC General Secretary R. H. Edwin Espy, Dr. Baugher spoke of "a whole complex of issues which raise deep moral questions" on the United States involvement in Vietnam. He cited:

Baugher . . . a different image in Asia

— "our tendency toward unilateral action.

— "our gradual taking over of the operations of the South Vietnam government.

— "our killing of Asians on Asian soil to free Asians.

— "our seeming unwillingness to admit mistakes and failures of policy.

— "our commitment to military measures to solve an ideological conflict.

"I personally think we are in a morally indefensible position in Southeast Asia," he asserted. "Let the church speak on this."

There was not a consensus among the assembled party on the charges Dr. Baugher set forth. However, as one outgrowth, a power-packed panel of leading churchmen was appointed to study the crisis in Vietnam and to recommend courses of action to the NCC. Dr. Arthur S. Fleming, president of the University of Oregon, was appointed chairman; Norman J. Baugher was named among the thirteen panel members.

In quick succession, Dr. Baugher and several others of the panel met with Secretary of State Dean Rusk and United Nations Ambassador Arthur J. Goldberg. One insight the group gleaned was the difficulty of the United Nations effectively handling the situation beyond the good offices of the secretary general.

Among proposals urged upon the NCC by the Church of the Brethren was the sending of a representative to engage in an exploratory mission in Vietnam, to seek avenues of conciliation and service. The Brethren announced plans to dispatch W. Harold Row, Brethren Service executive secretary, but first made him available on an ecumenical basis. The NCC took the mission under its aegis, all except financially, and Dr. Row cut short his leave of absence in Europe to go to Vietnam, Thailand, Cambodia, Japan, and Hong Kong in behalf of the NCC and the Church of the Brethren. After three weeks there last month, he was to report to the NCC study panel and to the executive committee of the General Brotherhood Board on future action in Asia open to the churches.

Among the steps he was to explore was the establishment of such measures as a church representative in Southeast Asia, an exchange of spokesmen between the NCC and the East Asia Christian Conference, and a service program, possibly a "Christian peace corps."

Behind such concrete steps, Dr. Baugher noted to NCC officials, is "the imperative of the Christian church of the West to have an image in Southeast Asia other than that which is represented by the U.S. foreign policy and presence of military personnel.

"If we cannot manifest a different image, the Christian church is simply irrelevant to the people of that area."

But unlike action on race, the churches of the National Council hold diverse views on Vietnam and American foreign policy. While the steps that are to ensue will be cautious and deliberate, there is evident both a wide anxiety over U.S. involvements in Vietnam and a strong concern to witness for peace.

Symbol for a new era

A NEWLY-DESIGNED letterhead and symbol will be inaugurated this month by the General Offices of the Church of the Brethren.

In keeping with the Mission One

Church of the Brethren

emphasis on the church seeking and rendering its witness in the world, the new symbol speaks of God's incarnation in Jesus Christ, represented by a quiet but pervading cross in the midst of the world.

Rectangular blocks of varying composition suggest that all creation is redeemed and brought into meaningful relation by the cross of Christ.

The name, Church of the Brethren, appears in a distinctive but unassuming script beside the emblem.

The letterhead motif was created by Sacred Design Associates of Minneapolis. The change will mark the first new letterhead for the General Brotherhood Board and its commissions in thirteen years. It will be utilized also by the Pension Board and Annual Conference offices.

Appraisal by jury

In today's urban sprawl, a property tangle between road planners and churches is commonplace. One Church of the Brethren congregation found it worthwhile to contest the actions of the state.

In the Cleveland area, a new elevated freeway beside the Brook Park church will take half of the three-acre church site, require a small easement on remaining property, curtail visibility, and cut accessibility from four sides to one side. Also the road was to come within twenty-eight feet of the present church plant, even though the Ohio highway commission was advised of the church's plans to build an additional unit twenty-three feet toward the highway. The final settlement offered by the state for all damages: $30,997.

With the help of a lawyer, the church persuaded the state to move the road away another thirty feet from the building.

As to the financial settlement, a private appraiser was hired and Architect Arthur L. Dean called in. Together they set an appraisal of $47,100 for damages. But the state would not negotiate.

In a council meeting the Brook Park congregation unanimously voted to take the case to court. There was risk involved: should the jury's verdict be less than the offer of the state, the church not only would have to take the lesser amount but would need to pay all court costs as well.

An able trial lawyer represented the church, and the private appraiser, Arthur L. Dean, and Pastor Mervin A. Cripe testified in its behalf. The jury visited the site and church building. After several hours of deliberation, the jury issued its verdict. The settlement: $50,000.

The state, it later was revealed, had based its figures on the lowest land and building appraisals possible.

In reflecting on the episode, Pastor Cripe indicated that, if faced with a similar situation again, the congregation likely would follow the same course, with one exception: to get legal counsel earlier.

Apartments by the church . . . a "practical answer"

Aging: McFarland church cares for its own

Concern for the aging has been expressed by the McFarland California Church of the Brethren through the provision of apartments for elderly members.

Six widows occupy the six apartments erected on church property. The housing, in two units, is called Blickenstaff Homes, in honor of a pioneer pastor, Andrew Blickenstaff.

"The apartments have brought these ladies together from all over town into a kind of community of mutual concern and appreciation," explained the McFarland pastor, Ralph D. Bowman.

"Also, the residents are close to the church around which most of their social life centers.

"Financing is kept separate from the church budget and is based on a low rental of $50 per month.

"No attempt is made to provide medical or other types of health care. It seems, however, that most of the ladies involved have better health and outlook since entering into this apartment arrangement."

Pastor Bowman sees the approach as "a very practical answer to the housing, social, and to an extent the transportation needs of these people."

Seven delegates named

Nationwide controversy was stirred by recommendations of the last World Order Study Conference, held in Cleveland in 1958. Whether such debate will ensue from the forthcoming look at global tensions, Oct. 20-23 in St. Louis, will be worth watching. One certainty: the issues before the Sixth World Order Study Conference are hotter than seven years ago.

Officially representing the Church of the Brethren at the conference will be: C. LeRoy Doty, Jr., Long Beach, Calif.; Donald E. Miller and Raymond R. Peters, Oak Brook, Ill.; Philip Shellhaas, New York City; David Waas, North Manchester, Ind.; and Norman J. Baugher, W. Harold Row, and Ralph E. Smeltzer, Elgin, Ill.

The Delta Ministry: Reconciliation throug

The Delta Ministry, it has been said, has done more to antagonize than to reconcile. You wonder. Just what is happening in this project in Mississippi?

TIME MAGAZINE on July 2 headed its articles on churches, "Reconciliation Through Anger." Telling of the Delta Ministry of the National Council of Churches, the article charged, "So far, the reconciling process [between races] has led only to bitter antagonism." Describing the strike by workers on cotton plantations as organized and promoted by the Delta Ministry at Greenville, Miss., the center of the strike, *Time* said:

> *There, a ministry preacher tells field hands that "the white man is your enemy," and the Delta Project has managed to alienate not merely unswervable segregationists but white and Negro moderates as well. . . .*
>
> *. . . Middle-class Negroes, many of them veteran members of the NAACP, charge that the ministry and the Council of Federated Organizations (COFO) are conspiring to oust them from leadership of the civil rights movement. . . .*

Laurice Walker, a staff member of the Delta Ministry, is described by *Time* as whipping up plantation workers by denouncing "the man in the big white house taking food out of your wife's and your children's mouths and the clothes off your back."

Has *Time* fairly assessed the work of the National Council of Churches in the Delta? Is this the setting into which the Church of the Brethren assigned a summer work project in race relations? You wonder because you know *Time's* penchant for the clever phrase or angle that can so decoratively disguise accuracy. You wonder because it does not ring with the same tone that you have known and now expect from the church. You cannot dismiss it. *Time* is hardly the mouthpiece for the red-neck Mississippians, yet the sympathies of the article do not appear to lie with the Delta Ministry. You wonder.

And there is a way to know! Travel to Mississippi. Look and listen for yourself.

The Delta is a flat silt-deposited stretch of land extending some fifty miles along both sides of the Mississippi River from Clarksdale to Natchez. By most of the social indices, education, health, income, etc., Mississippi ranks last among the states, and within the Delta are the most severe problems in Mississippi. It is here that the National Council of Churches established a long-term project characterized as a form of church renewal and of such international significance that the World Council of Churches has joined in its support.

DRIVING INTO Mississippi, you are immediately impressed with the little yellow triangular signs that appear every mile or two along the highway. They are little homilies on travel: Don't Litter, Read Signs, Stay Awake, Be Sure, Give Signals, Be Courteous, Safety First. They set your mind to speculating whether Mississippi society itself has erected "signs" for a proper code of behavior revolving on an axis of racial distinction.

Another sign confronts you: "Mississippi Law STOP." You see it before every railroad crossing. It is abrupt, almost as if not intended, but remembering harsh pictures of this state's policemen, you apply the brakes. As you stop each time, you are puzzled, for other traffic does not stop, and then someone will tell you to "pay no attention to them." It is the railroad's sign, their way of protecting themselves against lawsuits. It is the law, but not enforced. You are puzzled. What is the purpose of law in Mississippi? Whom does it protect, and when is it to be applied?

You stop at a DX gasoline service station, and note an unfamiliar marking on the rest rooms. They have not the usual "men" and "women" but numbers — 1, 2, 3. An attendant hands you a key and tells you which door to use. Your travel continues, and then it dawns upon you that the service station has cleverly retained the old pattern of "men, women, and colored," accomplishing the segregation no longer by signs but by the distribution of keys.

The beauty of the Mississippi Delta is captivating with its plantations of cotton and soy beans and magnolia trees. The scenery is not without blemish, for ringing the outside edges of the plantations are shacks, several of them in a row. Typically, they are unpainted or covered with an asphalt paper siding, brown brick in appearance. Later, you will learn that these shacks, provided by the plantation owners for Negro workers, are the setting for one of the most controversial activities of the Delta Ministry. It was to shacks like these that Larry Walker first went to talk to the workers about organizing to secure a higher wage. The plantation owners quickly moved to post their property, making it illegal for Walker to trespass. Though Negro families live in the shacks, they have no final say on who visits them. Shut off from homes, Walker had to look elsewhere for meeting places in his effort to organize the workers.

The fury of the plantation owners and others over unionizing cotton workers, posing a threat of strike and actually staging one, is obvious. You will discover that families have been evicted, their meager household goods piled along the highway. You read an Associated Press release about the appeal by the rightist Circuit Riders, Inc., to the Internal Revenue Service, claiming that the tax exempt status of the National Council of Churches should be revoked because of this labor activity.

ger?

You arrive in Greenville, where the headquarters of the Delta Ministry is located along a street of taverns and small businesses, in the Negro section of town. No sign marks the office.

Inside these small quarters is a scene that typifies all else you will see of the civil rights movement in Mississippi. People, Negro and white, are coming and going. They ask questions and no one seems to know the answers. They have opinions, to be countered by other opinions. Some are reading; some are on the telephone. It is chaos! It is exciting, and there is in the air an expectancy, an urgency to be caught up in the events of the day, and a desire to be at the scene of action wherever contending forces may meet. It is *movement*. Throughout your visit you will hear that word, *movement*, for it is the name by which the racial struggle is known, whether it is the Delta Ministry, the National Association for the Advancement of Colored People, in the classrooms, the jails, or anywhere.

YOU MEET some of the volunteers at Greenville. There is Karen Shillington of Sun Valley, Idaho, a striking and attractive young lady. She came to the project in January, and, as she describes it, you begin to see some of the tensions that were the subject of the *Time* article. She tells you that the Delta Ministry was "announced as a project for reconciliation, but it has not turned out that way. Mississippi is not ready for reconciliation." Karen is Episcopalian in background, but she emphasizes that she came only as an individual, not as an Episcopalian.

And this is true of most of the young volunteers you meet. They do not readily identify with the institutional church. It is ironic that through the National Council of Churches — perhaps the greatest institutionalized form of the Protestant church, feared by many as being a super-church — through this channel, many who are disillusioned with the church as being apostate or who feel irreligious yet have social concerns find themselves in the Delta Ministry.

If you expected to see volunteers who were beatniks, you might find a few, but they are the exception. You meet a young couple — he is a graduate student in physics in an eastern university. A youthful Negro comes from Washington, D.C., a white girl from Colorado, and a young man from Georgia.

And there is another kind of volunteer, giving vacation time to this project. He is represented in Dwight C. Ramage, for the past twenty-two years a supervising consultant in community organization and development for Los Angeles County, Calif. You discover that he is also a Presbyterian minister and a friend of Harper Will, Church of the Brethren pastor in Fort Wayne, Ind. From his years of experience in dealing with problems like those of Greenville, he raises a question as to whether the Delta Ministry ought not direct more of its effort toward relations with the white community of Greenville.

To "feel" the community, you go to the newspaper office. You talk with William Sartor, city editor for Greenville's *Delta Democrat-Times*. He tells you that the *Time* article is remarkably accurate. There is, Mr. Sartor says, a lack of communication between the Delta Ministry and the National Council of Churches, and between the Delta Ministry and the community of Greenville. There is plenty of talk, meetings are going on all the time, but it is not the kind that "soaks in." The groups talk past each other. The Delta Ministry seems to Editor Sartor to be unyielding — they proceed with a philosophy that demands a community accept a predetermined package as it is, or else.

"THUS FAR," says Bill Sartor, 'the Delta Ministry has been mostly a disappointment. It came with announced goals of reconciliation and service as a liaison between Negro and white communities. This announcement was made last August and was preceded by a great deal of talk about the church needing to be more involved.

"This was interpreted here to mean that the Delta Ministry would be a calming element and would encourage healing. Thus far it has been confrontation. In effect, it has become another CORE!"

Sartor talks of the moral revulsion that swept over Mississippi when the three civil rights workers were killed months ago. Many felt, he said, that if our churches had promoted reason, much violence could have been averted. "We had hoped that the Delta Ministry would work with our churches to achieve this."

Mississippi is ready to start talking about its problems, according to Sartor, but the Delta Ministry has impeded, not helped that talking. "You cannot have a ministry of reconciliation when a group is promoting farm

At the Greenville office, an inflammatory sign in the window: "Strike!"

Cotton workers' shacks: a blemish on the Delta, a setting for controversy.

strikes and picketing." He cites an example of what he feels is the wrong stance by the Delta Ministry. "In May, a full-page ad appeared in our newspaper, paid for by the white business community. It pledged equal hiring practices, the abolishment of discrimination, and the attempt to abide by the Civil Rights Act. It did say that the companies would not hire by the quota system — therefore, it would not discharge a white to employ a Negro. Twenty-nine Negro organizations endorsed this statement, but the Delta Ministry opposed it!"

GREENVILLE is described by some as being an oasis in Mississippi — racially, the most liberal community in the state. Sartor does not accept the term *liberal* but does feel that *moderate* is a fair characterization. Despite these favorable characteristics, Sartor would not bet that Greenville could avoid becoming another Selma, another Bogalusa. "The factors are there. There is a disproportionate economy with whites making most of the money and Negroes getting what is left. And there is an inability to discuss with civil rights groups bent upon confrontation." He hopes for something better, and his newspaper seeks to play a constructive role, though, he acknowledges, some would debate that. "The *Delta Democrat-Times* is in sympathy with the Negro's drive for first-class citizenship. Editorially, we do not sympathize with the unreasonable on either side."

You check the editorials of the newspaper over the past week and you see that it does take a position somewhere between the extremes. Some differences do appear to you, however. When speaking to the white establishment, the editorials seem to question; when they speak to civil rights groups, they lecture.

You return to the Delta Ministry office to talk with Larry Walker about the Delta Ministry he directs in Washington County, including the city of Greenville. In his mid-thirties, an American Baptist minister, he is a native of the South, coming from Georgia. You find him energetic, articulate, knowledgeable, given to an approach to the ministry that is far from what you have known traditionally as the role of the minister.

As for the *Time* article, Walker seems hardly bothered, though he characterizes it as a "typical *Time* article slanted toward one side." He says there are definite prevarications in it, though at least one of the quotes is accurate — the one about the man in the big white house taking the Negro's food and clothing. *Time* completely missed the feeling of the Negro community, according to Walker.

He tells you about coming here in September 1964. He came with no preconceived program. For two months he just lived in the community, listening and learning to know the people, so that "our program could grow out of the needs and desires of the people."

"Our early contacts with white clergy and the white community," says Walker, "led to the conclusion that this was not the time for reconciliation. We could have talks, but with the Negro being subservient. We could have all kinds of biracial meetings, but they would be false, a sham. They would be on the old basis. Reconciliation must be between equals. Before reconciliation can come there must be a change in both communities, in the attitude of whites and in the full manhood of the Negro.

Road signs — a homily on Mississippi life. But where does the law fit in?

"When this time comes, it will be the Negro, not the Delta Ministry, that does the reconciling. Our work is now primarily to bring dignity, a sense of worth to the Negro."

In Greenville, serving with Walker, are at least a dozen volunteers. For the most part, Walker says, "Delta volunteers are not active participants in the church. And these volunteers tend to be far better than those tied closely to the church." There are exceptions, he acknowledges.

No support has come to the Delta Ministry from local churches or pastors. Walker reports that only one pastor, Harold Hermetz, of the Missouri Synod Lutheran Church (not affiliated with the NCC) has said that he is glad the Delta Ministry is here.

Later you talk with Pastor Hermetz, and he tells you, "When the Delta Ministry first came, I agreed with their aims. But they have gotten away from those goals. They came with the idea that they would not have white support, and they have not really sought it."

You go to T. Robert Fulton, pastor of the First Presbyterian church. He tells you that he knows nothing about the Delta Ministry, for "I have not been involved one iota. They have made no effort to enlist people in their work, and they do not ask our opinion on what to do.

"I am in favor of the National Council of Churches and have voted to continue this relationship whenever it has been an issue in our church," Fulton says. "But we have felt it would be good to be consulted. It is not that we are offended, but it is simply a good strategy. Generally, in its programs around the world, the NCC does this."

On his own, Fulton mentions the *Time* article, saying, "I thought it was fairly accurate." As you leave, he poses this question about the Delta Ministry, "Wherein is the redemptive element?"

YOU MEET Warren McKenna, administrative assistant for the whole Delta Ministry, involving five communities in which there are offices and staff. You are impressed with his quiet way, his patience, and his understanding of individuality.

The latter is so very important, for

you discover that the chaos and confusion of 'The Movement" is not only because of the multiplicity of civil rights organizations, but also because it is so highly individualized. The battle cry of the movement is *Freedom,* and individual freedom is tolerated, even encouraged, to an amazing degree in the corps of workers who become attached to a particular organization. There are other symbols of the movement: Jail, chain smoking, beer. You are amazed at how much civil rights planning takes place over a glass or can of beer. In areas like Jackson, where tension is greatest, there are other signs. There is the quick laughter that knows humor but also reveals a defense against the dangers that threaten. There are the nuances: each act, each set of words, takes on a heightened meaning that is interpreted racially. This poses a continual hazard even to those Negroes and whites shoulder-to-shoulder in the movement. The white establishment deplores the level of morality of the Negro community; the movement pays scant attention, almost as if it were not important.

Brethren director of work camp in race relations, Charlotte Kuenning

One BVSer, Marian Gibble of Pennsylvania, works with the Delta staff.

THERE IS "Thompson's Tank," beside the jail in Jackson. It was ordered by Mayor Thompson, anticipating an invasion of Northern civil rights workers. With glee, Negroes report that the first gas bomb exploded *inside* not outside of the tank. Some interpret that explosion as an evidence that God is on the side of the movement.

Charlotte Kuenning, directing the Brethren work camp, tells you, "That's the thing about Mississippi – everybody feels God is on his side."

The complexity of the religious issue causes you to pause. So many of the good people, the reasonable, the Christian of the South are vehement in their opposition to the church's stand and program in race. They are convinced that it is a Yankee invasion; they do not see that sons of the South have also enlisted in the movement. They are indignant at what they sense is a pharisaical, self-righteous, and judgmental attitude on the part of civil rights workers. They do not understand that civil rights workers make no claim to being free of prejudice; the workers do recognize prejudice as an evil and deplore its cost in human values.

The movement is not clean, well pressed, or well groomed. Many of its features cause you to wonder how the church could ever be identified with it. If the church is seeking a "turn toward the world," they could hardly find a more "worldly" context. Your impressions are mixed; like the movement itself, they seem confused – though the direction is clear.

As you try to assess the Delta Ministry, the easiest course is to be critical and to draw judgments about how things should be. If you do that, you are at least in the spirit of the movement, for everyone has a better idea. As for the church's image getting itself dirtied, you might think it a bit like stealing in baseball. When Maury Wills of the Los Angeles Dodgers steals second base, you might react by saying what a pity that he got his suit messed up as he slid. Or you might be so excited that he is in scoring position that you fail to notice the soil – there will come a time later for dry cleaning. Of this you are certian, the Negroes are scoring and will score, and, in this game, only a fool would bet against them.

YOU ARE READY to leave Mississippi. What are your impressions of the Delta Ministry? Certainly, it is a frontier, vital and alive, and the dedication is unexcelled, with staff laboring literally around the clock. Granted, there are differences in philosophy by responsible persons on whether reconciliation can and should begin now. Did the Delta Ministry begin with a preconceived set program, or has it grown from the people? On the relationship to local church leadership – whose move is it, the local pastors or the Delta Ministry? But when these questions are asked (they cannot be answered at this point), they become secondary in the drive, the movement that keeps coming like a tidal wave.

You are relieved when it is time to depart, for Mississippi in the summer is hot and muggy. Tempers are also, and you see seething emotions barely under the surface. It could erupt anywhere and safety is elsewhere. You know that the Negro must stay; his status is changing, but no one knows what is going to happen in the process. You are thankful that some whites are not leaving and that they are in the movement. Were they not here, were the Negro to find no white alliances, his would surely be revolution by violence and terror. You are reminded of Larry Walker's statement that the Negro will bring his own reconciliation, and you see anew that the Negro does not want the white church or any other group to win the battle for him. He must do that. Along the way, he needs white support, and the Delta Ministry offers an opportunity to exercise a leavening influence at the front.

And when you have written your last word, you even have a new appreciation of *Time,* for how could anyone write adequately of the *movement.* If you could see it even for a moment, it would change the next! – *Leland Wilson*

Memorial to honor Kulp

In recognition of the life of service given by H. Stover Kulp to the church in Nigeria, a memorial has been established to assist in the training of Nigerian church leaders over a ten-year period.

The fund will honor the co-founder of the Church of the Brethren mission in Nigeria, where he served for forty-one years.

Contributors may respond by sending memorial gifts to the General Brotherhood Board, Church of the Brethren, Elgin, Ill. 60120

Growing edges

South Bend, Ind. — A unique peace conference on Oct. 16 will bring together community leaders from all walks of life in Indiana and Michigan.

With the theme, "The Climate for Peace — Our American Responsibility," the conference will be chaired by Father Philip S. Moore of Notre Dame University.

Mrs. Robert Clark of the Pine Creek Church of the Brethren is a member of the planning committee. The idea grew out of a peace conference she and others attended in Chicago earlier this year.

Anklesvar, India — Leonard and Betty Blickenstaff have completed twenty-five years as a medical missionary team in India.

A unique aspect related to their service has been the partial support from individuals or congregations of two Indiana churches, Nettle Creek and New Paris, during this entire period. The funds have been given through the Missionary Support Accounts of the Brotherhood.

A feature account of Dr. Blickenstaff's work appeared in the Aug. 5 Messenger.

A chapel unafraid to be different

Anabaptism, one of the core influences in the heritage of the Church of the Brethren, has been given contemporary expression in a new chapel of the General Conference Mennonites.

The original Anabaptist movement figured centrally in Mennonite development and, along with the forces of Pietism and classical Protestantism, in Church of the Brethren history as well. In the Anabaptist vision, the essence of Christianity was discipleship. This brought a stress upon adult baptism, the principle of voluntarism in church membership, the ethic of love and nonresistance, the separation of church and state, and obedience to a scriptural norm.

On the campus of Mennonite Biblical Seminary in Elkhart, Ind., a rugged noncomformist chapel has been erected to give testimony to the nonconformist Anabaptist faith. "This chapel does not try to conform to anything," according to an interpretive statement. "It is not east and west, its corners are not square, its towers defy usual patterns. Obviously, it is not afraid to be different.

"There is no equivocation in this building. It is solid brick outside and inside. There is no attempt to cover up irregularities. The absence of any special decoration makes for real beauty.

"Light is provided where it emphasizes the messenger and the message. The chancel becomes the immediate concern as one enters the sanctuary. Though the world may be dark God seems to speak from above in the natural illumination over this area.

"Altogether the chapel speaks of faith and courage, of sincerity and brotherhood, of modesty and integrity, all centered in the dependence on a God of love and light who speaks to a needy world."

Named the Chapel of the Sermon on the Mount, the edifice was designed by Stade, Dolan and Associates of Park Ridge, Ill., the firm which also designed the new Bethany Seminary campus.

On the Elkhart campus . . . "no equivocation . . ."

Day by Day

a devotional guide for the family

KAREN AND RANDY were eating breakfast and discussing what they would do if they won the contest described on the cereal box. "I would buy all the candy in the world," declared Randy, the family candy-snooper. "You'd better save a little for the dentist bill you would have," observed Mother, a practical-minded killjoy. "I'd only spend about one hundred dollars for candy and buy a new bike and put the rest in the bank for college," piped in Karen, who was two years older. "How much would you share with others?" asked Daddy, and both children grinned sheepishly and hung their heads in silence.

With great admiration a short, slim youth watched a muscular six-footer flex his muscles before making a dive. "Boy, if I had a build like that, I'd be heavyweight champion!" he remarked. To his surprise, his hero quickly turned and asked, "Why aren't you flyweight champion now?"

Many Christians say, "If I had a large income, I'd give generously to the church." But Christ is asking, "How are you using the one talent I have given you? What are you doing now for me with the $50 per week you're earning?"

OCT. 17-23

Matt. 6:19-24. "The real measure of our wealth is how much we should be worth if we lost our money" (J. W. Jowett). You cannot take it with you!

1 Tim. 6:6-11. Money is not evil but the *love* of money is! If you work only to get and keep money, you serve "Mammon" instead of God.

Luke 12:16-21. Can you accept prosperity thankfully, humbly, responsibly, and be generous? This man could not and was a fool!

Acts 4:32 – 5:11. By exaggerating what you give, you may fool your pastor and the income tax authorities, but God knows the truth.

Luke 12:22-34. The stubs in your checkbook bear a mute but honest testimony to what you really believe and love.

Acts 8:9-24. Neither happiness, inner peace, faith, nor God's love can be bought for any sum. God's gifts are free.

Isa. 55:1-9. Some work sincerely to win God's favor while ignoring the only acceptable way, Jesus Christ.

OCT. 24-30

s *Luke 18:18-23.* "I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess" (Martin Luther).

m *Acts 20:32-35.* Those who have learned to give never worry about getting. "He who takes, but never gives, may last for years, but never lives!"

t *2 Cor. 9:6-15.* "Not grudgingly . . ." A poor, blind woman gave seven dollars to support a Paris mission. She saved it because she did not need a lamp at night!

w *Luke 6:30-38.* "Lord, help us to give according to our incomes lest thou make our incomes according to our gifts" (Peter Marshall).

t *Phil. 4:10-13, 18.* Count your blessings to discover how rich you are. The best things in life are free – gifts from a loving God.

f *1 Cor. 16:1-3.* Regular exercise, eating, and sleep are best for our bodies. Likewise, regular giving is good for the growth of the soul.

s *2 Cor. 8:1-5.* God does not want your money; he wants you. "The gift without the giver is bare." Giving oneself leads to joyous sharing.

by EARL and VIVIAN ZIEGLER

How important is money?

Some people make money to live, but others live to make money. A raise in salary may mean a bigger, better home, more appliances, a fur coat, or a second car to one family. To another family, a raise may make possible their supporting a missionary or giving a memorial gift to the church. Who is the richer person – one who possesses much or one who gives much? Which do you think is the happier? On what does your family place its highest values? Do you agree that "the best things in life are free"? If so, make a list of them.

Does your faith affect your pocketbook?

Is it more important for a Christian to earn an average salary honestly or make a large income by shady deals, shoddy workmanship, or scant measures? Is it wrong for Christians to buy lottery tickets, enter drawings and sweepstakes contests? If a grocery clerk gives you more change than you deserve, do you tell her or quickly pocket it? In order to win favor with a boss or a wealthy aunt, should one accept the drink he or she offers? Does it matter if a Christian is careless about paying his bills or returning borrowed money? If a Christian spends more for cigarettes or hair settings each week than he gives to church, to what is he really giving his highest devotion? For what should a family spend its money? Of what value are allowances? Should they be saved or spent, and who should decide?

Discuss together the pros and cons of these aspects of handling money. Perhaps these two weeks will provide an opportunity for your family to check on its spending patterns and make a budget. Added helps can be found in an article on "Children's Allowances." by Virginia Fisher, in the Dec. 10, 1960, *Gospel Messenger,* and available in reprints; a 16-page *Handbook for the Christian Family and Money Management,* 20c, a 145-page study book, *The Christian Family and Its Money,* by Graybeal, 90c. All may be obtained through the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120. *Teaching Your Child the Value of Money,* by Suzanne Hart Strait, is published for 10c by the New York Life Insurance Company, Box 10, Madison Square Station, New York, N. Y. 10010.

Teaching about money through worship

To depict money as the theme of those two weeks, any of the following could be placed on your worship center or arranged on your bulletin board: a simulated bank bag filled with "money," a used checkbook, a box of offering envelopes, an arrangement of play money, or a montage showing the many people who are helped by our giving.

Hymns from *The Brethren Hymnal* which help to teach right motives for giving include: "Take My Life," (No. 349), "Awake, Awake to Love and Work" (verse 3, No. 369), "For Christ and the Church" (verse 3, No. 494), "When the Heart With Joy O'erflowing" (No. 373), and "Almighty Father, Heaven and Earth" (No. 352). A song for younger children which can be found in *My Bible Book,* Brethren Graded Series, Course III, for Fall, is "Thy Work, O God, Needs Many Hands."

Why do I give?

– To get more in return?
– To ease my conscience?
– To win the praise and admiration of others?
– To secure an income tax saving?
– Because I have so much?
– Because I love others?
– Because giving money is easier than giving love?
– Because I have more money than time?
– To set an example for others?
– To win favor with God?
– So others will not think I am selfish or stingy?
– To advance the kingdom of God?
– As a gesture of thanksgiving for God's blessings?
– Because a greater need exists than mine?
– Because God gave . . . ?

Dr. Katharine Kent answers

Questions about the United Nations

Please help me out with my parents. Since going to college I have taken part in several demonstrations for certain policies of the government and against others. But my parents, who have never in their lives marched or picketed, object. They say it is undignified, that it does not influence anyone or do any good. We ought to elect good people and let them run things, they say. What do you think?

Are demonstrations dignified? Not very, I suppose. Do they do any good? That depends on whether their object is good or bad. Are they effective? Certainly. Think of the cry of the mob, "Let him be crucified!" It changed the world, did it not? Think of that famous demonstration we call the Boston Tea Party. It is mentioned in history books not because it was odd, but because it was historically important.

Millions of us, both Negroes and whites, have believed all our lives in what we now call "civil rights," but nothing happened until public protests made the government realize that it was high time to apply the Constitution to this area of our national life.

Our best and most forward government leaders welcome demonstrations in support of causes they believe in, because it strengthens their hands. "Oh, how I love to be pushed by public opinion!" exclaimed a delegate at the UN who had been working zealously for a complete nuclear test-ban treaty.

In this period when sinister groups of extremists of both right and left are so vocal, out of all proportion to their size, wiser people cannot afford to be silent. My advice is, therefore, first be sure that you are *wise* by studying thoroughly both sides of the cause you think of supporting. Second, convince your parents that the issue is an important one and that you are on the right side. Third, try to get them involved in it too in some way. After that perhaps they will withdraw their objection to your public activities.

The churches should spend less time working for the United Nations and more time combating communism. Do we want the forces of godless atheism to undo the work of our missionaries in Asia and Africa? Why should not churches everywhere arouse their people to the menace of communism as certain splendid Christian ministers are already doing?

In working for the UN we *are* working for great objectives which both the East and West have in common. Communism has never won out in any country where there was not widespread poverty, ignorance, and despair. "People with full bellies are always democrats," as Khrushchev himself admitted once.

But an important UN function is to attack misery all over the world. It is, therefore, an effective tool against misery everywhere. The UN has 22,560 highly trained people (about 94% of its total force) working "to promote the social and economic advancement of all peoples."

Working under the Social and Economic Council, one of the three main organs of the UN, and stationed in various areas, these experts try to discover what must be done to make the area richer and its people better off.

On the basis of these studies they make recommendations to interested governments and to international and regional organizations, help formulate practical policies for improvement, and help carry out these policies, doing all these things at the request of the governments themselves.

Another aim of the UN is "to save mankind from the scourge of war," and this too bears upon the fight against communism, because communism flourishes amidst the suffering and moral breakdown which attend and follow wars.

Is there any way I could get a job — paid or volunteer — with one of the UN's reconstruction agencies abroad? I like to work, and would rather wear out than rot out. I was a kindergarten teacher before my marriage, but that was a long way back.

I like your spirit. Let me advise you first not to try for a paying job. I have seen many older people break their hearts trying to get back into professional employment — a rat race anyway. The UN is not a good bet either. You would not get in without different training or a long work record.

The Peace Corps is open to you, of course. But why not volunteer to your denomination's mission board, offering to go to a school in Africa, Asia, or Latin America in whatever capacity they could use you?

This is a good idea, because the work of the UN agencies in underdeveloped countries closely parallels the work done by our educational missions.

Paul Hoffman, the deeply committed director of the UN Special Fund, which is trying to help the poorer nations, says that his agency gives top priority to educating people for the jobs that must be filled in agriculture, government, trade, industry, and administration because without trained leaders there can be no economic or social progress. He says, too, that in twenty nations of the world only five percent of the people can read and write.

So you see our mission schools are doing just what needs to be done. Their contribution is fundamental to all progress. And in addition they are helping people to know and love Jesus Christ and to work in his spirit. What better way to serve the world?

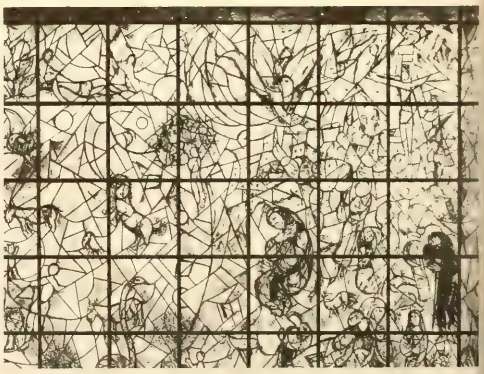
I am a Sunday school superintendnt, and some people say I stick too close to the Bible and that Sunday schools should deal with modern things like civil rights and the UN because it's more interesting. I believe in the UN but I do not quite see how it fits a Bible-centered program like ours.

I believe in Bible-centered teaching too. But from long experience I know that the Bible "comes alive" when we show its relation to modern life and to our own problems.

Actually the people who are trying to make the UN a force in our world are trying to accomplish, through it, the same things which Moses and the prophets struggled to accomplish through laws and prophesying and through such strange street demonstrations as those described in Isaiah 20 and Jeremiah 27 and 28.

Inspired by God, the prophets sought to create relationships of love and brotherliness among men and an attitude of concern for other nations. They tried also to prevent wars and their horrors. But are not these the things the UN is striving to do on a global scale? It settles quarrels, smooths down the anger of governments, binds up wounds, and fights poverty and disease. It works to build a united world, "free from the scourge of war."

Many UN leaders got their call to service through the Bible. Dag Hammarskjold, its greatest secretary general, whose light was kindled by Dr. Schweitzer and whose life was an ardent prayer for peace, turned to it constantly.



The decorations on the UN buildings speak also of the Bible's influence. A great painting by Marc Chagall has Isaiah as its central figure. The angel with the burning coal, the Suffering Servant, the cross all are there. In the main hall a painting by Portinari has as its basic theme the book of Revelation.

In defense of aloofness and piety

In recent editions of MESSENGER, editorials and featured articles have devoted much talent and wit to a supposed class of Brethren characterized variously as "Frank and Frances . . . Sunday-sunshine Christians" or as "aloof, pious, white Brethren."

Since many Brethren may readily identify with these types, I feel that a word should be heard in their defense. First of all, it should be remembered that a Christian may well remain somewhat aloof from some movement or group as the result of conscientious and prayerful consideration. If he has attained some degree of piety, he is to be commended rather than despised. If he is white, it is through no fault of his own. If he is Brethren, he need not be ashamed, despite possible misgivings in recent times.

Perhaps on a sunny Sunday morning, Frank and Frances in their human weakness genuinely need a sheltered sanctuary free of bold political or socio-economic thrusts and barbs. Possibly, after a full week of Huntley and Brinkley, the daily newspaper, MESSENGER, and daily devotion to pressing human problems involving individuals of all kinds, their emotions have sustained bombardment sufficient unto the week.

Suppose they discover, however, that they are to be blasted at every turn by shock upon shock, jolt upon jolt, ostensibly designed to force them out of some imagined "comfortable rut."

Although great hordes of others including criminals, show girls, beatniks, alcoholics, and all members of all nonwhite races are fervently courted, celebrated, and inundated with profuse, ill-defined, and indiscriminate "love" of sin and sinner alike, poor middle-class, white, Anglo-Saxon Frank and Frances, the unwanted, unloved, ivory-soaped Sunday-sunshine Christians, are ridiculed, despised, and scorned.

If Frank and Frances happen also to stem from a rural area, they can expect to be the hapless subjects of whole new chapters of literary and oratorical caricature, satire, and abuse. And woe unto them if they happen to have had the unmitigated gall to have been born into an old local Brethren family!

A few Brethren may feel, with some justification, that rural values and morals are manifestly superior to those of modern urban society and that if anyone really needs to "adjust" or "adapt" it would be better for everybody if we could persuade the city folks to do so.

Perhaps others feel that humanity today is not a ". . . miserable, failing, sniggering mass and mess . . ." as one writer has asserted. Many of us feel that the condition of human civilization today is by no means miserable in comparison to that of any previous generation; that man is not failing, nor is he sniggering; that he is not a mess, but a creature of God, who in the dignity of the Holy Spirit within him, is making great strides across centuries toward a better life for all men everywhere. Heartbreaking setbacks and present problems must not be permitted to obscure the significance of these simple truths.

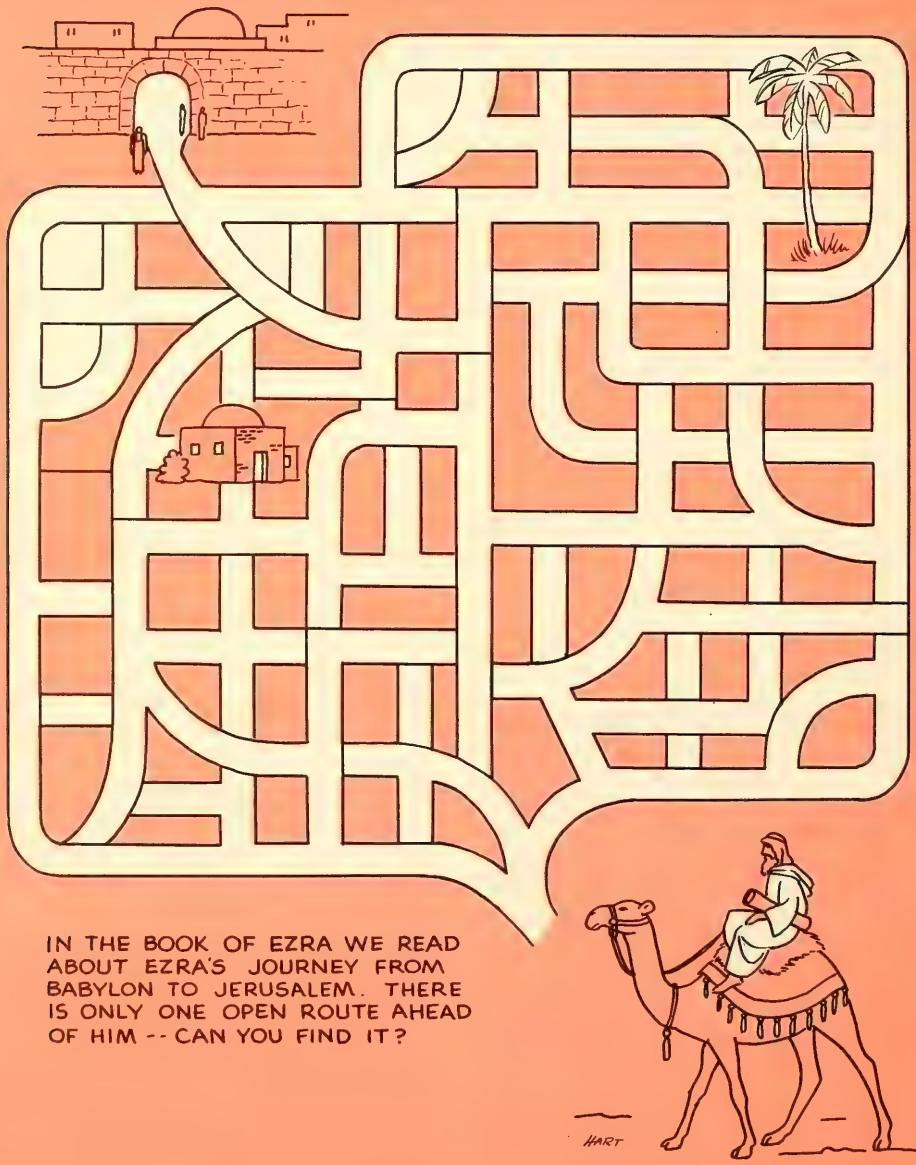
Few, if any, of the high achievements of God through man have been reached by a chaotic, unstructured series of "bold experimental thrusts." No works of enduring merit have been created out of the undignified "honesty" and obscene "frankness" of tongue, pen, camera, or brush. Taste, dignity, restraint, discipline, honor, and morality have survived the destructive shockwaves of a thousand riotous popular uprisings. One expects that they will survive many more, cherished and protected as they are, deep within the breasts of those who steadfastly oppose the defiant and wanton destruction of social order and morality in a society of law and due process.

One brother, in a letter to MESSENGER, expressed concern regarding the titles currently used in addressing our pastors. I am in complete sympathy with his sentiments, for I can foresee the day when a Brethren minister will be addressed as "Daddy" as he leads his unscrubbed, sandal-shod, coffeehouse parishioners in songs of "social protest" in the streets where (we are told) Brethren belong, or perhaps wherever else ". . . the action is."

We cannot dismiss the legitimate views and opinions of others by devising cute and belittling names for them. Neither can we summarily exclude their arguments from the dialogue simply because they are a minority or because they tend to come mostly from rural churches.

Let us ever resist the temptation to eliminate the opposition by creating cause — through word or deed, tone or implication, omission or commission — for them to leave their church because of differences arising from the social, political, or economic concerns of man. Let us not delight in shocking them with our brashness, citing historic positions of the church when it suits our purposes and ignoring or refuting them with abandon when it does not.

Those who tolerate, accept, and love all men could do worse than to learn to tolerate and love the likes of Frank and Frances, encouraging full, equal, and free expression of their earnestly and prayerfully considered minority views. — JOHN M. WENGER



IN THE BOOK OF EZRA WE READ ABOUT EZRA'S JOURNEY FROM BABYLON TO JERUSALEM. THERE IS ONLY ONE OPEN ROUTE AHEAD OF HIM -- CAN YOU FIND IT?

From Palestine to Main Street

Interpreting the Old Testament, by Walter Harrelson. Holt, Rinehart & Winston, 1964. 529 pages, $9.95

THE AUTHOR is a well-known Old Testament scholar, formerly dean of the Divinity School of Vanderbilt University. He has designed this work primarily as a college or seminary textbook. Whereas most introductory textbooks are organized as histories of Israel, this one deals with the Old Testament book by book following the Jewish canon. It treats matters such as authorship, sources, and historical setting only briefly in order to have space to discuss the content, major themes, and theology of each book. Some books are discussed in much greater detail than others.

The most valuable portion of the book is that which deals with the prophets. Indeed, this reviewer has found these to be the most helpful introductory studies of the individual prophetic books available anywhere. On the other hand, Harrelson's discussion of the historical books of Samuel and Kings is often little more than a rehash of the biblical narratives. In his treatment of the Pentateuch he follows the thematic analysis of the traditions developed by Martin Noth and Gerhard von Rad. But his attitude toward historical questions represents a compromise between their skepticism and the conservatism of W. F. Albright. In general, Harrelson emphasizes the importance of the tribal league and the covenant. The kings played a major role as Yahweh's agents in governing Israel but were in no sense divine. He minimizes the nationalistic elements in Israel's faith and stresses Yahweh's universal concern and purpose for all mankind.

The appendix includes a source analysis of the Pentateuch, a glossary of technical terms used by Old Testament scholars, and an extensive bibliography.

Prophets in Perspective by B. D. Napier. Abingdon, 1963. 128 pages, $2.75

THE FIRST half of the book deals with a variety of important general topics: the exact meaning of various Hebrew words for prophet; psychological characteristics of the prophets such as group contagion, ecstasy, and concentration; the main types of prophetic utterance such as the speech of invective and the word of judgment; the relationship of the prophets to the temple and other religious institutions; the oral transmission of the sayings of the prophets and their eventual compilation into books.

The second half of the book traces the history of the prophetic movement. Starting from its earliest beginnings the author devotes a major amount of space to the prophets before Amos. He stresses especially their role in confronting the kings with the word of the Lord. The last chapter, dealing with the classical prophets from Amos to Second Isaiah, emphasizes the new viewpoint which they introduced in seeing Israel's present situation primarily in terms of God's continuing purpose rather than his past acts of salvation.

Altogether this is an excellent introduction to the prophetic movement using the best insights of contemporary biblical scholarship. The author, who is professor of Old Testament at Yale Divinity School, has succeeded in bringing together a great wealth of solid information in this brief and easy-to-read summary.

He Gave Some Prophets, by Sanford Calvin Yoder. Herald Press, 1964. 252 pages, $4.50

THE AUTHOR, who is past professor of Bible and retired president of Goshen College in Indiana, has been an influential Mennonite leader for many years. This book is clearly the fruit of a long career of teaching the Old Testament to college students and church people.

Several introductory chapters recount the stories of each prophet or prophetlike figure down to the time of Amos. While sticking mainly to the biblical stories themselves, the author also brings in illuminating sidelights from other sources. The main part of the book devotes one chapter to each of the prophetic books, attempting to treat them in chronological order.

The author makes considerable use of the findings of modern archaeology to illustrate the historical background of the prophets. He also makes very brief mention of modern scholarly views concerning the date and authorship of the various books of the Old Testament but politely rejects any that differ from older traditional views. Problems such as Jonah and the whale are solved mainly by appealing to the authority of inspiration.

At the same time he takes pains to portray the prophets as men of their own times who addressed their messages to the special needs of their own day. Yet, he sees in their words all kinds of moral, doctrinal, and predictive elements which have lasting significance. As a whole, this book is a readable and informative survey of the content of the prophetic books which carefully avoids anything that might give the reader occasion for doubt or uncertainty.

The Prophets on Main Street, by J. Elliott Corbett. John Knox, 1965. 155 pages, $2, paper

THIS is an unusual attempt to show the relevance of the Old Testament prophets for present-day moral and social issues. The author chooses five prophets – Amos, Isaiah, Jonah, Jeremiah, and Second Isaiah – as his starting point. He gives a brief introduction to the situation and message of each prophet and then points

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Publisher of *The Interpreter's Dictionary of the Bible*

out modern parallels and applications. Then he quotes a selection of passages from the prophet, followed by a series of free-verse paraphrases giving corresponding prophetic messages addressed to contemporary situations as if Amos or Isaiah were speaking today. The Assyrians as God's judgment on Israel become the Russians as God's judgment on America. Jonah becomes a John Bircher. The Suffering Servant becomes America's oppressed Negroes.

Some of the analogies are forced, but others are quite appropriate. The satire is often pointed and clever. Favorite targets are militaristic nationalism and American self-righteousness, communism and Russian self-righteousness, hollow religiosity, social drinking, racial injustice, and other similar matters.

The book should provide the preacher or Sunday school teacher with a bagful of timely applications and quotations. But many will rapidly become dated as times change. — *David L. Eiler, McPherson, Kansas*

REVIEWS/RECORDS

BELA BARTOK: THE SIX STRING QUARTETS. The Julliard String Quartet. Columbia D31 317 mono, $14.94, and D3S 717 stero, $17.94

BARTOK was born a year earlier than Kodaly, and in their youth they collaborated in pioneer studies of Hungary's musical folklore. But if Kodaly's great lifetime achievement was the purification of a received tradition, Bartok's was the fusing of folk materials with a thoroughgoing exploration of advanced musical technique. And while Kodaly often turned to masses and psalms for religious expression, Bartok's quest was personal and humanistic.

His six string quartets chart one man's spiritual odyssey over a span of thirty-one years, 1908-1939. They are extraordinary musical documents, comparable to the late quartets of Beethoven both as testaments of musical growth and as profound utterances breaking through and rising above all the rules of form. Ebullient rhythm, musical horseplay, mysterious and querying sonorities, and a kind of

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heroic restlessness — these are what seem to stand out most. There is nothing glib, nothing serene or reposeful; these are the fruits of an energetic and disciplined mind and an embattled soul who for some reason reminds me of Albert Camus.

The performances are more than definitive; they are an improvement on the classic renditions which the Julliard Quartet recorded a decade ago and handily eclipse several fine recordings by other groups that have come and gone in the meantime.

MUSIC FOR VOICE AND GUITAR. Peter Pears, tenor; Julian Bream, guitar. RCA Victor 2718 mono, $4.98, and stereo, $5.98

BENJAMIN BRITTEN is the unseen star of this program, which features his six delightfully satirical *Songs From the Chinese* of 1958, five folksong arrangements, and a piece from his opera *Gloriana*. Frisky love songs by William Walton, *Four French Folk Songs*, by Matyas Seiber, and a song by P. Racine Fricker are all delightful, but none quite so much as the Britten pieces. Whether his texts are from China, Norfolk, or Kentucky, he treats them with idiomatic deftness. There are not many songs for voice and guitar by classical composers. It is good to have these available, and the Pears-Bream combination matches two excellent musicians. The sound is perfect, too. Full texts are provided, although this time they are not really needed. — *William Robert Miller*

Florida Hillcrest Homes of St. Petersburg

▶ Now may be your last opportunity to file your Application. Hereafter Applications from persons of all faiths will be registered. This ad was intended for September 30th but lack of space made this impossible.

▶ **Florida Hillcrest Homes** is modeled after but is not connected with beautiful Brethren Hillcrest Homes of La Verne, California, and is a Retirement Home for satisfying living.

▶ This Home will be so equipped and managed that its residents will have tender and efficient care during illness, and while well they will be surrounded with such an atmosphere and such facilities that their physical and social life can be enjoyed to the full.

▶ We will provide dining room and maid service for those who need or desire it, and beautiful grounds, good heating and air-conditioning, and various other general services for all residents. All services will be furnished on a cost basis.

▶ You may say "Your Home is just what I want but I am not yet ready. I have certain plans to carry out before I enter." We say to you "You can select your living unit in the Home now, and enter later when you are ready. In the meantime you can earn 4.8% on the life-lease fee that you pay."

▶ The plan is: You select your living unit and pay your life-lease fee. You authorize us to rent your unit year by year unfurnished under a year's written lease. The monthly rental will enable you to pay to the Home its monthly charge with enough left over to yield income on the life-lease fee of 4.8% per annum.

▶ When you are ready to enter the Home, just move in at the end of the term of the lease and thus avoid the long waiting period characteristic of good retirement homes.

▶ Financially, this Home is unique because it will pay a cash rebate to your estate made possible by our financing without expensive borrowed money. The Home is almost unique also in that you take and pay for only the services you desire.

▶ When the required number of life-leases have been signed, all residents will pay on a designated date their life-lease fee to a bank as trustee. Payments will be made from the trust funds only upon orders signed jointly by the architect, the general contractor, and an officer of **Florida Hillcrest Homes,** these payments to be for work and materials furnished in creating the Home.

▶ Further information will be sent you at your request. Fill out and mail at once the Application form below without obligation and reserve for yourself a desirable living unit and the right to a rebate to your estate of 70% if you are among the first 100 who sign; 60% if you are among the next 50; or 50% if you are one of the last 45 who sign life-leases in our Home.

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Are you physically and mentally able to care for yourself? .....

Are you or your spouse a member of the Church of the Brethren? .....

Date .....

SIGNATURE OF APPLICANT

In Brief

PERSONAL MENTION

Jean Hunter, wife of John Hunter, pastor at Nampa, Idaho, was hospitalized following an automobile accident. . . . **Charles Buller,** who had been serving the Falfurrias church, Texas, was killed in an automobile accident on Labor Day.

Orland Wages, the Bridgewater College librarian, was elected editor of *The Virginia Librarian*, a quarterly published by the Virginia Library Association. . . . **Roger Martin,** member of the Mt. Morris church, Ill., was recently named assistant dean of the college of liberal arts and sciences of the University of Illinois.

. . .

Ralph Taylor, who has served as CWS-CROP northeast area field representative, has assumed the direction of the work in the southeastern states also, since the Atlanta office has been closed and the northeast and southeast areas combined. . . . **Helen Herr,** hostess for the Brethren Service Center, is now field assistant in the CWS-CROP office, where she will work in organizing local clothing committees, managing the office, and rendering part-time field assistance. Miss Herr was with Brethren Volunteer Service in Germany for two years.

CONTRIBUTORS

Dr. Harold [illegible] is pastor of Christ Church Methodist in New York City, he is also a member of the General Assembly and General Board of the National Council of Churches.

Helene Crill, wife of the director of student activities at Elizabethtown College, is a homemaker and teacher.

John E. Middlekauff is pastor of the New Carlisle church in Southern Ohio.

Katharine Kent is a member of the staff at the Church Center for the United Nations. She is an investment executive for an investment banking firm and a member of the Lancaster Church of the Brethren. John M. Weiger is the executive director of the Lancaster County Chapter, Americans for the Competitive Enterprise System.

David [illegible] is assistant professor of philosophy at McPherson College, Kansas.

Rosa Page Welch has joined the staff of Unified Promotion, the stewardship and budget agency of the Christian Churches, and will be serving in the field. From 1962-64 she served in Nigeria under the Church of the Brethren. . . . **Grant McGuire** has been appointed part-time chaplain at the Hillcrest Homes in La Verne, Calif.; his major responsibility is counseling.

J. Henry Long, secretary of the General Brotherhood Board's Foreign Mission Commission, spent three weeks in India, making an administrative visit to the Church of the Brethren mission and consulting with Christian leaders throughout the country in behalf of the Division of Overseas Ministries of the National Council. From India he went to Nigeria to visit mission personnel.

Golden wedding anniversaries were observed by **Mr. and Mrs. Charles Parmley** in June and **Mr. and Mrs. John Neumeyer** in August, all of Hutchinson, Kansas, and by **John and Amy White** of Jacksonville, Fla., in September.

. . .

Elmer B. Hoover, professor at Elizabethtown College, has been elected vice-president of the Pennsylvania Association of Liberal Arts Colleges for the Advancement of Teaching. . . . **George E. Yoder** received a plaque from the Scalp Level church in Pennsylvania recognizing his years of service to the church and designating him as pastor emeritus.

Dr. Andrew W. Cordier, dean of the School of International Affairs at Columbia University, has agreed to serve as one of the sponsors of the men's committee of the Japan International Christian University Foundation.

. . .

Dr. Elgin Moyer retired from his position as librarian and faculty member at Moody Bible Institute on Aug. 31. Dr. Moyer wrote eleven books while a faculty member at Bethany Seminary and at Moody Bible Institute. He joined the Moody faculty in 1938. . . . **Maria Nash,** a member of the Chicago First church youth fellowship, was selected by the Ecumenical Institute of Chicago to appear as a "top teen" on a panel discussion on a Chicago television station.

Newly elected district moderators include **Phil Bradley** for the Iowa-Minnesota district; **Robert Pittman** for Southern Illinois; **Lawrence Lehman** for the district of Oklahoma.

PASTORS AND PARISHES

Joseph E. Whitacre, who is now serving the Natrona Heights church, is located at 810 Davis St., Natrona Heights, Pa. . . . **Robert Walters,** pastor of First church, Phoenix, Ariz., has moved to 3309 E. Vermont Ave.

On Sept. 5 the Sebring church, Fla., licensed **Eugene Bengtson** to the ministry. Before taking further training Eugene is teaching school and his wife, a daughter of E. Myrl Weyant, is nursing in the local hospital.

OPPORTUNITIES TO SERVE

The Brethren Service Commission calls attention to a number of immediate and challenging opportunities for service available now for qualified personnel on either a salary or a volunteer basis. English teachers are needed in **Laos** and **Vietnam.** They may volunteer through Brethren Volunteer Service or apply directly to International Volunteer Services. In Vietnam there is need for administrative work related to relief of refugees in South Vietnam, also for help in medical aid and agricultural development. Again, interested persons may volunteer through BVS or by direct application to International Volunteer Services.

A director of a community development program, either on a salaried or volunteer basis is needed for **Cyprus.** A volunteer with construction experience will be welcome as a participant in a community development program for Hebrew Christians in **Israel.**

Church World Service is looking for a field representative in **Korea,** a volunteer with some accounting and/or business administration training. The job involves considerable travel within Korea. The volunteer will be accompanied by a Korean counterpart.

Volunteers to engage in agricultural work and to teach English are needed in **Poland** for the Polish Agricultural Exchange. Registered nurses, either salaried or volunteer, are needed for

work at the Castañer hospital in **Puerto Rico.**

In the United States there is an opening for a director of a community service project on either a salaried or volunteer or special arrangement basis of one to three years. Also volunteer house parents are needed for a community service project on tenure basis of three months to one year. Interested persons may write to the Brethren Service Commission offices in Elgin for additional information.

ON THE AIR

Beginning Sept. 13 and continuing through Dec. 6, Channel 11, WTTW, Chicago's educational station, is offering a series of thirteen half-hour television programs on **ethics in modern society.** The name of the program is Tangled World. The teacher is **Dr. Roger L. Shinn,** professor of applied Christianity at Union Theological Seminary in New York City. Local churches in the Chicago area have been encouraged to establish viewing groups for a timely study on the church's penetration of the world. Scheduled for Monday at 8:00 p.m. Chicago time, the Oct 18 program will consider law and behavior; Oct. 25 international affairs; Nov. 1, self-understanding; Nov. 8, science; Nov. 15, organization; Nov. 22, politics; Nov. 29, racial tension; and Dec. 6, unemployment.

THINGS TO COME

Dedication services for the new parsonage at **South English, Iowa,** will be held on Oct. 17 instead of Sept. 26 as stated earlier.

The first regional meeting of the members of the **Brethren Health and Welfare Association** will be held Oct. 21 at Manchester College in connection with the Central Region conference. Speakers include Harper S. Will, Dennis Rupel, and Robert Hartzler.

John Landis of Philadelphia will be the speaker at a special love feast and communion service to be held by the First Church in Brooklyn on Nov. 14.

The Nokesville church, Va., will hold its homecoming on Sunday, Nov. 21. **Dr. Wayne Geisert,** president of Bridgewater College, will be the speaker.

CALENDAR

Oct. 14-17	District meeting, Pacific Southwest Conference, Modesto
Oct. 15-16	District meeting, First West Virginia, Shady Grove
Oct. 16	District meeting, Pennsylvania, North Atlantic, Drexel Hill
Oct. 17-24	United Nations Week
Oct. 21-23	District meeting, Second Virginia, Pleasant Valley
Oct. 22-23	District meeting, Northern Illinois and Wisconsin, York Center
Oct. 22-24	District meeting, Middle Maryland, Broadfording
Oct. 24	World Order Sunday
Oct. 26-27	District meeting, Southern Pennsylvania, Antietam
Oct. 28-30	District meeting, Idaho and Western Montana, Nampa
Oct. 31	Reformation Day World Temperance Sunday
Nov. 4-6	District meeting, Washington, Wenatchee Valley
Nov. 5	World Community Day
Nov. 5-6	District meeting, Eastern Pennsylvania, Harrisburg, First
Nov. 5-6	District meeting, Middle Pennsylvania, Carson Valley
Nov. 5-7	District meeting, Southern Ohio, Salem
Nov. 7	Peace Emphasis Sunday
Nov. 12-13	District meeting, Western Maryland, Pine Grove
Nov. 12-14	District meeting, Western Canada, Arrowwood, Alberta
Dec. 10	Human Rights Day
Dec. 12	Universal Bible Sunday

ABOUT BOOKS

Dr. Ernest W. Lefever, a member of the senior foreign policy staff of Brookings Institution in Washington, is the author of *Crisis in the Congo: a United Nations Force in Action,* a study and analysis of the United Nations activities in the Congo. He is the author and editor of a number of books and articles on foreign policy issues.

Graydon F. Snyder, a member of the faculty of Bethany Theological Seminary, has recently completed the manuscript for a new book, *The Shepherd of Hermas.* It is due for publication during the early part of 1966. . . . A former professor at Bethany, **Dr. Jesse H. Ziegler,** now associate director of the American Association of Theological Schools, is the author of a book entitled *Focus on Adults* prepared for the Cooperative Publishing Association and published by the Church of the Brethren.

. . .

Prior to publication on Nov. 15 a reduced rate is available for purchasers of the new History of the Church of the Brethren in Eastern Pennsylvania, 1915-1965. Members living in Eastern Pennsylvania may contact their congregational reservation chairman and those outside of the district desiring information should write to Albert E. Richwine, 212 Pearl St., Colonial Park, Harrisburg, Pa.

The Brethren Hymnal, originally published in 1951, recently underwent its 14th printing, which brings to 200,000 the number of copies published.

DEATHS

Arehart, Beulah, Stuart Drafts, Va., on May 31, 1965, aged 59
Brausa, Charles U., Wenatchee, Wash., on July 29, 1965, aged 77
Bucher, Annie Z., Vernfield, Pa., on June 6, 1965, aged 82
Cable, Sylvester, Hollsopple, Pa., on April 20, 1965, aged 68
Fisher, Susie I., Woodland, Mich., on Jan. 31, 1965, aged 86
Hanwell, Ora, Englewood, Colo., on April 3, 1965, aged 61
Kokotau, Mrs. G. D., Waterloo, Iowa, on April 14, 1965, aged 80
Kulp, Milton, on July 19, 1965, aged 72
Kurfis, Aldah, Millbury, Ohio, on May 19, 1965, aged 72
Laycock, William, Woodland, Mich., on Jan. 19, 1965, aged 85
Lichty, Jennie, Cando, N. Dak., on Dec. 27, 1964, aged 91
Ludlum, Mrs. Ferby, Canton, Ill., on May 7, 1965, aged 91
McCleary, Mollie, Chambersburg, Pa., on May 22, 1965, aged 83
Mann, Harold J., Palmyra, Pa., on May 27, 1965, aged 59
Menzies, Charles, Baltimore, Md., on Nov. 7, 1964, aged 77
Miller, Joseph, Palmyra, Pa., on March 10, 1965, aged 17
Murray, Walter Kent, Roanoke, Va., on April 7, 1965, aged 79
Nieswander, Edwin, Copemish, Mich., on March 14, 1965, aged 79
Renneckar, Alice, New Comerstown, Ohio, on June 16, 1965
Rettew, Frank W., Akron, Pa., on June 1, 1965, aged 83
Stauffer, Catharine H., Quarryville, Pa., on May 13, 1965, aged 85
Treese, Willis R., Williamsburg, Pa., on March 1, 1965, aged 49
Ward, Clyde X., Lima, Ohio, on June 11, 1965, aged 71
Webb, Delila, Dayton, Ohio, on May 29, 1965, aged 48
Wenger, Edward M., Fredericksburg, Pa., on July 16, 1965, aged 74
Whistler, Harry M., on May 28, 1965, aged 72
Zook, Emory A., on April 21, 1965, aged 83

The objections sound familiar

On one occasion Jesus went into the temple at Jerusalem and took direct action to protest against the abuses he observed there. He upset the tables of the money changers, scattering their coins, and the seats of those who sold pigeons. He made a whip of cords and drove out the traders, along with their cattle, sheep, and pigeons. He accused them of turning his Father's house, a place of prayer, into a robber's cave.

If Jesus were to return today and to take similar direct action against what he regarded as exploitation of the poor and the corruption of what should be holy, he would likely encounter many of the same arguments that were once offered by the chief priests and doctors of the law. Except that today, some of those who would be most incensed at his action would call themselves Christian. Their arguments have a familiar sound. For example:

"You are interfering with private property and well-established business methods." Didn't Jesus recognize that it required profit from such temple-sponsored sales to support the temple, to maintain it as a center of worship, a thing of beauty, a credit to the city, and a glory to God? What would be left sacred if just any indignant agitator, however sincere, were to be permitted to lay his hands on what was certainly not *his property?*

"You are taking the law into your own hands." Surely there were more orderly ways by which Jesus could have registered his protest with the proper authorities. Actions like his could lead only to anarchy. But the temple lawyers already had him pegged as a lawbreaker. They could document the instances when he had broken the Sabbath laws.

"Why don't you reform your own community first?" Was not Jesus a northerner from Galilee? Why did he have to come south to Jerusalem to stage a protest against evil when there were still plenty of evils to expose in Galilee? How about the conspiracies of the Zealots, who were committed to overthrowing the government? Was he not aiding and comforting such revolutionists when he openly challenged the temple establishment? The sins of Galilee were enough to keep a reformer busy without turning his eyes to the south.

"Look at the company you keep." Jesus was certainly vulnerable at this point. He accepted publicans and Zealots among his followers — without bothering to consult the files of the FBI or the Un-Judean Activities Committee. He was the friend of harlots and other noticeable sinners. Had he not openly interfered with the lawful punishment of an adulteress? And he did not hesitate to accept invitations to dinner from tax collectors. Yet this was the man who talked about the temple as his Father's house and a place of prayer!

"You invite people to violence and conflict." Jesus claimed to be a prophet of peace. He advocated turning the other cheek, going the second mile, practicing reconciliation. But now it was evident that his teachings about nonviolence were only a cloak to hide his real purposes — to start a class war, to turn the common people against their leaders. And he even made a whip of cords to emphasize his points. Could this be part of the role of a peacemaker?

"You must change people's hearts first." If Jesus wanted to reform temple practices, being a religious person he should have put his trust in the power of God to change men's hearts, and then — automatically — social conditions would change for the better. Jesus should have stuck to religion and let social action take care of itself. How much better it would be if he told the common people to pray more often, to live quietly, and to be obedient to their church and civic leaders. He should be satisfied to preach and teach and heal, thus converting individual souls, rather than interfering with temple practices that were no business of his.

"You must be more tactful." Jesus should have had the good sense to know that, if he led a public demonstration, the priests and scribes would be out to destroy him. He should have known that if they turned the people against him, he could even lose his life — and then what would happen to this movement he had started? After all, the smart reformer would use more tact — and stay alive to accomplish his objectives. But Jesus seemed to lack the necessary tact. It was no surprise, then, that his life was in danger.

Within the last several months we have heard each of these seven arguments offered against the stand which some Christians have taken publicly in protest against what they felt to be unchristian, unbrotherly, unfair, and unjust. On which side of the issue do you think Jesus would be if he were to return to our cities — and our temples — today? — KM

FOR CHILDREN WHO LIKE TO READ

HUMBUG WITCH
Lorna Balian. $2.50
A picture book with an amusing story about a fierce, ugly witch with a tall black hat and a long red nose. This witch is unique because none of her magic tricks will work. Eventually she gives up, removes her hat and ugly false nose to reveal a very pretty, very tired little girl. Ages 3-7.

THE LITTLE CHURCH THAT GREW
Lois Horton Young. $2.25
A running narrative, pleasantly exciting to the young child, describing one little church that grew. The author pictures in very simplified form, its progress from the planning stages to the final happy day when the building is completed and all the people join in a service of dedication. Ages 5-9

I THINK I WILL Go to the Hospital
Jean Tamburine. $2.95
Susy learns she must have her tonsils removed — and doesn't like the idea. After seeking counsel and comfort from two friends who have just returned from the hospital, she happily goes for her tonsillectomy. Ages 4-7.

THE GALLOPING GOAT and Other Stories
Phyllis Reynolds Naylor. $3.50
A collection of nine stories, most with backgrounds of faraway and strange countries, including some of the newly formed nations. Interesting, informative, and action-filled. Ages 8-12.

LISTEN! AND HELP TELL THE STORY
Bernice Wells Carlson. $3.95
The young listener may participate by acting out certain lines or by repeating words and refrains in this delightful collection of poems, rhymes, and stories. Suggestions for use are directed to parent, teacher, or older reader, but the contents are directed to the child himself. Ages 4-7.

RUN THE GOOD RACE
Amy Morris Lillie. $2.50
A fictional account of a period in the life of the biblical character, Timothy. The story opens just before he comes under Paul's influence, when his primary interests are the Greek games and athletic events. He learns that life, too, is a race to be run — but for greater rewards than the Greek olive wreath. Ages 8-12.

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

MAN IN A REVOLUTIONARY WORLD *needs to become aware of all his relationships including his responsibility to God and his plan for the world.* by Harold A. Bosley. page 3

THE HOUSE WITH TWO FRONT DOORS *is home base for a husband and wife team, doctor and nurse, who serve church and community.* by Helene Crill. page 5

WHAT MODEL FOR YOUR MIND? *To think like Christ, to have his outlook, to share his point of view requires a radical change of attitude.* by John C. Middlekauff. page 8

THE DELTA MINISTRY *continues to be a subject of controversy. An evaluation of the interchurch project in Mississippi.* by Leland Wilson. page 16

QUESTIONS ABOUT THE UNITED NATIONS *deserve frank and honest answers. Four typical queries are considered.* by Dr. Katharine Kent. page 23

OTHER FEATURES include two poems on peace (page 1), a daily devotional guide (page 21), a personal statement in defense of "aloof, pious, white Brethren" (page 25), reviews of books on the Old Testament, and an editorial discussing familiar objections to direct action.

COMING NEXT

A firsthand report on the immediate effects of the Los Angeles riots and their meaning for the church, by Wayne Crist. . . . A mother's practical suggestions for raising the fatherless child, by Kathlyn Gay. . . . A description of William Booth's "mission to the world" that began one hundred years ago, by Harold G. Black. . . . A discussion of what can be done about mainland China, by Phil West. . . . And an evaluation of recent books for children, by Hazel Kennedy.

VOL. 114 NO. 2

messenger

Judgment at Watts

New Books for Children

CHURCH OF THE BRETHREN 10/28/65

Raising the Fatherless Child

Words of encouragement for the solo parent who finds herself burdened by guilt, self-pity, and frustration

BY KATHLYN GAY

THE MAJORITY of the 4.6 million women in this country who are raising children without male help feel many times that they are isolated from the rest of society. Their differences in patterns of living, as compared to "normal" mothers who have husbands to share their duties and decisions, become anguishingly apparent.

A sudden death, a tragic divorce or separation, or a husband who is seriously ill or institutionalized puts a tremendous responsibility on the woman who is then forced to become head of a household. Where is she to turn for guidance? Who will give her advice about such everyday affairs as disciplining the children or budgeting the suddenly smaller income?

If you are the mother of fatherless children and are facing what often seem to be the insoluble problems of raising your offspring alone, there is no need to despair and withdraw from life. Companionship, a boost for the morale, and practical assistance are available — if you know where to look.

The first place to search is within yourself, suggests author and practicing lawyer Marian Champagne, whose straight-from-the-shoulder advice has helped many widowed, divorced, separated mothers.

"Forgive yourself for what you did or failed to do in the lifetime of your marriage," she says. "Put down the burden of self-blame." It is just another form of self-pity if the introspection does not result in an understanding of one's mistakes and a desire for improvement

MESSENGER, Vol. 114, No. 22. Oct. 28, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1963. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

MESSENGER is copyright 1965 by the General Brotherhood Board, Church of the Brethren.

A MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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ABOUT THE COVER: The artwork is a Book Week poster designed by Ezra Jack Keats. The following poem was written by Mary O'Neill ©.

Sing out for books,
The paper bread
That feeds the
hungers
In the head. . . .
Nibble a mystery,
Swallow a star,
Sip honeysong
Wherever you are.

Drink of adventure,
Gobble the past —
Now's the time
And it goes so fast.
Taste of tomorrow,
Slice science thin
The better to savor
The world we're in.

Salt the villain,
Pepper the fakes,
Chew the poets,
Fork the rakes.
Relish words,
They've much to tell.
Feast on the earth
Where heroes fell. . . .
Sing Out for Books!

She goes on to explain that a mother needs to be good to herself if she is to be a constructive force in the lives of her children, especially after a death. "Children have a hard enough time with their inner fears without being subjected to long periods of formal mourning," Marian Champagne states.

A widow with teen-age children readily admits to the validity of this advice. "For a long time I would not venture out, and could not understand how my children could go to parties and basketball games. Had they forgotten so soon?

"I cared nothing about my appearance. Without realizing it, I was begging for sympathy with my unkempt hair, nondescript clothes, and gloomy expression. I felt everything was against me and really it was *me* against everything and everyone."

Anxiously worried, despondent, and lonely, this woman feared she would not be able to manage her children. She was no exception; others like her have the same reaction when they find themselves single parents. To this list some add anger and bitterness.

It is little comfort to you, if you are in this state, when people say, "At least you are lucky to have your children." You may very well know there is some truth in this, but can others understand the panic that comes over you when you think what would happen if you could not work? If there were no means of support?

According to government figures, it is a fact that the economic picture is not too bright for the one out of ten families headed by women. It is the fortunate mother-alone who has a well-paying job, insurance benefits, or support payments to take care of her family's needs. The annual income for women who head households averages around $3,200. But assistance of different types is provided by a variety of public and private social agencies, church groups, and community organizations.

If you need help, take advantage of the services offered. Do not let false pride be a barrier. You or your husband's tax payments or outright gifts supported these organizations once (and may still support), so you are not accepting charity.

Despite some of the adverse publicity, the government's Aid to Families With Dependent Children program provides regular payments to those who qualify. You may be entitled to benefits under the federal Social Security program. Be sure to check with your local office. Or if your husband was a member of the armed forces, get in touch with a Red Cross chapter – you may be eligible for temporary financial aid. The Community Chest in your community, your local department of welfare, the YWCA and YMCA are other sources. A family service agency may be in operation nearby and eager to serve you if only you call upon it.

Be sure to find out about child care centers if you have small children. The day schools connected with many churches assure you of excellent care for your preschoolers and give your children a healthy atmosphere in which to develop while you are working. Many YWCAs have nursery facilities also.

If you are reticent about going to any of the agencies or organizations or if you are not familiar with what is available in your town, do not forget to talk all this over with your pastor. He can help you take those first steps toward practical assistance as well as give you the spiritual guidance and consolation you need.

Acquiring financial security or other services may not be your main concern. Mary G., an Indiana mother of two small boys left fatherless six years ago because of a plane crash, went to work as a legal secretary. Her adequate salary and the insurance benefits she received enabled her to support her children with independence. But, of course, she still had to cope, for some time, with her own and her children's loss.

"My main problem was trying to keep from being too possessive," Mary admits. "I was oversolicitous, worrying constantly whether or not my children were behaving normally or acting the way they did because they did not have their father.

"I tried to take the boys to places like museums and the zoo, but traveling any distance frightened me. I also worked at keeping up my own social life; I went to sorority meetings and church functions – I have never been so close to my church," she injected. "But when I went out, the youngest boy would cling to me and cry, terrified that I would not return, just as his father had not. Often I would give in and stay home, until I discovered I was only hurting him and myself. We all needed to maintain a full and balanced life."

How could this be done without a husband and father? Mary G. found out quite accidentally one day when she was watching a TV program that mentioned a national organization called "Parents Without Partners." With only this to go on and the name of the network show, she began to write letters of inquiry. She found other women – and men, too – in her own community who were in similar circumstances. Together they formed their own local Parents Without Partners chapter.

If you have the notion that PWP is a sort of lonely hearts club, put that idea aside at once! The main purpose of any PWP group is to provide a

continued on page 17

BY JAY GIBBLE

OPPOSITE GATES: life and death

In *Tom Brown's School Days,* Thomas Hughes describes the influence of Arnold of Rugby on the boys at that school. The schoolmaster impressed on their minds the fact that life is a battlefield, where there are no spectators but where the youngest must take his side, and the stakes are life and death.

Jesus proclaimed a similar doctrine in his now famous hilltop speech. He insisted that life is lived amid the ever-present threat of death and that there is but one alternative, the deliberate choice to live. Not to choose life is to choose death by default.

Thus Jesus issued the following warning: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

The third definition given in Webster's for dead is: "Being without feeling, spirit, vitality . . ." Webster defines *lifeless* in practically the same manner: "Not giving or sustaining life; hence, spiritless; powerless; dull." Can anyone repudiate the fact that our world is literally overpopulated with breathing – yet dead – human specimens, human beings "without feeling, spirit, vitality" . . . hence, "spiritless; powerless; dull"?

Nicholas Butler once said that the tombstones of a great many people really ought to read: "Died at thirty; buried at sixty." He meant very simply by that statement that there is a great deal of difference between mere existence and real living. Some people waste their entire lives. They never see beyond the here and now. They

apparently never observe their opportunities and privileges. They never recognize their real place and purpose in life. They never see more than those things which make life tense and bewildered and miserable. Their lives are unproductive.

Once a woman in her old age, who had wasted her life in uselessness and quarreling, said to me: "But the Lord forgives, doesn't he?" Attempting to be polite, I could only assure her of God's forgiveness. Yet to myself I thought: "What a catastrophe! You've squandered your whole life away, and now in your twilight years — when you have consumed all of your energy — you have nerve enough to ask: 'God forgives, doesn't he?' "

Obviously, God's love and forgiveness are granted to the old, as well as to the young. But why wait until old age to become beneficiaries of God's greatest gift to humanity? God's love and forgiveness are most beautiful and useful when an individual has dedicated his whole life to service for God and his neighbor's good.

All of this is given by way of support to Jesus' thesis: ". . . the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many."

There is a wide gate marked "hurt feelings." And the way is easy to nurture wounds and carry resentments.

There is a wide gate marked "loose living." And the way is easy to follow uncontrolled emotions.

Another wide gate is marked "no dedication." The way is easy to follow the crowd.

The gate is wide marked "negativism." And the way is easy to offer criticism without proposing a better way.

Still another is called "noninvolvement." For it is easy to look on while others carry the load.

There is a wide gate called "no sacrifice." The way is easy that shuns the cross.

The gate is wide marked "no commitment." The way is easy that leads to hell.

This parable of Jesus reflects his realistic study of human nature. He observed that the majority make a "botch" out of their earthly existence. It certainly was not his wish that men should do so! To the contrary, he came that men might find themselves as vital human beings.

In one of his books James M. Barrie writes: "The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it." Barrie claims that this is the tale of every man. Jesus Christ would contend that this is merely the tale of most men.

Near the conclusion of his life, Paul could say to his understudy, Timothy, "I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith."

The testimony of Paul and the Gospels is that the "greater," "fuller," life is available to all who choose to live rather than die. The promise of the Christian faith is that Christ came that we might have life and have it abundantly." Christ's immortal words — as well as his life and his death — are living evidence that there is no excuse for breathing without feeling, being without spirit, living without vitality. Genuine "life benefits" are a potential reality, here and now, to everyone who qualifies.

The Christian faith has its fruits in this life as well as in eternity. It brings daily gifts of hope and peace and comfort and inspiration. Christ was speaking of this present life, too, when he said: "I came that they may have life, and have it abundantly."

But a discipline is required for anyone who would "enter by the narrow gate." The road to life is straight through the gate of preparation and discipline.

The gate is narrow that is marked "friendship." The way is hard that grants forgiveness to one who has done you wrong.

The gate is narrow marked "discipline." The way is hard that compels vigorous concentration and never-ending training.

The gate is narrow marked "constructive criticism." The way is hard that bases judgments upon extensive research and objective information.

The gate is narrow marked "dedication." It is hard to stand alone amidst social pressures.

The gate is narrow marked "personal involvement." The way is hard when you risk your job, or life, to save another from unfair treatment.

The gate is narrow marked "sacrifice." It is hard to give up selfish pursuits.

The gate is narrow marked "self-control." It is hard to give up immediate pleasures for future gains.

The gate is narrow and the way is hard, that leads to life, and those who find it are few."

One day Michelangelo came into the studio of Raphael and looked at one of Raphael's early drawings. Then he took a piece of chalk and wrote across the drawing "Amplius," which means "greater," "larger." Raphael's plan was too cramped.

Today God looks upon our plan of life, and knowing what is in man, writes over that plan "Amplius" — "Greater! Larger!"

Through the words of his son he pleads with us to enter by the narrow gate to that greater, larger life reserved for the few who make their choice to live rather than die. □

MEET THE GENERAL

A century before contemporary Christians began talking about "turning in mission to the world" William Booth did just that, mixing personal evangelism with social reform

One of my earliest memories of Pugwash (what a name!) is that of "Happy Jim," a sandy-complexioned man of forty with a reddish moustache, who many years ago came to that little Nova Scotian seaport to represent that religious organization — even then worldwide in its outreach — known as the Salvation Army.

The word *Happy* accurately described him. One could see happiness in his face. Dressed in Salvation Army cap and uniform, he soon found himself at the head of a little group of "saved" people who, with a big resounding bass drum, three or four brass instruments, and a couple of tambourines, sang Christian hymns as they marched up Main Street, stopping at street corners to preach and testify as to how they "got religion," in the hope that their personal testimony might bring other sinners to repentance. It was indeed a rememberable sight!

All this occurred because many decades earlier a man named William Booth, through his preaching in London thousands of miles across the Atlantic, had marched into the souls of men and women with his flaming evangelistic message of salvation for not only the world's elite but also the downtrodden, degenerate, and poorest of the poor.

William Booth was born in 1829 in Nottingham, England, where as a boy he worked as an apprentice to a pawnbroker and saw at close range much dire poverty and human misery. When but fifteen, he became a Methodist. Struck by the degradation about him, he spent much of his spare time in visiting the slums and telling the

gospel story to the city's social outcasts.

After turning twenty, he moved to London to continue the trade he had learned, though again much of his time and energy was spent in preaching. More important, however, is the fact that there he first met Catherine Mumford, the young woman later to become his wife, herself the daughter of a preaching layman. Encouraged by Catherine, William Booth studied privately for the Christian ministry and at twenty-nine became an ordained Methodist preacher. For many years he belonged to John Wesley's original group known as the Methodist New Connexion, traveling through much of England as an itinerant evangelist.

In 1861, however, when the conference insisted that he give up his itinerating evangelistic campaigns and settle down to a fixed pastorate, he stoutly refused, in the firm belief that such was not God's will. In his refusal he was heartily backed by his wife, who herself had once shocked Victorian proprieties by preaching from her husband's pulpit — and with notable success!

Herbert Wood, former editor of the Salvation Army's official magazine called the *War Cry,* explains that it was a hundred years ago — July 10, 1865, to be exact — that William Booth, during a walk through east London, chanced to stop and listen to the curbside preaching of some unknown, black-coated missioner. Recognizing him by his clothes as a fellow minister, the speaker asked him to address the crowd. Booth spoke with such religious fervor that he was at once invited to become their spiritual leader. Convinced that such was God's will and plan for him, a conviction later buttressed by Catherine's own belief, he consented. She declared boldly, "We have taken steps of faith before, and God has never failed us. I am with you!"

The result was his complete breakaway from his original connection with the Wesleyan Methodists and the real beginning of his evangelistic work in the London slums, where his audiences henceforth were to consist mostly of drunkards, thieves, prostitutes, jailbirds, criminals, paupers, prize fighters, and the capital city's worst riffraff.

William Booth's experiences during the next few years were incredibly harsh, difficult, and even dangerous to life and limb. The owners of pubs and taprooms, in an area where every fifth shop was a gin shop just as in Wesley's time, where a glass of gin could be bought for a penny, and where mere children often lay dead drunk near barroom doorways, saw to it that life was made miserable for the evangelist. They realized that his work in reforming drunkards and transforming them into decent, sober men was rapidly diminishing their profits.

There in that squalid, poverty-stricken slum section of the English capital, half a million of the city's population existed rather than lived, averaging nearly 300 to the acre, and there William Booth labored under the most distressing and precarious circumstances while rearing his family of eight children.

Being denied the use of chapels in which to hold his meetings, he was forced to hire dance halls and theaters, often to use some old shack or warehouse. Sometimes rotten eggs were spattered over his face and beard; sometimes mud and stones and brickbats were hurled at him; sometimes he came home utterly exhausted, with head bandaged and clothes torn. But he could say with Paul that none of these things moved him; none could deter him from carrying out his purpose — really God's purpose — which was nothing short of the spiritual redemption of lost men and women.

William Booth always spoke with deep religious fervor, often using vivid word pictures to show his audience that all were sinners in God's sight and could be saved by Christ alone. Sometimes he portrayed them as men in a rowboat nearing the rapids just above some Niagara but with yet enough time to be saved by the Christian gospel. Thousands responded to his call, were converted, and had their lives radically changed — living illustrations of the dynamic power of the Christian gospel to transform human minds and hearts.

As a means of attracting larger audiences and winning their attention Booth later developed an idea suggested to him during a visit to the cathedral city of Salisbury, where his followers were harried by local ruffians. To prevent further harassment a builder named Fry volunteered, along with his three sons, to act as a bodyguard, all four playing brass instruments or at times using some of them as accompaniments to the hymns they sang. This was the forerunner of the various brass bands that the general public now associates with the Salvation Army.

As the years passed, his children joined him in his enterprise of saving souls. Bramwell, his eldest and partially deaf son, was his most valued assistant in promoting the work of the mission that had been set up. The next dozen years, however,

seemed discouraging, for theirs was merely duplicating 500 other similar agencies at work in London. Their organization obviously needed some divine magic to spark the imagination of the whole world, not just of Londoners.

In May 1878, proof sheets of the annual report were read aloud to father and son in the former's bedroom. When Bramwell heard the Christian Mission described as a volunteer army, he became enraged, declaring himself to be no "volunteer" but a regular — or nothing! Thereupon William Booth seized a pen, crossed out the offensive word, and wrote in "salvation" instead. Thus was born the Salvation Army. Though it consisted of only eighty-eight members, it envisioned a radically new program that was soon to reach around the globe with its gospel message of salvation for all sin-sick souls everywhere.

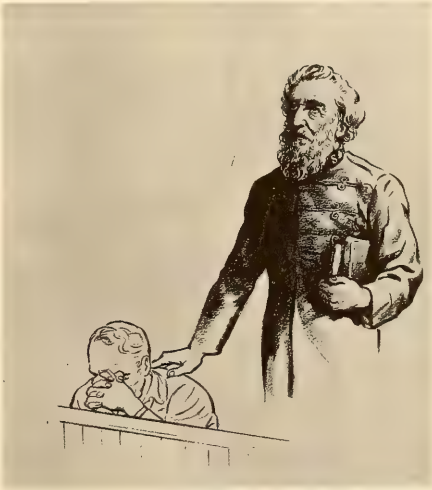
The rest of Booth's life and accomplishments must be reduced to briefest form. After reaching most of the so-called Christian lands in both hemispheres, the General, as he came to be called, decided that the Salvation Army must carry the gospel to the Muslims and Hindus of India. That was over eighty years ago. Soon thereafter he joined in a campaign against white slavery (in London alone there were 80,000 prostitutes), a campaign that had been instigated by William T. Stead, editor of the *Pall Mall Gazette*. The Salvation Army, which had already opened a dozen refuges for girls, helped to keep at high pitch the public indignation already aroused by the Stead reports. This double campaign resulted in drastic improvements in laws relating to the iniquitous traffic. General Booth thanked God for the Army's share in this achievement.

The death of his beloved wife on Oct. 4, 1890, after two years of illness was a great shock to the aging General. Shortly thereafter came his book called *In Darkest England* showing that a broad program of social reform was urgently needed to raise the low standard of living and the still lower moral tone of the country. Child-labor laws, shops where cheap food might be obtained, remedies for unemployment, public shelters for the homeless, institutions for the rescue and rehabilitation of fallen girls, a bureau of missing persons — these were among the things that he publicly advocated.

In his later years he did considerable traveling. He visited the United States, Australia, New Zealand, Palestine, and Germany, besides traversing thousands of miles through his native England, addressing huge crowds as he went along. He had long been regarded as a great national figure, being received with unusual acclaim everywhere. In 1898 he gave the opening prayer in the American Senate. In 1904 he was the guest of King Edward VII at Buckingham Palace and was asked to autograph the King's album. The next year London conferred on him the freedom of the city. Despite such honors he never lost the common touch.

General Booth presented a striking appearance with his tall, erect figure, great shock of white hair, and long and flowing white beard. Towards the end, however, his eyesight gave out, and he failed rapidly. His death occurred on August 20, 1912. During his sixty years as an evangelist "his hypnotic spirit," writes Richard Collier, his most recent biographer, "had drawn 16,000 officers to follow his flag in 58 countries and to preach the gospel in 34 languages. Everywhere his passing was mourned." Such a man's influence can never die. It is estimated that 140,000 attended the funeral services held in London, Queen Mary, long an admirer of his, being among the number.

Medallions of bronze have been struck in New York this year to commemorate the founding of the Salvation Army in London, England, just 100 years ago. One side bears the legend: "A Century of Service to God and Man"; the other: "The Salvation Army Serves God Throughout the World by Helping People." Delegates from seventy-one countries gathered in London for ten days beginning June 24, 1965, to celebrate the centennial. □



by HAROLD GARNET BLACK

PERHAPS TOMORROW

Small Linda Brown, freshly washed and pressed,
Kissed her mother who had made her so;
Accepted her father's offered hand and walked
The four short blocks to the all-white school.
No waiting for a crowded bus that day.

"They'll fill your pretty head so full of things
You need to know, there won't be room enough
To put a crumb inside," her father said.
"My head is small. I'm only nine, you know,"
Linda laughed. But at the schoolhouse door
She stood quite still. "Are you sure I look all right?
My ribbons? Hair? My dress?" She touched each one.
Her preacher-father smiled and led her in.
"Wait in the hall, my dear," he said, "I'll see . . . "

She saw him swallowed by a closing door
And stood alone. The time seemed very long.
What would he see? Children entered, gazed.
She heard some laugh and whisper. She wondered why.
They walked through doors. (They were the open doors
To knowledge but she was not aware of that.)

At last her father came. "Which door, Daddy?
Which door is mine?"
Sadly he led her out.

A biting north wind blew. "Let's run," he said.
"But why? Why? There are so many doors."
What answer could he give — this man of truth —
To the eager question of his waiting child?
However bitter, he must speak the truth.
"The doors are closed today. Perhaps tomorrow . . . "

ELIZABETH H. EMERSON

Chester and Pearl Murrey:

FARMERS with a WORLD VISION

by Irene Shull Reynolds

Chester and Pearl Murrey have proved that you can be down-to-earth farmers — as indicated by the honor they received recently as Kansas "master farmer and homemaker" — and still have a vision of service that reaches far beyond one local church or community.

But the home base is important. "We wouldn't have received such an honor," they say, "if we hadn't had such wonderful neighbors and friends who cooperated with our efforts all these years."

As deacons in the Monitor Church of the Brethren for over thirty years, the Murreys are strong pillars in this rural congregation located eleven miles southwest of McPherson, Kansas. Proud of their rural Brethren heritage, Chet and Pearl point out that his grandfather, J. D. Yoder, helped build the original Monitor Church of the Brethren in 1887.

"Being of service is the more important thing in life," Pearl Murrey believes. She and Chet both practice what they advocate.

Chet has been chairman of the Monitor church farm committee for fifteen years and a member of the church's finance board for twenty. Pearl has a twenty-year stint as Sunday school teacher to her credit. After twenty-seven years as Sunday school

superintendent, Chet is currently suggesting, "someone else should have a chance."

Pearl has served as president of the local women's fellowship and the district fellowship. For five years, from 1954 to 1959, she served as president of the Brethren Western Region women's fellowship.

In recalling this era of her life, Pearl emphasizes that it was not the work involved but the rewards she received that "raised my horizons, broadened my view of the whole program of the church, and propelled me into inspiring fellowship and many lasting friendships."

Since the death of Pearl's parents over a year ago, Edward and Lydia Crumpacker, the Murreys have spent their Sunday afternoons visiting other shut-ins of the senior generation. "We have found that we gain a great deal from these friends," says Pearl, "and really look forward to those hours of the week."

In the middle 1950's the Murreys worked with two refugee families, the Peter Lennows and the Ewald Bartels. In 1952 they hosted an International Farm Youth from India and two years later their IFY exchangee was from Bolivia.

In 1958 the Murreys were members of the Brethren heritage tour to Europe. After attending the 250th anniversary of the Church of the Brethren at Schwarzenau, Germany, they visited the Belgian families who hosted their daughter, Eula Mae, during her year as an IFYE and the English home of a Future Farmers of America exchangee whom they had learned to know while he was in the States.

But master farmers and homemakers are first of all farmers – the down-to-earth variety who do a commendable job of making God's earth produce.

Chet, whose ruddy complexion symbolizes hours of working out of doors in Kansas winds, chose the independent life of a farmer because "I like the farm and I like machinery." "But I never dreamed it would become so mechanized," he admits.

Pearl agrees with her husband as she adds, "I don't think there is any work in which one is as close to God as in farming where one is cooperating with God's laws."

The Murreys emphasize grain on their 480-acre farm. They have sixteen Angus cows with calves to balance out their program. Chet's pride and joy is the three-acre pond he had built for the cattle. One section is fenced off and friends, as well as the family, are frequent picnickers in the recreation center there.

Chet has twice been cited – he received the Goodyear conservation award for the soil-saving practices he has incorporated in the fields of the family farm.

Chet's Grandfather Yoder marked claim on the land before the turn of the century. Chet has lived there since he was two, taking Pearl to the home as a bride when his parents, Laura and Harry Murrey, retired to McPherson.

Master farmer-homemakers are judged not only in their profession and family life and church effort but also on their civic-mindedness. The Murreys take an active interest in school matters, for Pearl was a rural school teacher for three years in the middle twenties. Chet has a record of sixteen years on the school board.

Both attended McPherson College and their three daughters and sons-in-law all graduated from there. Pearl, a former PTA president, found time to serve on the Macollege alumni board.

With the three girls winning awards in 4-H, it is easy to understand that the parents "kept pace" in that field also. Pearl was clothing leader for a decade while Chet has been a 4-H leader for thirty years and chairman of the county 4-H building committee since 1957. The Murreys also received the balanced farming award sponsored by the McPherson County Extension.

"But we've retired from 4-H now," insists Pearl as she recalls the "This Is Your Life" part and the sixteen-pound cake the 4-Hers feted them with at their farewell last year.

But they both still keep busy with extra activities. Chet is currently vice-president of the County Fish and Game Board and last year finished his second term as CROP county commodity chairman.

When Chet went to adult education classes at McPherson College to study arc welding this year, Pearl enrolled in a typing class. Before the garden, a large, productive plot just in front of the lawn, demanded her time, Pearl concentrated on tailoring a garment for herself.

Modest about their own achievements, the Murreys are proud of the achievements of their three daughters – Betty Ann, wife of biology teacher-farmer, Irvin Porter; Eula Mae, wife of Lyons farmer Don Goodfellow; and LaVena, third-grade teacher and wife of Dr. Harl Stump, who is presently serving his internship at Wichita. The Murreys are all, including the eight grandchildren – Denny, Kay Ann, Jana, and Randy Porter, Teresa, Kristen, and Gregory Goodfellow, and Stephen Stump – living within the borders of Kansas.

Chet and Pearl Murrey can look back on the work begun by Grandfather Yoder and ahead to the futures of their grandchildren. Meanwhile, they have established an enviable way of life resulting in their receiving the Master Farmer and Homemaker of Kansas Award for 1965. □

NEWS

A moptop in the family? Relax . . .

If the hairdo your teen-ager comes up with worries you, do not get unduly exercised.

Take it on the authority of one of the country's leading youth and family life counselors: Go easy in making an issue over such a matter.

In one of four talks to forty family life workers of the Church of the Brethren, gathered for a national consultation in August, Mrs. Evelyn Millis Duvall pointed up the developmental tasks and adjustments to changing bodies faced by teen-agers.

"To them it's a brand new body in form, shape, and function," Mrs. Duvall said. "An individual has to become comfortable living in this body. Late and early developers especially need to be reassured.

"Hair is one of the few parts of the physical body that a person can play with without harming himself. A parent shouldn't make such an issue of it.

"Rather, set specific guidelines in areas where it really matters. And confront larger issues; for example, what does it mean to become a man or woman not only in the mammalian sense but as a child of God?"

Mrs. Duvall pointed the consultants, most of them district family life leaders to studies which reveal the acceleration of growth among youth today. Ninth graders presently are physically, intellectually, academically, and socially where twelfth graders were twenty years ago, she asserted.

"Today's teens are also overindulged for the most part and given more than they are ready to assume responsibility for. A disrespect for things carries over a disrespect for persons."

Further, today's youth are "age-grouped rather than family-grouped." They are "free and mobile and readily out from under supervision. Ten minutes away from the girl's front door they can become anonymous. They need to have a built-in conscience."

The noted author maintained that "young people are crying for firm guidelines." In parent-youth relationships she urged a mutual thinking through of a problem over an authoritarian parental no. "Help youth rationally to see why it makes sense," she advised. "Usually there is less defiance when the teen-ager knows his role in decision making in the family, providing his role is a real one."

"Stand firm on cheating and sexual promiscuity," Mrs. Duval counseled parents and youth workers. "Avoid the attitude that anything goes as long as it's fun, fun, fun. There are rules to the game of life."

In spite of rebellion and autonomy at certain periods, "most young persons usually hold to patterns set by parents. The youth must develop a sense of identity: 'Who am I?' 'What kind of person?' He must come to see himself as a child of God. But it's terribly important, too, becoming a member of his own generation."

Mrs. Duvall suggested that the church can help meet the needs of youth through "a good solid program of helping young persons understand themselves."

"Not just an organ recital of bees, birds, and babies, but discussion of sex urges and the like. Young people want to hear how adults feel about this. Here is the place where church and youth agencies bog down."

The speaker is author of *Why Wait Till Marriage? Love and the Facts of Life,* and *Family Living.* She also has coauthored other books with members of her family.

Stir of conservatives

LONGTIME OPPONENTS of the movement for Christian unity, the Protestant fundamentalists, are experiencing "the first stirrings of what may become their own brand of ecumenism."

This, reported the *New York Times*, is seen in several developments:

– Twenty conservative leaders met this summer in Colorado Springs to explore possible areas of cooperation.

– An October 1966 World Congress on Evangelism is planned in Berlin, Germany, sponsored by *Christianity Today* magazine as a step toward coordinating the evangelical witness.

– The Lutheran Church, Missouri Synod, which has remained outside even Lutheran organizations, voted to affiliate in 1967 with two other major Lutheran bodies to form the new Lutheran Council in the U.S.A.

– In another significant move, not quoted by the *Times*, the influential conservative *Christianity Today* called for breakthroughs in the search for Christian unity. "Churches whose existence derives only from sociological, racial, or cultural differences ought not to remain separated and divided. They should seek, wherever possible, union with other churches of like conviction," the magazine asserted in a special issue on "Appraisals of Ecumenism."

Dr. G. Aiken Taylor, Southern Presbyterian editor and one of the participants in the Colorado Springs meeting, has been quoted as saying:

"The temper of the times is against the isolationist. We're beginning to ask if the purity of the church might best be preserved by increased cooperation among those who hold to the fundamental truths of the Christian faith."

For the vast majority of conservative Protestants cooperation is a long road ahead. Twenty-two million of them belong to churches not aligned with any national cooperative movement.

By way of comparison, the National Council of Churches, according to the 1965 Yearbook of American Churches, has in its affiliation thirty-one denominations with 41.3 million members – almost two thirds of the nation's Protestants.

The largest agency for conservatives is the National Association of Evangelicals (Wheaton, Ill.), with 34 denominations and independent associations totaling 2.5 million members.

Another conservative organization is Carl McIntire's American Council of Christian Churches, with 16 denominations and 1.5 million members. This organization campaigns actively against the National Council of Churches. "Most fundamentalists outside the ACCC carefully disassociate themselves from what they regard as the 'extreme methods' of the organization and of Mr. McIntire," asserted the *New York Times* article.

A noted evangelical spokesman, Dr. Carl F. Henry, the editor of *Christianity Today*, has led out in challenging the isolation and "ingrownness" of the evangelical community. "An ingrown association means an ingrown witness," a witness "insulated from the social structures of our day," he told a group of evangelicals in Washington. D.C.

Similar concern among leaders of the National Association of Evangelicals has prompted efforts to help constituent churches get "off dead center" and "enlist in finding God's way for the twentieth century."

The outsiders

A CORPS of Brethren campers left the placid setting of Camp La Verne in the San Bernardino Mountains for a couple of days in the city – the Watts sector of Los Angeles.

They were the first among several score of Brethren youth and adults to engage in work where the Watts racial riots had occurred two weeks earlier. The initial assignment given to the Camp La Verne crew was sponsorship of a beach party for children of Henderson Community Cen-

Donald Kussart and Joe Long wire an instrument for use with the metabolic chamber

Brethren cite

FOR ITS CONTRIBUTION to medical research, the Brethren Service Commission has been named a citationist in the Lane Bryant Annual Awards competition, a program aimed at encouraging volunteer work to benefit the American community.

In presenting the name of the Brethren Service Commission for nomination, the National Institutes of Health, Bethesda, Md., noted that "the Church of the Brethren has been the mainstay of the normal volunteer program at NIH. . . . A thousand young men and women from Brethren churches and colleges have substan-

ter, a program of the Second Baptist church.

With about eighty children of all ages in tow, the party went to the beach, many of the children for the first time. The following is the account related by CBYFer David Turner of the Pomona church:

"We soon learned that controlling emotions in a heated situation is a problem which takes much effort.

"When the beach guard informed our group that a few of our members had been involved in sand throwing and asked us all to leave, there were some who grabbed the opportunity for belligerence.

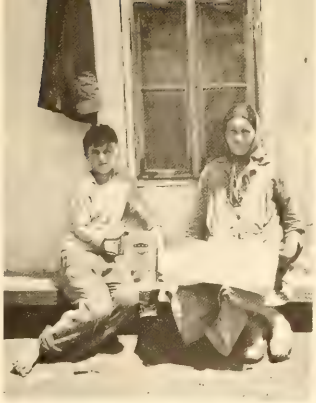
"It was only through patience and understanding, both on the part of the officers and our adult leaders, that an incident was avoided.

"We found it most revealing to face this situation through the looking glass — to feel the weight of being an outsider and to see how hard it is to control constantly worn nerves and to calmly accept an extremely exaggerated account of an incident.

"We never had trouble feeling at home with our new friends. We plan continuing visits in hopes that through interpersonal contact we might help ease the conflict and resentment between white and Negroes."

Distress by the Danube

Homes of 80,000 persons were swept away by the rampaging floodwaters of the River Danube this summer.



Five BVSers, $500 to Yugoslavia's poor

The water spread over millions of acres in Yugoslavia and caused extensive losses in Czechoslovakia, Austria, and Hungary as well.

In response to the appeal of the World Council of Churches to its member denominations, the Church of the Brethren contributed $500.

Further, at the request of the Yugoslavian Red Cross, in September five Brethren Service volunteers were sent as a reconstruction team to the village of Murska Sobota to rebuild the damaged homes of the poor. The team includes Dennis Sanger, leader, Cordova, Md.; Dan Nagel, foreman, Ambler, Pa.; Kenneth Jackson, Norcatur, Kansas; James W. Pobst III, Wabash, Ind.; and John Risden, Oklahoma City, Okla. All five previously served at the Hinterbruhl, Austria, project. They will remain through November.

Their assignment will parallel the work of three Brethren who helped erect 125 homes in Skopje, Yugoslavia, after a 1963 earthquake.

Brethren money for the Danube River Basin response came from the Emergency Disaster Fund. Leland Wilson, director of interpretation, has appealed for contributions for this need and similar needs to be met in the future. The gifts may be sent to the Emergency Disaster Fund, Church of the Brethren General Offices, Elgin, Ill. 60120.

100 efforts toward peace

World peace — its requirements and avenues for attaining it — will be the theme of more than 100 convocations throughout the United States in the next two years. The convocations are part of a program cosponsored by the Center for the Study of Democratic Institutions and the Fellowship of Reconciliation.

Materials based on the center's international convocation in New York last February, prompted by the late Pope John XXIII's *Pacem in Terris* encyclical, will be a major resource.

Convocations were scheduled this month in Seattle, Portland, Oregon, San Francisco, and Los Angeles; during November in Buffalo, Rochester, Cleveland, Detroit, Chicago, and Atlanta, and elsewhere in 1966-67.

s 'mainstay' in medical research task

tially enhanced medical knowledge through their services as healthy research patients since 1954."

The nomination of the Brethren program came from Surgeon General Luther L. Terry of the U.S. Public Health Service, Dr. James A. Shannon, NIH director, and Dr. Jack Masur, director of Clinical Center.

In 1964 alone, the year for which the citation was issued, 170 Brethren-sponsored youth spent three months at the suburban Washington, D. C., research center of NIH, enabling scientists to gain greater insight on good health and normal states. Comprising the Brethren personnel there are volunteers trained at New Windsor, Md., and summer service units. Twenty-seven youth served as normal control patients this summer under Brethren auspices.

In sponsoring the awards program, Lane Bryant's aim is "to unearth those unheralded, unpaid volunteers who, by their dedication and extraordinary efforts have in some way found a solution to age-old and just-born problems of humanity."

To become a citationist, the Brethren Service Commission was among approximately ten percent of the nominees which survived an initial screening by sponsoring officials.

The citation further means that the Brethren Service Commission is among the nominees for one of the two annual awards of $1,000 to be presented in December.

To make the selection of top winners — one group winner and one individual winner — a panel of judges has been named. Included on the panel are Robert F. Kennedy, U.S. senator; Henry Cabot Lodge, ambassador to Vietnam; Thurgood Marshall, U.S. Circuit judge, and Rosemary Park, president, Barnard College.

SPECIAL REPORT

Judgment at Watts

Los Angeles

THE GREAT IRONY IS: The city in which it could never happen was hit by the worst racial riot of the century. Civic leaders had often said: "We can be proud that in Los Angeles we do not have a Harlem." Because Watts is made up mostly of single residence dwellings instead of crowded, multi-storied tenement houses like eastern city slums, no one believed violence could come from it.

But Aug. 11-16 will long be remembered by the people of South Los Angeles as days of shock and terror. What began with an arrest of a Negro youth on Imperial Highway for drunken driving erupted into days and nights of rioting, burning, and looting over a fifty square-mile area. Some 15,000 National Guardsmen were ordered into the city, for four days bringing the greater part of South Los Angeles under virtual military occupancy.

"Why did it happen?" everyone asked. Caucasians commented angrily: "The Negroes of Los Angeles are better off than any Negroes in the country. And now they do this."

I

While taking me on a tour through destroyed areas, Fred Yancey, a member of the Imperial Heights Church of the Brethren and a property owner in Watts, described the situation like this: "The people who live in Watts need one another less than they need anyone else on earth. They hate their circumstances, but there they stay, feeding on one another's hostilities, resentments, and hatreds. They pull one another down, rather than helping one another up." While checking his own property in Watts on Friday, the worst day of the riot, Mr. Yancey, a Negro, was instrumental in rescuing stranded Caucasians.

In describing the participation of Negroes in the riot, Fred Yancey further said: "If the Negroes of the ghetto would have used in a positive way all the energy which they used in rioting and destruction, they would have gone a long way in bettering their situation." But they chose the negative way of violence.

In some way we have failed – all of us – to point the way for these tragically misguided people. Even the clergy in Watts seem not to have been in touch with the subcultural elements who were responsible for sparking the outburst.

II

Not all is bad in Watts by any means. Jordan High School has produced scholars who have been awarded scholarships to the best universities in recent years. A Rhodes scholar was produced there. Compared to the ghetto of Harlem, Watts appears a paradise. The single resident homes have lawns, bushes, and trees. Now and then there is a public park.

In spite of good factors and the good appearances, the economic plight is clearly visible. The Watts area is a favorite landing place for Negroes moving to southern California. Many of them are from the poverty pockets of the rural South and are, therefore, ill-equipped to find employment in this industrial, metropolitan community. The fortunate ones are usually able to move to better areas after a few years. But the unemployable must stay. They stand idle in doorways at midday, as though trapped in the slum forever.

Those of us who have lived in middle-class society simply fail to understand the utter hopelessness of many in the lower class. The usual judgment we make is: "I work; they can do as I have done." This attitude misses the reality of the situation. Motivation and incentive are prior factors, and the knowledge of how to convey these to others is not entirely known to us.

III

A simple definition of the riot could be: *It was a protest of the "have nots"* against the *"haves."* It was a strike of the lower, impoverished class against the middle-class power structure. Inevitably this meant Negro against white. However, it would be *the greatest of errors* to say it was a demonstration of all the Negroes against whites. The overwhelming majority of Los Angeles Negroes deplored the situation. Negro clergy in Watts made many desperate and last-ditch efforts to halt the violence. Comedian Dick Gregory was wounded as he tried to change the course of events.

The economically deprived people of Watts did not see that their situation was being bettered. The Negroes of the South were making progress: They were being given the right to vote and public accommodations were being opened. But no jobs were opening here. In fact, the unskilled jobs are disappearing. Most of us do not know what we would do in the face of *complete* and *absolute frustration.* The rioters simply demonstrated what any of us is capable of doing when every alternative seems blocked and the future is utterly without hope. They struck with violence at what they believed was their enemy: the economic power structure that seemingly had made them its victims.

Very interesting patterns are revealed in an examination of the buildings destroyed. Little or no damage is seen to schools, churches, homes, and factories. Retail businesses were the main targets, the point at which the economic structure rubs up against the Negroes. Many Negro-owned businesses were spared. Even a few Caucasian businesses which had a good relationship with the community were left, while buildings around these were destroyed. As one person commented: "Every building *destroyed* and every building *left standing* has a message screaming from it." This pattern is general and is not true in every particular.

IV

Involved in the picture also is the controversial issue of police brutality. There have been many complaints of police mistreatments from minority groups. But it is an extremely difficult issue with which to deal, for proof is often lacking. Several months ago, our Southwest Ministerial Association, composed of white and Negro clergy, held a lengthy discussion with a police captain on this with some better understanding resulting on the part of the Negroes.

It is to be noted that the police used some restraint during the riot. The order to use gunfire was not given until after Officer Ludlow was shot on the third night of rioting.

In any situation of law enforcement, an officer probably has to be more of an absolutist than most of us usually are: He either enforces the law, or he does not.

On the other hand, Caucasians do not understand the attitude of many minorities toward the law. As Senator Robert Kennedy has pointed out: To many Negroes the law is their enemy. It has often been the weapon used by the white man to deny the Negro his rights.

It is clear that there is a large area of understanding between law enforcement officers and minority groups. More Negro police are needed in the Negro areas. The tension between police and the public is of immense concern to community leaders.

V

One of the greatest problems is communication among all sections of this metropolitan community. Since the riot, there is a tremendous new concern that the channels of communication shall be opened between the outer and inner city, between Caucasian and Negro, between the places of poverty and the more privileged areas. We can no longer close our eyes to the bad situations we would like to avoid.

To help in communication across racial lines, the Imperial Heights church negotiated with the Manchester Baptist church (Negro) two years ago to hold a summer work camp. Lack of funds and leadership made it necessary to cancel this. But the need now seems more pressing than ever, and we will likely attempt a project with them.

Many say: "Los Angeles will never be the same again." No, it will not be the same. Some whites are all the more convinced that the Negro cannot be trusted. But the thinking people and the concerned people are resolved that a new community of mutual helpfulness shall arise from the ashes. Business organizations, citizens' committees, churches, and even special emissaries from the Federal Government are lending a helping hand.

Communication is going to be slow and difficult. A few days ago I was back in Watts to take pictures of the destruction. I was talking to people on the street, and I found that they readily warmed up to conversation. But later, as I raised my camera for a picture, a carload of young people drove by, and one of them called out, "That's it, whitey." It hit like a blade of cold steel. I was their enemy because of the color of my skin! And it is going to be difficult, if not impossible, to convince them otherwise.

In one sense it is already too late for action. "Burn, baby, burn" represents certainly and literally the fire of judgment upon us. We have all helped to make Watts, and we will have to help unmake it. If we do not unmake Watts, it will be the unmaking of us all! — *B. Wayne Crist.*

Parishioner Yancey, Pastor Crist, Imperial Heights church . . . two miles away

Growing edges

Lebanon, Pa. — Thirty-three youth of the Midway Church of the Brethren near here manned the refreshments for a day this summer at a circus. The project was not for profit but for service.

The scene was Hamburg state school and hospital, where 1,200 patients live in an experimental center for the treatment of the mentally retarded. The circus was staged as part of the state's effort to bring the outside world to hospital patients.

In addition to the Midway group's work during the circus, several of the church's youth spent a week or longer as volunteers at state hospitals in the area.

Salt Lake City, Utah — "I was very favorably impressed with the agricultural ventures of the students of Kulp Bible School. Nowhere in the country did I find better crops and as advanced agriculture," commented a U.S. Department of Agriculture official here regarding the rural development work of the Church of the Brethren mission in Nigeria.

The comments, which were stated in a personal letter, came from Charles W. Townsend of the Soil Conservation Service here. Mr. Townsend, while on detail to the State Department and at the request of the Nigerian government, had spent ten weeks in surveying agriculture needs in Northern Nigeria.

Roanoke, Va. — Central Church of the Brethren here has launched a first step in a ministry to its neighboring inner-city community. Under the leadership of Warren E. Miller, minister of education, and layman Kenneth Harper, a boys' club for seven- to fourteen-year-olds was introduced several months ago. A club program for girls is contemplated as the next new community ministry.

International Folk Art Seminar

Bohinj, Yugoslavia — This beautiful mountain village in northern Yugoslavia has been the setting for the International Folk Art Seminar sponsored jointly by the Brethren Service Commission and the Yugoslavian Red Cross.

Basic plans for the seminar were laid a year ago by Dr. William Willoughby, European Brethren Service director, and Mrs. Mara Rupena, executive secretary of the Yugoslavia Red Cross. The ultimate purpose has been to build understanding and goodwill among youth through the medium of the folk arts. To this end considerable time has been given to the sharing of folklore — the music, tales, dances, and history of the various countries represented. This has proved to be a very rich experience indeed with the presence of twenty-four participants from the following countries: Czechoslovakia, Bulgaria, Yugoslavia, East and West Germany, Spain, Algeria, Greece, Holland, and the U.S. During the first two weeks, each country was given a day or more to present a program depicting something of the life and culture of its people.

Communication for such a program is difficult, but not insurmountable. Three languages have been used during all sessions: English, German, and Serbo-Croate. The patience exercised by the youth in seeking to understand and be understood has been most amazing.

Although no official themes or topics were adopted before the seminar, spontaneous discussions have continually arisen among the participants themselves. The most intimate sharing, of course, has been the person-to-person sort during the free-time periods. Many have been particularly curious about the Brethren Service Commission — what it is, its purpose, why its interest in East-West encounters, etc. Thus a cup of Turkish coffee has often provided an excellent excuse to try to give witness to the Brethren concern for brotherhood, peace, and a world in which East and West are only directional symbols and not divisional barriers separating God's people. — Dale Ott

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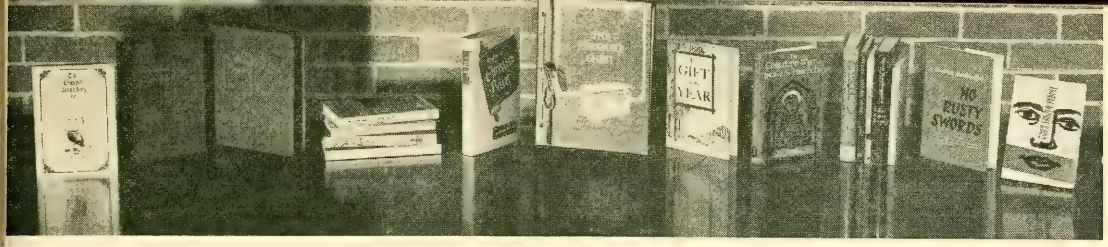

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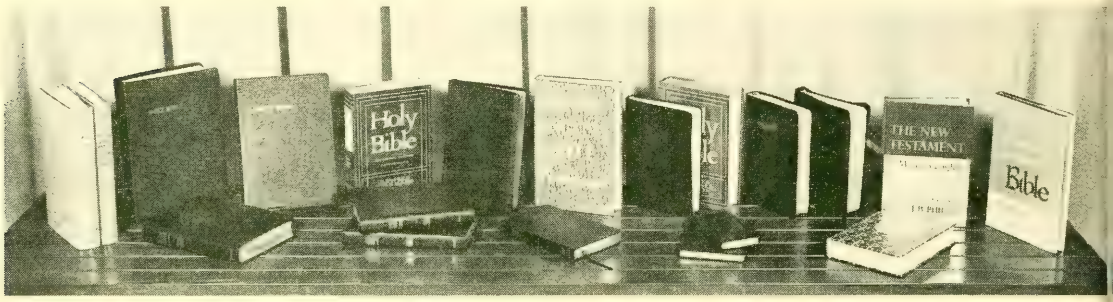

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RAISING THE FATHERLESS CHILD

Continued from page 2

reasonable equivalent of normal family life for the children of single parents.

In the constitution of Parents Without Partners, which was incorporated in 1958 and now has approximately 140 chapters with a membership in the thousands, one of its articles states that members will "develop and provide broad and comprehensive programs of group . . . and recreational activities . . . and through companionable associations with other parents provide children with the sense of shared experience and of normal man-woman relationships."

The planned family outings, such as camping trips, roller skating parties, horseback riding, etc., helped Mary G. give her boys the balanced life she was looking for. Not only that, the panel discussions, the special consultants (Mary's group has the services of a clinical psychologist and an M. D.), the adult social events have given Mary an opportunity to work toward her own emotional well-being.

If a woman is divorced or separated from her husband and has children in her custody, she has difficulties of a sort different from those of the widow. She has feelings of inferiority; her pride has suffered a terrific blow; she may feel ostracized and unable to free herself from bitterness. Nevertheless, psychologists and consultants agree it is important that she be kind to herself too. Feelings of guilt are inevitable, and, when they are the symptoms of a real mistake, they should be resolved by someone who can direct the victim to forgiveness and peace.

Some single mothers seem to have problems which defy any satisfactory solution. Consider the mother of Charles, who, when a letter came from the boy's father, was torn between joy and apprehension. The envelope contained a birthday check. Achingly, this mother watched her son dream and plan how he would spend the money. But she had every reason to believe the check was illegal. Charles' father had been jailed several times for writing and cashing worthless checks, and he might even be behind bars now. . . .

Here is where professional advice from a psychologist or counselor is extremely important. It is needed also when a father is in a sanatorium or institution for the chronically ill. If possible, you want your child to have a positive identification with his father, and in cases like these it sometimes requires skillful handling. When it comes to visiting, prison or hospital physicians and social workers know and understand a particular case; they can help you decide whether to take your child along.

How to bring balance to the lives of fatherless children?

Whatever the circumstances which have put you in the position of being a mother of "fatherless children," remember to actively seek out and use the resources available to you and your family. Relatives and friends may be well-meaning, but they cannot be objective and most do not have the professional background needed to properly advise.

So long as you know you are not a mother-alone — unless you wish to be — you can also throw out another misconception: you *can* raise your children to be productive, responsible citizens. Social investigators have proved overwhelmingly that single mothers are doing a better than average job of it. You can see for yourself; just take a good look at *your* fatherless child. □

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Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **I recently attended a service of worship where the offering was received at the close of the service. Is there any particular reason for this?**

Answer: There is indeed a very good reason why the offering would be received at the close of a service of public worship.

Every meaningful worship service should include not only adoration and praise of God but among other elements a confrontation of God's claim upon the lives of his children, which demands from them a response.

Very often in worship the minister makes a conscious effort to inspire the worshiper without giving opportunity for any real expression of his dedication within the context of the service. When the offering is received after the sermon it does become the opportunity for such expressed commitment.

The giving of one's possession is in a very real sense a gift of life itself since money represents time, ability, energy, and purpose. In making an offering the worshiper is both symbolically and really responding to God's continuing claim upon his life and in a visible way is giving expression to the inspiration of the worship.

Many congregations seemingly make much too little of the offering itself in worship. It is often received in a most perfunctory way as if it were a kind of necessary chore. Some ministers seem almost apologetic about it, even to the point of making jokes about the size of the collection they hope to receive.

When the offering is regarded as one of the high moments of worship, the congregation will learn more and more of the grace of giving. When a worshiping people understand that this is one of the ways they may respond in loving obedience to the lordship of Christ, then the offering is not only a solemn moment but a joyous occasion for commitment.

Some pastors will occasionally remind the congregation of the ways by which their gifts make possible the work of Christ's kingdom around the world. They may lift up one facet of the mission of the church during each service, highlighting its significance and explaining the way in which the congregation is related to that particular ministry. This tends to personalize the gift that is made by the individual and increases the sense of participation in the work of the Brotherhood and of the whole church of Jesus Christ. It also helps the worshiper to see the result of a dedication of life expressed through a gift of money.

Receiving the offering at the close of the service is, therefore, not only liturgically proper, but when rightly interpreted and understood it may also enhance its value as a means of commitment of life and resources.

Question: **What is the meaning of the word "Jahweh"?**

Answer: Jahweh is the special name for the God of Israel. The original text of the Old Testament was written without vowels. The name for God was represented by the four consonants, *JHWH*.

In the later history of Israel, at least, the name *JHWH* was not pronounced by the people because it was too sacred for utterance. The name was still read aloud by the high priest when in blessing or in prayer, but in the synagogue it was pronounced *Adhonai* (Lord). When the Massoretes in the sixth and seventh centuries A.D. supplied vowels to the Hebrew text, they gave *JHWH* the vowels of the word *Adhonai*.

While the original pronunciation for the name of God is really unknown, in the sixteenth century Christian scholars combining the vowels of *Adhonai* and the consonants of *JHWH* produced the form *Jehovah,* which has become familiar to us because of its usage in the American Standard Version of the Bible published in 1901. Although this pronunciation of the name of God has been hallowed by four centuries of use, it is not at all accurate.

Scholars today agree that the most likely proper pronunciation for the consonants *JHWH* is "Jahweh" (Ya-way), and this form is widely used in current Biblical literature. Although the name for God was given by the Hebrew people, it is quite properly used by Christians as well since we worship the God of Abraham, Isaac, and Jacob, the God we are taught by Jesus Christ to love as Father.

Day by Day

a devotional guide for the family

"O LORD, OUR CHRIST, may we have thy mind and thy spirit;
Make us instruments of thy peace:
where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.
"O divine Master, grant that we may not so much seek
to be consoled as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life."
—Francis of Assisi

OCT. 31-NOV. 6

Matt. 5:1-12. Anyone can be a peacebreaker, but to be a peacemaker requires humility, persistence, patience, love, and faith.

Isa. 52:7-10. How beautiful are the lives of those engaged in peaceful pursuits, conquering pain, prejudice, illiteracy, and ignorance of God.

Rom. 12:14-21. Getting even is not the way to meaningful relationships. By loving your enemy, you may gain a new friend and a new life!

Matt. 5:38-48. "More flies are caught by honey than by vinegar." Love is mightier than the sword in winning the devotion and confidence of others.

1 Tim. 2:1-8. Our President and his advisers are dependent upon your prayers in their effort to seek peace. Remember them often.

Psalm 120. It takes two to fight. As long as one is determined to keep the peace, no war will erupt.

Isa. 9:2-7. World peace will come when the Prince of Peace, Jesus Christ, reigns supreme in every heart. Yet many reject him today.

NOV. 7-13

s *Luke 2:8-14.* How joyous the shout that the One had been born who was destined to redeem mankind and teach peace on earth!

m *Eph. 2:13-18.* Through Christ all men have equal access to God. The walls that divide – rivalry, jealousy, and prejudice – are broken down by Calvary.

t *Isa. 11:1-9.* When Jesus returns and reigns, his peace will inspire even "natural" enemies of the animal world to live together in peace.

w *Micah 4:1-5.* In that day when men's energies are converted from war to peace, what will newspapers print? What a vision to uphold!

t *Psalm 46.* "War has become a Frankenstein to destroy both sides" (General MacArthur). Our only hope is in God who holds supreme power.

f *Ps. 27:1-6, 14.* "If God be for us, who can be against us?" You and God are a majority against any moral or physical enemy.

s *Rom. 14:7-20.* Life is short. Live peaceably and you will die peacefully. Do not willfully antagonize others, but respect them as persons.

by EARL and VIVIAN ZIEGLER

Peace must begin at home

Do the verses below reflect the sentiments of the brothers versus sisters in your household? Excessive rivalry, verbal degrading, jealousy, and outright fighting among siblings sometimes disturb parents. Is this conflict an inevitable part of learning to live with others, or are there some underlying causes of friction which could be avoided? A teen-age girl complained in a letter to Ann Landers that her seven-year-old sister followed her everywhere. Her mother's attitude was that since they were sisters they should love each other and the older girl should not mind having a "tag-along-shadow." With her characteristic candor spiced with wit, Miss Landers comments that parents often wonder why their children grow up to hate one another, adding that there are many reasons, but "put them all together and they spell 'Mother'." "Blessed are the peacemakers."

What actions or factors disrupt the peace in our homes? What can your family do to promote peace in your community and in the world? What are the causes of war? Can the following words be used as synonyms for peace: *inaction, death, quietness, trust, security, sedation, harmony, contentment?* What is the significance of Armistice Day? What relationship, if any, is there between today's disturbing headlines screaming of violence, destruction of life and property, and the toy guns, tanks, army uniforms, and helmets that will be under many Christmas trees this year? How important is communication in maintaining peace in the home and in the world? Can one know personal peace outside of Christ? Does inward peace depend on outside circumstances?

"Let peace begin with me"

How futile it is to pray for an end to the strife in the world if you are feuding with a neighbor, not speaking to a classmate or a fellow worker, or harboring resentment. Getting along with others is difficult. The personal drive to excel is so strong that some find it almost impossible to admit, "I was wrong," "I am sorry," "Yours is better than mine," or "I forgive you." If you are sincere about desiring peace, begin at home – with yourself – now.

"The fruit of the Spirit is love, joy, peace . . . "

Peace is one of those abstract words like *love* and *hope* that are hard to define and even harder to picture. To symbolize peace, men have used a white dove, an olive branch, or a partly upraised hand, as Dave Garroway immortalized in his daily sign-off on the "Today" show. Durer's "Praying Hands" or a single white candle may remind you of peace. A daily assignment for your family could be to bring to worship any pictures which they feel could be entitled "Peace." Scenes from nature, family life, the animal world, or current news pictures could be chosen.

Hymns in *The Brethren Hymnal* on this theme include: "Blest Is the Home When God Is There" (No. 545); "O Beautiful for Spacious Skies" (No. 613); "God Bless Our Native Land" (No. 603); "O God of Love, O King of Peace" (No. 389); and the prayer, "Lead Me, Lord" (No. 617). Other well-known songs are "Let There Be Peace on Earth" and the spiritual, "I Ain't Gonna Study War No More."

From *His Pen in Her Hand,* read "A Mother's Question," by Ida M. Fisher, "Not Peace . . . But a Sword," by Pauline Good, "Inconsistencies," by Mary G. Martin, and "We Pray for Peace," by Modena M. Studebaker.

'Cause She's My Sister

That female girl makes me so mad
  Whenever she's at bat.
She always says, "You can't throw straight,"
  And calls me "big" and "fat."
She runs to Mom and tells on me –
  I know I'd never miss her
If she would go and stay for years.
  Why? 'Cause she's my sister.

She's such a baby that she cries
  At ev'ry little hit
And even sometimes just before –
  As if she'd thrown a fit.
The man she marries should be warned –
  What dope would want to kiss her?
Oh, that's the last thing I would do.
  Why? 'Cause she's my sister.

Know why her grades are better'n mine?
  It's not because she's smart
But 'cause all teachers favor girls
  And always take their part.
One day she helped me sand my bike
  And rubbed 'til she got blisters;
I gave her seven baseball cards . . .
  Why? 'Cause she's my sister. (VSZ)

What Can Be Done About China?

AS THE WAR in Vietnam widens, as U.S. planes bomb military and communication centers in North Vietnam nearer and nearer the Chinese border, and as questions arise whether or not the United States should risk a war with China, our attitude toward China becomes of crucial importance.

Conversations with experts, including government personnel, have revealed an official awareness that the government on the mainland of China is politically and economically strong and is here to stay for the foreseeable future. They have further revealed that the only sound policy is to work toward an accommodation with the Peking government. But, in fact, it appears now as if our official policy toward China is becoming more rigid.

In spite of the desire by many in the United States for internal rebellion and overthrow of the government on mainland China, the Peking regime seems to have widespread if only tacit popular support. Refugees from the mainland show dissatisfaction with their economic plight,

especially in Kwangtung and Fukien provinces, but rarely do they denounce the attempts of the Peking government to push the country forward economically and make it stronger politically.

The Chinese population is presently over 700,000,000 people, one fourth of mankind, and the birth rate remains high. The Chinese people are proud of their newfound place in world leadership, and the Peking regime appears confident of continuing its present course despite discouragement from and a deep rift with the Soviet Union, and despite the threat, real to the Chinese, of military invasion by the United States. Technically we are still at war with China in Korea, as there has been no peace treaty, only a cease-fire.

China, the most influential nation in Asia, and the United States, militarily the most powerful nation, have all too few channels of communication. Instead of attempts to understand each other, mutual hostility rules. The present situation is dangerous as well as tragic, not just for ourselves and the Chinese but for the entire world.

The question of what can be done about China is not an easy one. An equally difficult and relevant question might be "What can be done about the United States?" Before asking what can be done, it would be helpful to ask ourselves what cannot be done with regard to China.

First, we cannot turn back the historical events of the Communist take-over. We cannot wish the Communist rule would vanish, nor can we further support efforts dedicated to its overthrow. Specifically, we cannot support Chiang Kai-shek's desire to reinvade the mainland.

Second, we in the United States can do little to alter the internal policies of the Peking regime. Despite some great mistakes it has made in economic planning, even the most conservative economic experts on China place her average rate of growth over the past fifteen years at four or five percent per year. What is more impressive is that her economic growth continues despite the Soviet Union's withdrawal of aid. There is also little we can do to lessen the amount of political and ideological control over the Chinese people by the Chinese government.

Third, we cannot hope for the day when missionaries might return to China and resume the privileges and old positions of power and influence they had before the Communists came into power. David M. Stowe, executive secretary of the National Council of Churches' Division of Foreign Missions, recently wrote that when relationships are reestablished with the Christian brothers in China "there will be nothing like a resumption of the missionary enterprise as it existed before 1949, [rather it will be] of an entirely different sort, involving an autonomous and independent Chinese church uninterested in such missionary relationships as sponsorship and aid." A change in the missionary approach should not prevent us from seeking to work with the Chinese Christians in other ways.

Fourth, we cannot hope that a healthy attitude to China will be an easy one to come by. Desires to send free wheat or animals to the Chinese, to give them technical assistance, noble as these sentiments may be, cannot provide us the primary framework of relating to the Chinese. The desire to provide relief is inadequate so long as it does not take into consideration the deep pride of the Chinese and the fact that, hungry as the Chinese might be, they are equally eager to create for themselves a world view which is totally theirs. They wish to destroy the scars of humiliation suffered under Western policies often characterized as condescension or paternalistic benevolence, as well as imperialism.

We will have to understand the Chinese as people, their culture and long history, as well as their physical needs. And this comes hard to those of us who have often found the comparison between the United States and China primarily a comparison between a developed and an underdeveloped nation.

When we turn to the question of what can be done with regard to China it will have to be more in the area of education here in the United States and, for the time being, less in the area of direct action with China. As long as the war in Vietnam continues, there appears little likelihood of opening more peaceful contacts with the Chinese. Statements coming out of Peking are more strongly anti-United States. Even if the United States were to seriously pursue a softening attitude towards China, it is not likely that the Chinese would respond to these new overtures now, short of an indication of the United States' willingness eventually to withdraw from Taiwan. In short, there is little we can do now on that side, but there is something we can do on this side.

Our attitude and relations towards China relate primarily to foreign policy, be it expressed in white papers or speeches from Washington, editorials in newspapers, or resolutions from church bodies. There are two main places to work at changing this foreign policy; one is in Washington where governmental foreign policy is largely formed; the other is with public opinion, which, according to Washington, will not allow foreign policy to be changed with regard to China.

A wise effort to improve our policy will need to keep both areas of work in mind, but for the moment we need to do some homework. In fact, Brethren do constitute a segment of public opinion in the United States. We must begin to educate ourselves so that at least our attitudes are relevant to China today. Often we have just remained silent; this is hardly excusable, for we have had Brethren in China both as missionaries and as service workers. Our silence only helps to perpetuate myths, half truths, and wrong stereotypes about the Chinese people and the Peking government. It is time that we become openly involved in the question of United States-Chinese relations. With the above in mind, let us look at some suggestions about what Brethren can do with the question of China.

First, we need to become informed ourselves. Much of the information available to us about China is misleading. Some of us believe that China is directly responsible for the war in Vietnam, but this is not true. Charles Wells' biweekly newsletter, *Between the Lines,* gives much solid information on China which is rarely found elsewhere. A paperback recently written under the auspices of the American Friends Service Committee entitled *A New China Policy, Some Quaker Proposals,* concerns itself with many aspects of our attitudes and foreign policy. The *Christian Century* of January 13, 1965, devoted most of the issue to Communist China.* Also Communist China should be openly discussed in our church groups, in the youth groups, and in Sunday school classes.

Second, we must speak out on the issue. There should be more dialogue on China in MESSENGER, with an open discussion from various points of view. We should ask our former workers in China to address themselves today to the question of what can be done about China.

Third, we should arrange conferences and seminars on the subject of China. They should be organized under Brethren auspices here in the United States on the district, regional, or national levels or on our college campuses. We should make use of the many materials and personnel, including Canadians, used by the Quakers and others in the conferences and seminars they have already led.

Fourth, we should continue writing letters and articles urging a more relevant attitude towards the problems we face with China. We should write to the President and to our congressmen. Letters to the editor of newspapers offer one of the most effective ways to influence public opinion on China.

Fifth, we must expand our resolutions at Annual Conference to include China specifically. There have been several sentences in previous resolutions concerning hunger in China, cultural exchange, and the need to seat all nations, including China, in the United Nations, but these statements are too feeble in light of the size of the problem we face. Perhaps at next year's Annual Conference a resolution could be passed which would touch, among other things, on (1) exchange of newspaper correspondents and the lifting of travel restrictions, (2) trade with China, (3) recognition of China, (4) seating of China in the United Nations, and (5) the question of Taiwan. Annual Conference or the General Brotherhood Board should urge our colleges to offer more courses on East Asia, and specifically China, in the fields of history, literature, and language. □

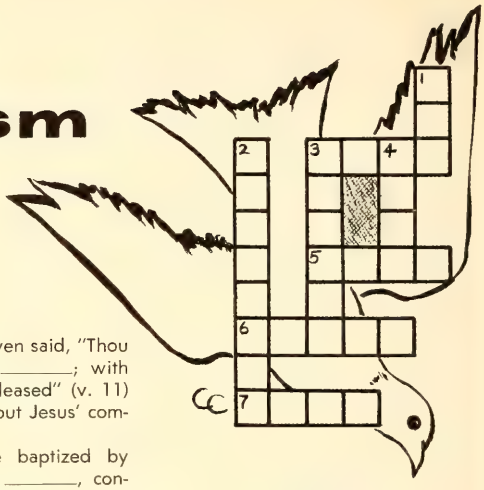
by PHIL WEST

* A subscription to *Between the Lines* can be purchased at $2.50 per year by writing to: BTL Circulation Dept., Newtown, Pa. 18940; the AFSC paperback can be purchased for 95c by writing to: AFSC, 160 N. 15th St., Philadelphia, Pa. 19102, and reprints of the *Christian Century* articles, including one by Mr. Stowe, can be purchased seven copies for $1.00 from the Christian Century Foundation, 407 S. Dearborn St., Chicago, Ill. 60605)

Jesus' Baptism

by Carol Conner

See Mark 1:4-11



Across

3. The baptizer who appeared in the wilderness (v. 4)
5. "In those _____ Jesus came from Nazareth . . . and was baptized by John" (v. 9)
6. John ate locusts and wild _____ (v. 6)
7. When Jesus was baptized, the Holy Spirit descended upon him like a _____ (v. 10)

Down

1. A voice from heaven said, "Thou art my beloved _____; with thee I am well pleased" (v. 11)
2. John _____ about Jesus' coming (v. 7)
3. "And they were baptized by him in the river _____, confessing their sins" (v. 5)
4. John said, "I have baptized you with water; but he will baptize you with the _____ Spirit" (v. 8)

JESUS' BAPTISM

Answers

Across

3. John
5. Days
6. Honey
7. Dove

Down

1. Son
2. Preached
3. Jordan
4. Holy

Poetry Corner

DEDICATION

When God tells me what to do,
I shall not rebel;
God has given me good things,
More than I can tell;
God has given me my life,
May I use it well.

Louise Darcy

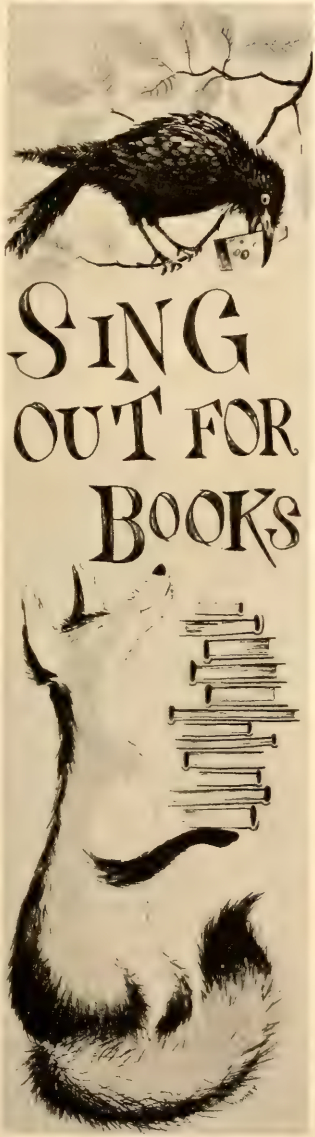
IN SCRIPTURE

In scripture men find words so wise,
Though written many years ago,
That they find there a trusted guide
To help them choose the way to go.

The patriarchs and Jesus knew
That knowledge in the Lord is found.
Who studies well the Holy Book
Gains hallowed wisdom that is sound.

Louise Darcy

Sing out for books!



THESE DAYS children are reading more than ever — in spite of and often because of television viewing, accelerated school programs, and numerous other activities. Children's book clubs, new paperbacks, and the ubiquitous bookracks in supermarkets and elsewhere account for a part of the continuing success of the book business. Along with impulse buying and purchase through the schools goes borrowing from libraries. Children are naturally interested in everything (though in some things more than in others). They are curious; they are reaching out for new experiences and for new ways of looking at their own experiences.

There is a book for every need. A new one for the read-to-me set is *Listen and Help Tell the Story,* an audience-participation book incorporating a good selection of rhymes, verses, and stories with directions for motions or sound effects which are to be furnished by the young listeners.

Susy is a little girl with a quaint hat that she wears everywhere in *Almost Big Enough* and *I Think I Will.* Susy plays school with her pets, a duck, a cat, and a hen both before and after her wonderful visit to kindergarten, as told in the first book. These same pets figure in Susy's decision to go to the hospital for a tonsillectomy in *I Think I Will.* With all the books, excellent and fair, on doctors, dentists, and hospitals no child should face a medical problem unprepared!

Anne and the Sand Dobbies has several excellent features to recommend it — a warm family relationship, good character delineation, good writing, imagination, and a theme important to every family, not to mention the extra bonus of an Andrew Wyeth print on the jacket and end papers. The theme is death and how to meet the loss of a member of the family and one's pet. Sand dobbies, the very essence of being alive which some people can see and some cannot, family conversation, the death of the little sister and the search for meaning in death, the very moving funeral for the pet that was killed — all help Danny and his family understand what it means to die and what it means to live.

Family life and growing up are perennial themes in children's stories. Among the recent titles are several by Mennonites using their own background of piety and realism. Some by other writers are also authentic and important. They appear in the list below.

Pictures of family life on the American frontier appear in those enduring favorites, the "Little House" series by Laura Ingalls Wilder. But there are also books of present-day family living in current releases from the publishers. *Who Wants Willy Wells?* is an easy-to-read book about what happens when a second baby joins a family, and *Lexy for Short* is for readers ten years old and up. For the in-betweens there is a somewhat older book, *A Place for Johnny Bill,* with its presentation of migrant life.

The plight of migrants is only one social problem treated in children's literature. *The Peaceable Revolution* and *Give Me Freedom* are biographies of persons who have worked or are working for freedom and justice.

Speaking of biographies, we turn to our own Brethren books, *The Tall Man* and *The Middle Man,* for two vignettes for young children. *Brethren Trail Blazers*° is a book for readers a little older. Although there is no one and only time for reading Brethren biographies, they can be of special enjoyment when read in connection with trips to places associated with Brethren history or when preparing to attend an Annual Conference or when studying certain units in church school.

The natural world and the universe are well represented both in factual material interestingly told and in science fiction. *The Boy Who Dis-*

*covered the Earth** and *Sprockets, a Little Robot* will delight and entertain. *Because of a Tree* is a special kind of book showing the community of living things surrounding each of eight kinds of trees that grow in such diverse places as forest, orchard, and desert. *The World of Push and Pull* explores in text and excellent photography some of the rules that govern our movements and those of the universe — a good refresher in the laws of mechanics for the rusty adult who wants to keep abreast of his child's scientific vocabulary. Some may raise a question about the author's contention that "it's a world you can control, of which you can be boss, if you understand it."

Turning to fairyland we find a revival of interest in books by C. S. Lewis. Did you know that in addition to *The Screwtape Letters* he also wrote fairy tales for children? Readers may enter the magical land of Narnia with any one of his seven books in the *Chronicles of Narnia*. The fantasy is captivating and the characters plausible, holding a charm for readers of all ages.

Most children like poetry and every home library should have at least one volume of collected poems. *Read Aloud Poems Every Young Child Should Know; My Poetry Book;* and *For a Child, Great Poems Old and New* are three good anthologies. A grandmother was inspired by the latter to compose music for some of the poems. These and the musical settings are in the book, *Songs for a Child*.

For years publishers have been producing so-called children's Bibles, some of which were little more than thick books of small page size, small print, and blurred colored pictures inserted in all the wrong places to illustrate a text in seventeenth-century English. And there have been Bible storybooks — good, mediocre, and poor. But one that our reviewer could recommend is *The Bible Story Book* by Bethann Van Ness. *The Bible Story for Boys and Girls*, in two volumes, is also of high calibre. *Bible Readings for Boys and Girls* continues to be at the top of our list of Bible storybooks. Selected passages from the Revised Standard Version give the whole sweep of the Bible, Old and New Testaments, with such immediacy that the reader feels himself to be an eyewitness and participant in the great drama.

There are an increasing number of good aids to Bible study for children. Encyclopedias, geographies, books on art and archaeology, all of reliable scholarship and attractive appearance, should have their place in a child's library of tools. Acquaintance with such books will help to make the Book of books the book for a lifetime.

* Out of print

LISTEN AND HELP TELL THE STORY, by Bernice Wells Carlson. Abingdon, 1965. 176 pages, $3.95

ALMOST BIG ENOUGH, by Jean Tamburine. Abingdon, 1963. 48 pages, $2.50

I THINK I WILL, by Jean Tamburine. Abingdon, 1965. 48 pages, $2.95

ANNE AND THE SAND DOBBIES, John B. Coburn. Seabury Press, 1964. 121 pages, $3.50

WHO WANTS WILLY WELLS? by Gina Bell Abingdon, 1965. 48 pages, $2

LEXY FOR SHORT, by Audrey McKim. Abingdon, 1961. 160 pages, $3

A PLACE FOR JOHNNY BILL, by Ruth Bishop Juline. Westminster, 1961. 143 pages, $2.95

THE PEACEABLE REVOLUTION, by Betty Schechter. Houghton Mifflin, 1963. 243 pages, $3.75

GIVE ME FREEDOM, by May McNeer and Lynd Ward. Abingdon, 1964. 128 pages, $3

THE TALL MAN, by Dorothy Brandt Davis and Carl Brandt Davis. Brethren Press, 1963. 26 pages, $1.25

THE MIDDLE MAN, by Dorothy Brandt Davis and Sara Elizabeth Davis. Brethren Press, 1964. 34 pages, $1.50

SPROCKETS, A LITTLE ROBOT, by Alexander Key. Westminster, 1963. 144 pages, $3.25

BECAUSE OF A TREE, by Lorus and Margery Milne. Atheneum, 1963. 152 pages, $3.95
THE WORLD OF PUSH AND PULL, by Earl Ubell. Atheneum, 1964. 60 pages, $3.25

THE LION, THE WITCH, AND THE WARDROBE, by C. S. Lewis. Macmillan, 1961. 154 pages, $2.95

PRINCE CASPIAN, by C. S. Lewis. Macmillan, 1962. $2.95

THE VOYAGE OF THE "DAWN TREADER," by C. S. Lewis. Macmillan, 1965. 210 pages, $3.50

THE SILVER CHAIR, by C. S. Lewis. Macmillan, 1962. 208 pages, $2.95

THE HORSE AND HIS BOY, by C. S. Lewis. Macmillan, 1962. 191 pages, $2.95

THE MAGICIAN'S NEPHEW, by C. S. Lewis. Macmillan, 1962. $2.95

THE LAST BATTLE, by C. S. Lewis. Macmillan, 1962. 174 pages, $2.95

READ ALOUD POEMS, by Marjorie Barrows. Rand McNally, 1957. 72 pages, $2.95

MY POETRY BOOK, by G. T. Huffard and others. Holt, Rinehart, and Winston, 1964. 504 pages, $3.95

FOR A CHILD, edited by Wilma McFarland. Westminster, 1957. 96 pages, $3.95

SONGS FOR A CHILD, Vally Weigl. Westminster, 1962. 64 pages, $3.50

THE BIBLE STORY BOOK, by Bethann Van Ness. Broadman, 1963. 72 pages, $4.95

BIBLE READINGS FOR BOYS AND GIRLS. Thomas Nelson & Sons, 1959. 256 pages, $3.50

BIBLE ENCYCLOPEDIA FOR CHILDREN, by Cecil Northcott. Westminster, 1964. 176 pages, $3.95

PLAIN GIRL, by Virginia Sorenson. Harcourt, 1955. $2.75

HENRY'S RED SEA, by Barbara Smucker. Herald, 1955. 108 pages, $2

MENNONITE MARTHA, by Margaret B. Strachan. Washburn, 1961. $2.79

SHOO-FLY GIRL, by Lois Lenski. Lippincott, 1963. 176 pages, $4.50

HANNAH ELIZABETH, by Elaine S. Rich. Harper, 1964. 161 pages, $2.95

ADA AND THE WILD DUCK, by Edith Brecht. Viking, 1964. 64 pages, $3

— *Hazel Kennedy*

The Heritage of Biblical Faith, by J. Philip Hyatt. Bethany, 1964. 360 pages, $4.50

THIS is a general introduction to the Bible intended for readers who have had no special training in Bible study. The author hopes it will help church people to read the Bible with greater understanding and appreciation.

The opening chapter explains how scholars employ such methods of Bible study as textual criticism, historical criticism, and biblical archaeology. He shows why this kind of study is necessary and how its results can be helpful. The main part of the book has two chapters which briefly survey the content of the Bible and biblical history. Two other chapters provide thematic analyses of the basic faith and message of the Old and New Testaments respectively. Another chapter gives an account of the Apocrypha and other similar writings which are related to the Bible.

The last part of the book tells how the various writings of the Bible came to be regarded as authoritative and how they have been preserved, translated, and handed down through the centuries. In an important con-

cluding chapter on the authority of the Bible for Christians today the author explains in a variety of ways why the theory of the verbal inspiration is inadequate and why some parts of the Bible are less valuable than others. He argues that the Bible serves primarily to point to God's activity in history climaxing in Christ. Each reader must find the meaning of the Bible for himself and experience God's authority speaking to him personally through its message. — *David L. Eiler, McPherson, Kansas*

PIA DESIDERIA, Philip Jacob Spener. Fortress Press, 1964. 131 pages, $1.75

THIS IS a translation of a work which produced a controversy that was raging in Germany at the time the Brethren emerged. Here is provided in English, for the first time, a major translation of a Pietist work. Brethren historians have debated as to the relative influence of Pietism on the early Brethren, but all are agreed that the reformation within the Lutheran Church of that period is most important for our study. Our own Allen Deeter of Manchester College is the American authority on this work, having written his doctoral dissertation as a historical and theological introduction to it. He also made an independent translation of the same. His work should now be published as a companion volume to this published translation.

The title, *Pia Desideria,* means pious desires. It consists of the wishes of Philip Spener for the renewal of the church in his day. It was written as an introduction to an edition of John Arndt's popular sermons in 1675. It produced an immediate sensation and inaugurated the Pietist controversy which raged for a half century in the Germanies.

The first part reviews the shortcomings of the church of his day. The second part asserts the possibility of reform. And the third part outlines his six concrete proposals. These reforms seem mild in our day, but they were radical for his time. "Here Spener calls for a more extensive private and public use of scriptures, a larger participation and activity on the part of the laity, a realization that in Christianity doing is important as well as believing, and an introduction of preaching that has edification and the inner life as its goal" (page 16 of the introduction).

Theodore Tappert has rendered a real service in making this available to the English reader and in providing valuable biographical and historical background material in the introduction. The reviewer will not say that this is a must for every Brethren, but it is a must for those interested in the thought milieu of Brethren beginnings. — *Dale W. Brown, Lombard, Ill.*

REVIEWS/RECORDS

DARIUS MILHAUD: PACEM IN TERRIS. Florence Kopleff and Louis Quilico, soloists; University of Utah choruses; Utah Symphony Orchestra, Maurice Abravanel, cond. Vanguard 1134 mono, $4.98 and 71134 stereo, $5.98

AGGIORNIMENTO is a funny thing — while the ancient mass is anglicized, papal encyclicals are still written in Latin. None has had such sweeping impact as the one issued in April 1963 by the beloved ecumenist, John XXIII. Within the same year Darius Milhaud, a Jew, composed his choral symphony on selected texts of the encyclical, and its premiere was conducted by Charles Munch, a Protestant.

Setting prose to music poses obvious problems, and I wish I could report that Milhaud's talents produced a smashing triumph. But if it does nct rank with his best work or contain unforgettable moments, it, nevertheless, abounds in the graceful melodic contours for which Milhaud is noted, and its contrapuntal structures give it enduring strength. Those who prize the text and its humane message will welcome this music as a worthy memento of a great Christian.

LALO SCHIFRIN: JAZZ SUITE ON THE MASS TEXTS. Paul Horn and Quintet, chorus and orchestra, Lalo Schifrin, cond. RCA Victor 3414, mono, $3.98, and stereo, $4.98

LALO SCHIFRIN is a classically trained Argentinian musician who helped to introduce *bossa nova* — Latin jazz — to the United States and also served as Dizzy Gillespie's pianist and arranger before hearkening to the call of Hollywood. His latest distinction is that he is the first composer of a "jazz mass" issued on a major label.

This half-hour work reflects its composer's hybrid talents, blending derivatives from such composers as Villa Lobos, Milhaud, and Cowell with elements of Gregorian chant and easy swinging "pop" jazz of high quality. The text is the newly authorized English verson of the Roman rite, but it is not always to the fore, and in large part the work is a concerto for soloist Paul Horn on clarinet, alto sax, and three kinds of flute. It has its jarringly experimental moments, as in the babbling Credo, and also such serenely lyrical passages as the Agnus Dei.

It is not the ultimate in liturgical jazz, but it is an important work and in some ways a milestone in the church's encounter with contemporary culture — certainly worth hearing more than once.

ERNEST BLOCH: BAAL SHEM and VIOLIN SONATA NO. 1. Isaac Stern, violin; Alexander Zakin, piano. Columbia 6117 mono, $4.98, and 6717 stereo, $5.98

HASIDISM is a current of Jewish piety which formed an important part in the philosophy of the late Martin Buber. Believed by some to have had links with German Pietism, this movement arose under the tutelage of the legendary and saintly *zaddik,* Rabbi Israel ben Elizer, fondly known as the Baal Shem Tov. Subtitled "Three Pictures of Hasidic Life," Bloch's suite is a reverent evocation of the spirit of holy joy and nearness to God which the Baal Shem and his followers believed in. It is a passionate work dating from 1923, full of unabashed warmth and tenderness, in the melancholic mood of contrition, in the ecstatic mystical hymn, and in the sheer joy of the *Simkhas Torah* or "celebration of the scriptures." As they have done with the late Martin Buber, many Christians will do well to embrace this music as part of a God-given heritage.

The sonata, written three years earlier, is another splendid work imbued with Hebraic motifs but more craggy and dissonant, more personal. Both are superbly performed by Isaac Stern — to my taste there is no better

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violinist living today, and he has clearly made Bloch's music his own. — WILLIAM ROBERT MILLER

ORGAN MUSIC OF THE BACH FAMILY. Carl Weinrich, organ. RCA Victor 2793 mono, $4.98 and stereo, $5.98

AT A TIME when Johann Sebastian Bach was almost forgotten, Mozart reportedly described "Bach" as the greatest of all composers. He was referring to Johann Christian Bach, one of Sebastian's sons — and one of the few Bachs not represented on this disc, which spans three generations. Its chief interest is documentary — what were they all up to? The best of them, Sebastian's sons, Carl Philipp Emanuel and Wilhelm Friedemann, wrote sparkling words for orchestra, for harpsichord, and for the newfangled piano. Their organ works did not come off so well, as this record shows. Sebastian's cousin, Johann Bernhard, as well as the two Bachs of the earlier generation, wrote very serviceable organ pieces — Bernhard's "Thou Prince of Peace" shows him as a master of the instrument. The towering genius, however, remains Sebastian himself, represented by "By the Rivers of Babylon." The performances are competent, but the instrument used is more ponderous in tone than might be desired. — *William Robert Miller*

William Robert Miller is the author of a new book, "The Christian Encounters the World of Pop Music and Jazz," one of a series published by Concordia Publishing House and intended to involve the reader in reaction to modern society and culture. Its purpose is to help Christians understand and evaluate the world of the disc jockey, the folk singer, and the jazz musician. — Editor

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Ship of Fools

SHIP OF FOOLS is an impressive picture. It is dangerous to present a microcosm of humanity, thereby making your characters become both symbols and real people, for the tendency is usually to run to caricature. Katherine Anne Porter has evidently transcended this danger in her massive novel. Abby Mann (screenwriter) and Stanley Kramer (director) have overcome even greater odds in condensing this story for the screen.

Reduced to essentials this story is a panorama of some basic emotions which motivate men — prejudice, lust, tenderness, understanding, honor, guilt, nationalism, compassion, and pride. The pessimistic message which runs beneath this tangle of emotions is that we are all fools because we have a shortsightedness about the course that both shapes and is a channel for our lives. However, over against the irrational interplay of emotions we do not find an appeal to a sterile rationalism or the obvious suggestion that man should control his emotions.

Rather, to the extent that there is a positive philosophy undergirding this effort, it is that if we can view our tangled emotions with even a soupçon of humor we may gain some perspective on the course our ship is running. This philosophy is embodied in the dwarf (Michael Dunn), who comments on the "ship of fools" at beginning and end of the film.

The ship is sailing from Veracruz to Germany in 1933. Abroad are such characters as an embittered divorcée (Vivien Leigh), an exiled condesa (Simone Signoret), a crude ex-ballplayer (Lee Marvin), an anti-Semitic German publisher (José Ferrer) and his voluptuous would-be mistress (Christianne Schmidtmer), a young, idealistic American painter (George Segal) and his lover (Elizabeth Ashley), a troop of Spanish dancers (headed by José Greco who turn out to be prostitutes, and a tolerant Jew (Heinz Ruchmann). In addition, the ship's doctor (Oskar Werner) and captain (Charles Korvin) interact with some of these passengers.

These are the first-class passengers. There are also 600 Spanish people who are being transported from Mexico, where there are no more jobs. The distinction between first- and second-class citizenship, and attitudes toward it, constitute one of the main subthemes of the plot.

To single out just a few of the relationships on this voyage: the doctor and La Condesa become involved with each other at a depth made possible by tenderness and understanding but then break off through a sense of honor and fear of the unknown. This is the most tragic of all the relationships because its original impulse was based on some of the finer human emotions. The young American lovers are divided by David's social consciousness and Jenny's misunderstanding of how this affects his life. And then there is the "tolerant Jew," who thinks that what is happening in Germany is just a passing phase and whom Mr. Dunn calls "perhaps the biggest fool on this ship."

Mr. Werner is magnificent as Dr. Schmann. He eschews cinema, preferring the legitimate theater in his native Germany, but hopefully after this success we will be able to see more of him. Also outstanding are Miss Signoret, Mr. Segal, Miss Ashley, and Mr. Dunn.

The one thing that mars *Ship of Fools* is a bit of pretentiousness in viewing with hindsight what this shipload will find in Germany following 1933. The captain's comment about Mr. Ferrer's opinions: "I enjoy hearing them because I know his party [the Nazis] could never again gain control," evokes a smile from the viewer, although within its context it should more properly evoke the realization that this attitude opens the door to all forms of destructiveness. It cannot happen here, or can it?

With some of the same themes and the same seriousness of purpose as they evidenced in *Judgment at Nuremberg* Mr. Mann and Mr. Kramer have put together a film every bit as good as that one. *Ship of Fools* is cinematic art at a high level. — *Dave Pomeroy*

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In Brief

PERSONAL MENTION

Marie Ann Zeller of La Verne, Calif., has returned to Turkey, where she is working as a bilingual staff member of a firm in Izmir. This past summer she completed a two-year term teaching in Turkey under the Peace Corps. . . . Registered nurse **Gail Petre,** Hagerstown, Md., who has completed an extended tour with the hospital ship *Hope* and volunteer work in Trujillo, Peru, will rejoin the ship on its next voyage to the Central American countries. Her home church is Longmeadow in Maryland.

Galon Miller, a former member of Crest Manor church, South Bend, Ind., was reelected president of the Educational Film Library Association of New York. This group sponsors the American Film Festival each year. . . . President Johnson has appointed **Dr. Samuel D. Proctor** to head the northeast regional office of the Office of Economic Opportunity. A former associate director of the Peace Corps, Dr. Proctor was associate general secretary for communication of the National Council of Churches.

. . .

Dr. David Kinzie, a member of the Ellisforde church, Wash., is serving in the Medico program in Malaysia (he was in Vietnam until civilians were taken out of his area). In June his parents, **Dr. and Mrs. Vernon Kinzie** and his brother visited him in Malaysia. Dr. Vernon Kinzie is chairman of the Washington district board.

The first Brethren pastor to attend the Ecumenical Center of Renewal and Planning at Merom, Ind., was **Kenneth Hollinger** of the Lanark church, Ill. He attended an early October session on the missionary structure of the local congregation.

Dr. Charles E. Frantz, formerly of Rocky Ford, Colo., is now director of African studies at Howard University, Washington, D. C. He and his wife spent two years in Africa in research work several years ago.

Juan Benalcazar, who was principal of the Calderon school in Ecuador for twelve years, is now enrolled at Ohio State University, where he is majoring in sociology. He plans to return to Ecuador to teach in a vocational school.

. . .

Observing fiftieth wedding anniversaries recently were the **Mahlon Hertzlers** of East Petersburg, Pa., the **Emerson I. Isenbergs** of Martinsburg, Pa., and the **Raymond Armantrouts** of Modesto, Calif. Other couples in Modesto who have celebrated more than fifty years of marriage are: the **Fred Crains,** sixty-one; the **Fred Strohms,** fifty-eight; **the Orval Sniders,** fifty-six; the **Cephas Jamisons,** fifty-three; the **David Wilsons,** fifty-two; and the **Haig Kojakanians,** fifty-one. **Jesse and Lauda Johnston** of Vero Beach, Fla., marked their fifty-sixth anniversary in September. Also in September the **John H. Wimmers** celebrated their sixtieth wedding anniversary.

ABOUT MINISTERS

Herbert Shively was ordained to the ministry at the Upper Deer Creek church, Middle Indiana, on Sept. 5. He has been preaching for this congregation for two years as a licensed minister. . . . Four others recently licensed are **James Carter** by the Stone church, Huntingdon, Pa., **George Weber, Jr.,** by the Calvary church, Philadelphia, Pa., **Dean Gearhart,** by the Falling Spring church, Pa., and **George Snavely, Jr.,** by the Annville church, Pa.

Charles DuMond, Sr., closed his pastoral service in the Ottawa church, Kansas, the last of August, after serving in the full-time ministry for thirty-six years. He and Mrs. DuMond are now living at 912 N. Barber St., McPherson. He is available for supply work and special emphasis meetings.

OPPORTUNITIES

Registered nurses and licensed practical nurses who may be interested in working at the Cottrell Memorial nursing home while vacationing in Florida may apply to Mrs. Louise Peffer, North Ridgewood Drive, Sebring, Fla., P.O. Box 273. The nursing home is a unit of the Florida Brethren Homes, Inc.

A college related to the Church of the Brethren is in need of a **maintenance employee.** Persons interested in applying for such work should write to MESSENGER, Church of the Brethren General Offices, Elgin, Ill. 60120, mentioning any special skills.

. . .

Teachers qualified to teach mathematics, chemistry, biology, physics, vocational agriculture, and woodworking and crafts are being sought for service in Nigeria beginning August 1966. Interested persons should seek additional information from the Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

THINGS TO COME

Lutheran churches in the Chicago area are sponsoring a **Fine Arts Festival** for Reformation Week beginning Oct. 31. Activities include a festival concert at Orchestra Hall, a program based on Lutheran chorales, the presentation of a festival drama, written by a Lutheran minister, and an art exhibit in a central loop location.

The Elm Street church in Lima, Ohio, announces **homecoming services** on Nov. 7, both morning and afternoon sessions. Charles Zunkel, a former pastor, will be the speaker. His son, Wayne Zunkel, will speak at services to be held during the following week. Nov. 7 is also the date for all-day homecoming services at the Martinsburg church, W. Va.

The Upper Conewago congregation in Pennsylvania will hold a **Bible conference** at the Mummert house near East Berlin, Nov. 10-14, with Harold Jones and James Myer as guest speakers. Harold Martin will speak at special services for young people, on Saturday, Nov. 14.

"Brethren Witness in the Space Age" is the theme of the fourth annual **laymen's retreat** of the Men's Fellowship of the Central Region. Leaders for the retreat, which will be held at Winona Lake, Ind., Nov. 13 and 14, are Donald E. Miller and Carl E. Myers. Men from outside the Central Region are welcome to attend.

. . .

A centennial anniversary and the dedication of improved facilities were highlights of special services at the **Oakdale church** near New Bethlehem, Pa., on Sunday, Sept. 26. E. M. Hertzler is the pastor.

CONTRIBUTORS

Kathlyn Gay is managing editor of CROP News, with office at Elkhart, Ind. . . . **Jay Gibble** is pastor of the Twenty-eighth Street church, Altoona, Pa. . . . **Phil West** is a graduate student at Harvard University in the field of Oriental studies. . . . **B. Wayne Crist** is the pastor of the Imperial Heights congregation, Los Angeles, Calif. . . . living in Berlin, Germany, **Dale Ott** is Brethren Service representative for northern Europe. . . . **Hazel Kennedy** is the editor of children's publications for the Church of the Brethren.

NOTEWORTHY

The recently discontinued **Covina church** in California made a gift of $51,450 to La Verne College. Church officials stipulated that the funds should be invested as endowment and that the annual income should be used for scholarships.

Juniata College opened its 90th year with a record high enrollment of slightly more than 1,000 students. **McPherson College** also had a record enrollment with more than 730 students. **Elizabethtown College** recently broke ground for two new buildings — a classroom building and a dormitory to house more than 200 women students.

. . .

The congregation of the **Nettle Creek church** in Indiana is looking forward to building an educational wing and remodeling their present structure.

ON THE AIR

The **morning worship** services of the Modesto church in California are broadcast over local station KTRB at 11:00 a.m. every Sunday, continuing through December.

Dr. David H. C. Read, minister of the Madison Avenue Presbyterian church in New York City, is the presiding minister in NBC's **National Radio Pulpit** for the fall and winter season. This radio series is produced in cooperation with the National Council of Churches. It is the oldest continuous network program on the air.

Dr. Norman Vincent Peale, minister of the Marble Collegiate church in New York City, is serving his thirtieth consecutive year as counselor on NBC radio's **"The Art of Living,"** heard at 9:15 a.m. EDT.

VOLUNTEERS ASSIGNED

Among the Brethren Volunteer Service workers who have completed their initial training and have received assignments to projects are the following: **Barbara Bice** of Canton, Ohio, to Belle Glade, Fla.; **Jerry Blackshare** of Dectaur, Ill., to The Cedars, McPherson, Kansas; **Paul Brandt** of Annville, Pa., to Lybrook Navajo mission; **John Cassel** of Lititz, Pa., to Protestant Charities, Houston, Texas; **Diana Curley** of Seven Valleys, Pa., to Belle Glade, Fla.; **Caroline Diehl** of Port Republic, Va., to Europe; **Kean Dubble** of Schaefferstown, Pa., to Ft. Wayne, Ind.; **Mary Ewing** of Quinter, Kansas, to the Christian Service Center, South Bend, Ind.; **Sharon Flory,** of Springfield, Ohio, to Piney Creek church, Md.; **Jerry Frantz** of Sunfield, Mich., to Europe; **Frederick Garber** of Weyers Cave, Va., to Europe; **Carlos Green** of Cascade Locks, Oregon, to Nigeria; **Barbara Horne** of Downers Grove, Ill., to Falfurrias, Texas; **Richard Hunn** of New Lebanon, Ohio, to Harrisburg, Pa.; **Randall Jacob** of Urbana, Ill., to National Institutes of Health; **Judy Kinsey,** of Ligonier, Pa., to South Bend, Ind.; **Donald Kussart** of Cerro Gordo, Ill., to National Institutes of Health; **Henry LaPrade** of Boones Mill, Va., to New Windsor, Md.; **Joe Long** of Perrysburg, Ohio, to National Institutes of Health; **Judy Martin** of Smithsburg, Md., to Belle Glade, Fla.; **Michael Matthay** of Santa Venetia, Calif., to Houston, Texas; **Patricia Meehan** of Richmond, Va., to National Institutes of Health; **Vernon Mitchell** of Lititz, Pa., to West Side Christian Parish, Chicago; **Betsy Morse** of Elgin, Ill., to Belle Glade, Fla.; **Robert Peck** of Phoenix, Ariz., to Brook Lane Center in Maryland; **Linda Pfierman,** Garrett, Ind., to the Brethren Home at Girard, Ill.; **Valda Pluck** of Drexel Hill, Pa., to Belle Glade, Fla.; **Rebecca Pugh** of Peru, Ind., to Lybrook mission; **Stephen Rogers** of Brooklyn, Iowa, to South Bend, Ind.; **Sharon Roush** of Plymouth, Ind., to Falfurrias, Texas; **Hyun Ju Shin** of Seoul, Korea, to the Foundation for Continuing Education of Christian Ministers in Washington, D. C.; **Larry Shober** of Frederick, Md., and **Peter Snader** of Minneapolis, Minn., to New Windsor, Md.; **Joe Studebaker** of Springfield, Ohio, to the National Service Board for Religious Objectors; **Irene Syverson** of Minot, N. D., to the Bridgewater Home, Bridgewater, Va.; **Robert Weed** of Waterloo, Iowa, to Falfurrias, Texas; and **Lewis Wright** of San Pedro, Calif., to the Community Center in Fresno, Calif.

PHOTO CREDITS: 1 H. Armstrong Roberts; 9 Wichita Eagle and Beacon; 12 Jerry Hecht; 13 Harold Lund; 17 H. Armstrong Roberts; 21, 23 Monkmeyer

DEATHS

Beery, F. Sannie, Martinsburg, Pa., on June 10, 1965, aged 88
Berkey, Ira, Hollsopple, Pa., on Feb. 13, 1965, aged 80
Claar, Emma, Claysburg, Pa., on May 5, 1965
Dill, Warren, Hollsopple, Pa., on April 13, 1965, aged 82
Everts, Nina B., Canton, Ill., on June 10, 1965, aged 72
Garber, Harry H., Kansas City, Mo., on July 31, 1965, aged 71
Harris, Frank H., Stuarts Draft, Va., on July 4, 1965, aged 69
Holmes, Thomas, Arriba, Colo., on July 12, 1965, aged 5
Lehman, Lester R., Silver Lake, Ind., on June 18, 1965, aged 76
Martinez, Ruby, Modesto, Calif., on Oct. 21, 1964, aged 64
Over, Doreen, on March 11, 1965, aged 3
Proffitt, Pernie Lee, on July 10, 1965, aged 68
Reed, Julia B., Floyd, Va., on July 18, 1965, aged 69
Sample, William C., on July 18, 1965, aged 85
Shank, Pearl, Lewisburg, Ohio, on May 27, 1965, aged 81
Speicher, Harry B., on Feb. 23, 1965, aged 80
Springer, George, Modesto, Calif., on July 5, 1965, aged 71
Smith, Wilma A., East Freedom, Pa., on June 23, 1965
Sowder, T. A., on July 27, 1965, aged 65
Stoneburner, Floyd, Decatur, Ind., on June 12, 1965, aged 72
Strausbaugh, George, Columbiana, Ohio, on June 28, 1965, aged 84
Turner, Myrtle, Aspers, Pa., on July 20, 1965, aged 79

CALENDAR

Oct. 28-30	**District meeting, Idaho and Western Montana, Nampa**
Oct. 31	**Reformation Day**
	World Temperance Sunday
Nov. 4-6	**District meeting, Washington, Wenatchee Valley**
Nov. 5	**World Community Day**
Nov. 5-6	**District meeting, Eastern Pennsylvania, Harrisburg, First**
Nov. 5-6	**District meeting, Middle Pennsylvania, Carson Valley**
Nov. 5-7	**District meeting, Southern Ohio, Salem**
Nov. 7	**Peace Emphasis Sunday**
Nov. 12-13	**District meeting, Western Maryland, Pine Grove**
Nov. 12-14	**District meeting, Western Canada, Arrowwood, Alberta**
Dec. 10	**Human Rights Day**
Dec. 12	**Universal Bible Sunday**

Fun, sun, surf — and violence

"Los Angeles is nothing but a lot of fun, sun, surf, palms, and pretty girls." On any other day this inviting assessment of our third largest city might have passed unnoticed, since no one really takes the banners in the airlines advertisements too seriously. But at the same time (August 16) that the ad appeared, the front pages of the newspaper were filled with pictures that made at least one section of Los Angeles look like a battlefield. It was near the end of five days of violence, destruction, and terror.

Since that time all sorts of commentators have tried to evaluate the causes of the riots and to assign blame. Not many of them were as honest — and repentant for their own failures —as the spokesmen for Protestant, Catholic, and Jewish groups in Los Angeles who issued an "open letter of confession." They said, "We are all to blame for the riots. The people of the riot area as such are no more responsible for the mob action of some residents there than anyone else is for the lawless acts of his neighbors."

In many other cities across our land we talk of the attractions of fun, sun, and pretty girls while we permit conditions to develop which, sooner or later, may also provide a setting for violence. We recommend a sober reading of "Judgment at Watts," a special report in this issue by a pastor living near the troubled area in Los Angeles. Perhaps we need also to confess our failure in brotherhood even as we deplore every evidence of violence. — KM

An invitation to march off the map

Looking for new worlds to explore? You need not worry if you are not already in line to walk in space or to be among the first to land on the moon. There are some frontiers remaining, even on this planet. As a matter of fact, a mountaineering expedition recently reported that there are more than 1,900 unmapped major mountain peaks in the Hindu Kush range in Afghanistan. Seven such peaks, around 18,500 feet in altitude, were recently topped for the first time by Americans.

If you are willing to train for such hazardous work, you may even join an expedition and have the satisfaction of scaling heights that few men, if any, have surveyed. Indeed, there is a good chance that one summit might bear your name and that you, as well as the peak, will get on the map.

But remember that not all the remaining frontiers are geographical. You can begin at once to volunteer for training for a hundred kinds of service in which you, too, may need to march off the map. God still has exciting adventures cut out for men like Abraham who will dare to break with custom and leave the comfort of home to follow God's leading even if it means living in temporary tents while they seek the land of promise. — KM

War on TV — and for real

It is paradoxical that even while the President is calling us to dead seriousness about the war we are in, the television industry beckons us to pack up our troubles in our old kit bag and smile. The tube boasts no less than ten military series for our viewing pleasure this year.

As more families become personally represented in war around the world, these TV war games will become as funny as a broken crutch.

War is a disease and ought not to be joked about any more than mental illness or alcoholism. No doubt everyone who has served in the armed forces remembers some genuinely funny moment (if he lived to remember at all). But to serialize such moments while others still die is absurd.

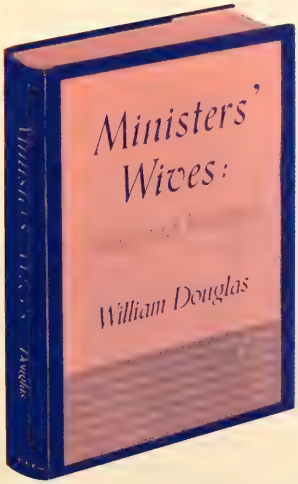
While it could be said that occasional bits of humor help the war medicine go down, constant attempts to be funny in the midst of crisis are signs of immaturity, if not insanity.

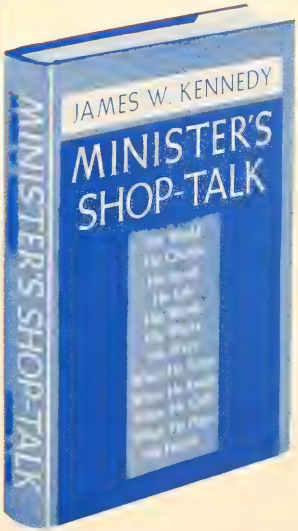
Perhaps a few letters to networks and sponsors asking what is so funny would be effective. Write the American Council for Better Broadcasts With TACT, Inc., 423 N. Pinckney, Madison, Wisconsin, for their fifty-cent booklet, *National Television Advertisers*. This will give the addresses of sponsors who are sure to listen if you are sincere, rational, and very specific about which programs and sponsors are most offensive. — WB

3 WORLDS...

FOCUS ON ADULTS
Jesse H. Ziegler. $1.50
The author examines vital issues about adult life in a direct, interesting, and provocative fashion. The book moves progressively from vivid descriptions of adults to an exploration of their motives, to an identification of the forces that change them, to a definition of the ministries adults may provide for each other in and through the church. Reading this book will help adults understand themselves and others with whom they associate and work.

MINISTERS' WIVES
William Douglas. $4.95
Here is a path-breaking study of ministers' wives in more than thirty Protestant denominations, as wives, mothers, church women, and members of their communities. Based on the actual experiences of 5,000 women, the contemporary minister's wife emerges as a living, breathing woman who, while devoted to helping her husband in his ministry, is nevertheless a person in her own right.





MINISTER'S SHOP-TALK
James Kennedy. $3.95
A step-by-step manual for every minister written by one of America's leading clergymen. He discusses openly and fearlessly all matters related to the minister's work: world, church, parish, words, works, ways, praying, reading, calling, playing, future.

Order from **CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120**

LOOK FOR THESE FEATURES IN THIS *messenger*

RAISING THE FATHERLESS CHILD *places a heavy responsibility on a solo parent. But help and companionship are available, as many a mother can testify.* by Kathlyn Gay. inside front cover

OPPOSITE GATES: LIFE AND DEATH *are the alternatives, and the narrow way of discipline leads to life.* by Jay Gibble. page 3

MEET THE GENERAL *who enlisted an army dedicated to reaching the outcasts of society. The story of William Booth.* by Harold Garnet Black. page 5

FARMERS WITH A WORLD VISION *are the Murreys of Kansas, who recently received statewide recognition for their service to church and community.* by Irene Shull Reynolds. page 9

JUDGMENT AT WATTS *tells the story of a riot and the sober reflections it brought to Negro and white citizens in the area. A special report.* by B. Wayne Crist. page 14

WHAT CAN BE DONE ABOUT CHINA? *is a question related to almost every day's headlines. A graduate student reviews this thorny problem and offers suggestions.* by Phil West. page 21

OTHER FEATURES include a poem by Elizabeth H. Emerson (page 8), a report of a seminar in Yugoslavia (page 16), answers to questions (page 18), guidance for family worship (page 19), a survey of recent books for children, by Hazel Kennedy (page 25), review of a recent film (page 29), and three short editorials (page 32).

COMING NEXT

How would you answer the penetrating questions a teen-age boy in the inner city would like to put to Christians? W. W. Finlaw, chaplain of the Episcopal City mission in St. Louis, states them in "Alec Wants to Know," and four readers react. . . . Dale Aukerman tells how the members of a peace seminar in Berlin found a "Bridge Through the Wall." . . . George Buttrick examines another familiar portion of the Sermon on the Mount in "The New Disciple and the Law." . . . A special report looks at attitudes of the church toward the performing arts.

VOL. 114 NO. 2

messenger

CHURCH OF THE BRETHREN 11/11/65

■ THE CHURCH LOOKS AT THE PERFORMING ARTS ■ THE PRIVATE JOURNAL OF A UBLIC MAN ■ ■ NEW DISCIPLESHIP AND THE OLD LAW ■ ■ ALEC WANTS TO KNOW

Readers Write

RELIGION OR JESUS CHRIST

Jesus or Caiaphas, free church or ritual bound, leadership or followship, teaching "religion" or Jesus Christ – that is the question.

"Teaching Religion in the Colleges," by David Eiler (Sept. 16), left so much to be desired. We seem to have lost the desire to teach the New Testament version of religion. We have moved from a Bible school to a theological seminary. The lowly barnlike church building has given way to the "red carpet" cathedral. Our "free gospel" morning service has given way to "cool ritual."

Would Brethren ministers lose their salaries and fail to get that fine church paid for if they preached the gospel to sinners? Evangelism is still appealing. Half-filled churches prove something.

Jesus said, "I, when I am lifted up from the earth, will draw all men to myself."

MEDFORD D. NEHER

Pompano, Fla.

CONSIDER THE BIRDS

The one-page spread you had about the bird feeder made from a tin can (Sept. 2) was a clever idea. But Camp Fire Girls are taught that metal should never be used for birds in the wintertime because, if their feet are wet, it will take the skin off – just like wet hands and an ice cube tray. Birds' feet aren't as tough as our hands and so the skin comes off. Whatever you can do to alert those who thought this a good idea would be appreciated by the birds, I'm sure.

VELMA BRUMBAUGH

Elgin, Ill.

A VOICE IN PROTEST

In the Sept. 17 NEWS bulletin in the Pastor's Packet there was the following paragraph: " . . . the Central Committee turned down an invitation to hold the 1968 Annual Conference at Atlantic City, N. J., choosing tentatively to return for the seventh time to Ocean Grove, N. J."

This decision by the Central Committee is in direct opposition to the intent of that action of the 1965 Annual Conference when, in adopting an amendment to the Race Relations Resolution, it instructed the Annual Conference Central Committee to "investigate prospective cities, not only for physical details of accommodation but also for discriminatory practices, either overt or covert."

Since Ocean Grove is an obvious failure on both counts, this voice is raised in protest, and the suggestion is made that letters of concern in this regard be sent rather quickly to the Central Committee.

Let it be understood that this writer holds no brief for Atlantic City but questions only the choice of Ocean Grove in the light of the above Conference action.

GALEN L. MILLER

Champaign, Ill.

SERVICE ON CHRISTMAS

I am writing about church services on Christmas. I fully believe that all churches should have a service on the birthday of our Savior. The churches of a ten-mile radius here have a Thanksgiving and a New Year's service. I cannot see in my mind that these two days are more worthy of a special service than is Christmas.

The four Sundays of Advent before Christmas tell about the coming of Christ. Then on the one day everyone should be thinking about him, he is forgotten by the churches and the observance is left to the individual.

So let's have a special service on the birthday of Christ throughout the world wherever the gospel is preached.

GEORGE KETTLEWELL

Fayetteville, W. Va.

FOR CREATIVE TOYS

Once again the Christmas season has arrived. Truly this season of the year is a time for giving. Let us be concerned with the kinds of toys we purchase for our young children. Are the toys we buy "toys of violence" which encourage destructive play in our children, or are the toys we buy "creative toys" which promote good, healthy, creative play for our children?

Play is work to the young child; it is essential to a growing personality. Let us encourage the creative play which each child is capable of imitating. All of us as human beings have destructive urges at times which aren't desirable in society, but it seems to me that, if we as adults can guide our children's work – play – along creative lines, we can work toward a healthier society.

There are many kinds of toys and gifts which aren't basically destructive, such as paints, books, sewing kits, musical records, and many others. Will you consider carefully what kind of play life you will be promoting at this season?

THERESA A. PARAKH

Ithaca, N. Y.

UPHOLD DENOMINATION'S FAITH

I fully appreciated Bro. David Eiler's article in the Sept. 16 issue, dealing with the church-related college's obligation to teach courses in religion with an open mind and a willingness to entertain opposing points of view. I feel that this is a universal responsibility resting upon the individual person in society who may find himself engaged in conversation where controversial issues are discussed.

I feel very strongly, however, that the church-related college has a definite obligation to the denomination sponsoring it to uphold that denomination's faith and that all church colleges have a sacred duty to uphold and teach the fundamental principles of the Christian faith, as given in the New Testament, without question and without doubt. I am deeply distressed by the element of doubt being cast upon the Holy Scriptures today by many professors of religion in our colleges. Within the last few days I read somewhere a statement made by one of the cardinals of Italy which I think applies in this very matter. He said, "If we defend one's religious freedom too extensively, we weaken our religious theology and ourselves." This, to me, is worth pondering.

N. W. CRUMPACKER

Lynchburg, Va.

MESSENGER welcomes letters commenting on editorials, articles, and news. Letters should be brief and brotherly. Anonymous letters cannot be considered for publication.

MESSENGER, Vol. 114, No. 23. Nov. 11, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board – Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1965. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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ALEC

is a nickname. My real name is W. Alexander Harrison III. Real impressive for a fifteen-year-old, huh? I'll bet you sort of picture me as an average Caucasian, upper-middle-class teen-ager, whose parents have plans for me becoming strictly upper-class. But don't let the name fool you. I'm far from upper-middle-class. I'm far from Caucasian, and I guess I gotta say it — I'm far from average.

His story begins on next page

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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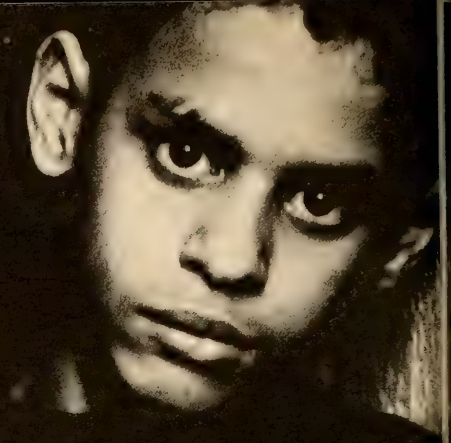
PHOTO CREDITS: 1, 2, 4, 5, 6 Edward Wallowitch; 8-9 "And there followed him a great multitude" by Fr. Muller-Munster, Camera Clix; 11 Eastern Photo Service; 17 Religious News Service; 18 © Karsh, Ottowa; 20 A. Devaney; 21 Ted Kimmel; 27 United Nations; 29 Leland Wilson, Three Lions



ALEC

WANTS TO KNOW

I WAS born, out of wedlock, fifteen years ago last June, in the charity ward of our city hospital. So you see, when people who have read this far are starting to think that I'm a sort of smart aleck so-and-so, they're right in all three counts! Mamma, she's worked on and off — mostly off — as a domestic (that's a glorified name for the kind of woman you call in when there's work that's too hard or too dirty for you to do), and she's okay, but she's had pretty much trouble with the men in her life.

Brothers and sisters? Well, they're sort of related to her trouble. But if you really want to know, begin at the number fifteen and count down, you know fourteen, thirteen, twelve, and so on, and skip a number here and there (where kids have died, or Mamma's been good for a while), and go on down to one, and you'll get a rough idea of our ages and how many of us Mamma is supporting.

My father? I never knew him. As I said, Mamma had trouble with men, and every other brother and sister has a different father. W. Alexander Harrison, Jr., must have been pretty much on the ball, intellectually speaking, or else where did I get all my brains?

Home life? We have an apartment in a "deluxe" setting. Fifty years ago, I'll bet it was a real nice single-family affair, but now we've got four families living in it, real cozy like. We all share the same bathroom (when it's working), and I share a bed with two or three of Mamma's other kids, and the whole family shares the same nine-by-eleven living room; so like I said, it's real cozy. And in the winter, we're glad it is so cozy, 'cause that's about the only way we can keep warm!

As I begin to ask you some questions, let's lay some ground rules, shall we? These questions are about *you,* dear reader, in relation to *me,* not in relation to my mother and her morals. Sure, it's easy to slough me off by pointing the finger of righteous indignation at Mamma, but I'm asking these questions about me, the "innocent victim of my mother's folly." Hey, wouldn't that sound great with a violin playing in the background?

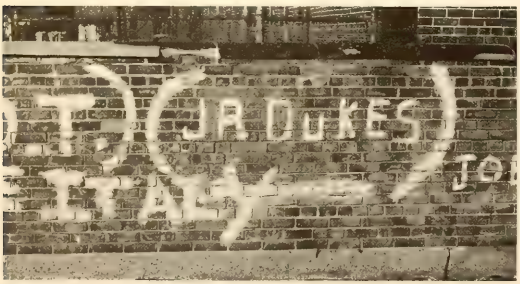
Okay. Let's get going, shall we? Let's talk about

things theological in this go-around. Let's talk about God and love and Christian service and Christian vocation and that sort of jazz. And, remember, I'm only asking the questions; it's going to be up to you to do the answering.

About God and his love and his regulations: My preacher tells me that God created me. I'll buy that. He also tells me that God loves me. For the sake of argument, I'll even buy that. Finally, my preacher tells me that this God who created me and loves me, also expects me to obey a few rules and regulations so that I can get to heaven one day. You know — honor my mother and father, no stealing, no coveting, and the like.

So, first of all, if I want to go to heaven, I'm supposed to honor sweet old Mamma and dear old Dad. Come off it! When I look at her all I feel is disgust or pity. When I think of him all I feel is hate. So all I come up with is pretty dismal stuff. This God who created me and loves me put me into the situation I'm in; yet he expects me to honor two people who aren't worthy of the slightest bit of respect. If I honor them, I'm a fake. So what I hear Christianity saying to me is, "Be a fake, if you want to get to heaven." Where am I wrong in my thinking . . . you tell me, huh?

So let's look at stealing. Have I ever stolen anything? You bet I have! This God who created me and loves me put me into a family where there's no money at all for a so-called allowance. He has me at an age and he's given me a color of skin, where I can't find a job, not even a crummy one. So what am I to do for life's necessities — like candy bars and a soda and a movie and a dance now and then? Well, the only answer I can come up with is to make like Robin



Hood. I swipe little things from the rich (who won't actually miss them) to give to the poor, namely me. It's all petty larceny stuff; I've taken shoes so I could go to school, clothes for the same reason. I've grabbed a pair of swimming trunks so that I could go swimming at a community center pool, and I've helped myself to a little change here and there for spending money. Now don't get up on your high horse! I only steal what I absolutely got to have, so I can go to school, so I can get a lunch twice a week (so that I won't go hungry every day at least). Yet the Good Book tells me, "Thou shalt not." Okay, what am I to do?

Last in this area, let's talk about coveting. Man, I spend every waking hour doing just that! Maybe if I was like you and yours and had a nice home and money to get even a few things, maybe then I'd be satisfied and not have my mouth watering when I pass a restaurant or a clothing store. But I'm not like you, am I? So once again I come up with a problem. Am I supposed to pretend I don't want the things you take for granted? Do I have to be a phony if I want to follow the regulations of this God who created me and loves me? Isn't that what he is asking me to be — a phony? Okay, "Dear Abby," what's the real scoop?

I've asked you three specific questions, but in my orderly and logical mind, they are building up to an overall question that is much more important, and that is simply this: Don't God and his love and his regulations actually fit you in your situation better than they do me in mine? I mean, you probably had a mother and a father who were worthy of honor. You probably never *had* to steal. And you probably had enough of the finer things in life so that your tongue wasn't hanging out for everything in sight. So isn't Christianity more for you and your kind than for me and mine? And don't you have to admit that you're asking me to be a phony if I try to follow it? But can you answer me? Friend, I don't think so!

About Christian service: Every Christmas Eve one of our brood answers a knock at the door and is met by a heavy-laden society matron bearing gifts: a few toys, some underwear and socks, a few canned goods, and the like. She hustles in, breathing through her mouth so that she won't get sick from the smells she isn't used to, and she says, "Merry Christmas from such and such a church." And we say "Thank you" with much feeling and emotion, like this woman is heaven's gift to us (only we have to cram all that thanks into about ten seconds, 'cause it's obvious she wants to get out of there as fast as her fifty-five dollar shoes will carry her), and she leaves. And the reason we say our thanks with so much emotion is because we learned our lesson a few years back. That's the year we didn't get any Christmas basket and we found out later that the reason we didn't get one was because, and I quote, "we didn't act appreciative enough."

So once again I've gotta be a phony. I gotta pretend like you're the greatest thing on earth, so that you'll be willing to pretend that you're doing real Christian service in the years to come. Tell me truthfully, do you practice this charity once a year to meet my needs, or do you do it to meet yours, you know, so you won't feel so guilty about what you're not doing in relation to my real plight – like a decent place to live, like half a chance to be somebody someday?

Is Christian service, like God and love, something that works for you and your middle-class society, but isn't about to work for me and mine?

Finally, about Christian vocation: Here I will quote from the same preacher who has been filling my head with these other ideas we've been talking about: "All work is God ordained. Any job is a God-given vocation, and the dedicated Christian should see his work as a way to glorifying the God who created him." And do you know, if I were a doctor or a lawyer or a businessman or a skilled craftsman, in short, if I were middle-class and up, I think I could buy this. I expect you can. But close your eyes for a minute and conjure up an image. Watch me, standing on one end of a dishwasher in a big restaurant. There I am, sweating, chafing, hating this work reserved for winos and ex-cons and people like me. Now picture me shoving a big load into the machine, and saying loudly as I do, "Glory to God in the highest! Praise him from whom all blessings flow!" How big a fake could I be? To me, the only blessing I can see is getting off from work (I might be tempted to look to a bottle of wine for company so that I can forget that tomorrow it's gonna start all over again).

About you and me in conclusion: I've only scratched the surface of the questions I could ask you as we wax theological together. I sure could ask you a lot more. But, maybe sometimes, when other discussions come up and you're tempted to give quick and easy answers, maybe you'll remember me. Maybe you'll think, "Sure, that'll work for me, but how about Alec?"

And as I understand it, you're supposed to be concerned about me and my needs no matter what kind of an impression I make on you. And believe it or not, I'm not asking you these questions to put you in a box. I'm asking 'cause I'd really like some answers, answers that won't make me a phony, answers that will work for me and my class like they seem to be working for you and yours. Will you try to help me? I sure would like you to, 'cause man, I sure don't see much sense to it all. And when you're brainy like me, things have gotta make sense, don't they?

CONTINUED

ALEC WANTS TO KNOW *continued*

The boy in this story whose name is W. Alexander Harrison III does not exist. And yet he does, in thousands of kids like him who have his problems and his despair, if not his insight into the difficulties Christianity has in reaching him. Alec is the creation of William W. Finlaw, minister of the Episcopal City mission of St. Louis. In his work as Protestant chaplain to the juvenile court and related institutions in St. Louis, Mr. Finlaw works with many Alecs (and Alices) attempting to answer the very questions which Alec raises.

"We're all in the same boat man!"

Dear Alec,

Let's get going, man. (I have only a little space given me to talk with you.)

I'm afraid you don't know as much about "me and my kind" as you think. For this is a letter from one "phony" to another.

You see, Alec, "me and my kind" seem to be all nice, clean law-abiding people to you. But our "fifty-five dollar shoes" only cover feet that sweat and stink like all feet do. In fact, take away all those high-priced trappings and we are just like you.

We may not say we steal, but we "cut corners," "watch out for ourselves" — these are nicer sounding words to us. We don't say we "covet" — w'ere just not satisfied with what we have.

The "heavy-laden matron lady" is a good example of another phony side of ours. We wrap what we call "local mission" in white flimsy paper — instead of breathing deeply of the heady odor of your apartment. You see, we are so phony that we don't want to admit you even smell different, and so we try to cover you up in white gift Christmas paper.

Alec, there was only one guy who wasn't phony. He wasn't nice and respectable. He broke a lot of "religious laws." He would never have been called "middle class." Nor was he defensive — as I suspect you are!

He called the shots as he saw them and let the chips fall where they would. And for his trouble was nailed — permanently. But he wasn't down long, for even the phoniness of death couldn't stop him!

This guy named Jesus is a threat to all phonies in all classes. We're all in the same boat, man, only "me and my kind" don't know it as clearly as you seem to.

Got a lot more to say, but no more space. Just remember, regardless what, God loves all us phonies. He has to. He got killed once tryin'. See ya later, man. — Stan Davis, *detached worker, Mont Clare-Leyden YMCA, Chicago, Ill.*

"Help must come from a brother"

Alec's story hits institutional religion in its Achilles' heel. Fortunately, this is not the first time the heel has been hit — in fact, in the last few years, there has been constant bleeding. And this is good news! Finally, the Christian churches are realizing that they must answer these questions or die.

The church as an institution is incapable of answering these questions, but the church as individual persons is able to when these individuals begin to meet their brothers' needs.

Alec hits the ridiculousness of personal salvation square in the face. His minister has told him the things he *has* to do to "go to heaven." Not a very legitimate reason for actions, is it?

Alec needs help — not from some "saint" carrying a Bible. His help must come from a brother — someone who is willing to meet his needs where (in the world) they are. This person may be filled with the spirit of Jesus of Nazareth which will arouse Alec's curiosity, but let's remember that our duty is to help — not to convert. Jesus did not turn to the thief on the cross — the thief turned to him.

Can we answer Alec's questions? I think we can. We've taken a token step forward with our emphasis on the world which "God so loved." When each member starts to take his Christian faith seriously, we will begin to answer Alec's questions. — S. Bruce Kauffman, *student, Manchester College, North Manchester, Ind.*

"Look both ways . . . meet the true follower"

Alec, when long ago God "dropped his rules and regulations down from heaven on stone tablets," they were rejected by the chosen people and always have been out of reach. They didn't fit the flesh-and-blood men after 430 years of slavery and in the desert. We waited until Jesus came in flesh and blood like ours to love, seeking out and forgiving, accepting and lifting up men caught in the circumstances of life.

The judgment which your questions pronounced upon the church strike home because we have fallen into the age-old temptation to use religion and life selfishly. Yet Jesus, the Head and Foundation of the church, called us to follow him.

I teach my four-year-old to look both ways before crossing the street. You might do well to do the same. Look not only at those who are "above" you on the ladder, but see the neighbor eaten up with cancer who covets your healthy body and the millions of men in the underdeveloped countries who would surely be able to sing "Praise God From Whom All Blessings Flow" if they might have your dishwashing job.

Paul said to slaves, "Be obedient to your masters" shortly after Jesus had laid the foundation of the new society in their lives. Jesus will give you patience, that you might take part in the new world which is to be. He will also keep you free from bitterness and hurt and self-pity in order that you might be ready to take advantage of every opportunity when it comes.

Your questions will only be answered as you meet the true follower of Jesus on the streets of life in your community, not in the theological chess game which we are playing. — Dave Rittenhouse, *pastor, Pocohantas church, Durbin, W. Va.*

"Give Alec a chance"

Those of us who have had close contact with children and youth, like this young composite, believe that many of his questions are justified. Our Family Court chaplain, a Southern Baptist minister, who read the article at my request (volunteer on our council of churches staff) made the following statement: "I do not think the church can answer all these questions as long as its members are as hypocritical and superficial as those with whom he has come in contact. I think that if the church was demonstrating the ethics of Jesus at least some of Alec's questions would already have been answered."

My wife and I have both taught some young people similar to Alec in our council of churches' weekday Christian education program for inner city junior high youth. We believe Alec's description of his home life, while not in any sense typical of Negroes as such, is typical of some low-income families who because of prejudice and discrimination have been too long "ground into the dust." These families, and especially the youth in them, are the potential grist for the mills of rabble rousers like those who precipitated the riots in Rochester last year and in Los Angeles this year.

The church must face up to its responsibility to assure that every human being has his God-given rights. We have most of the laws we need. It is now our Christian and moral responsibility to make sure that these are implemented in each of our communities so that the "Alecs" of this world do have a chance. Operation Headstart and the other aspects of the antipoverty program can begin to make progress toward these ends. They need our support while the church itself must continue to seek to serve all of God's children, ministering in his name.

We must not think of Alec as a mere "smart alec" but a real smart "Alec" in many of the questions he has posed. This article in no sense justifies Alec in some of the things he has done, but it does maybe help us to understand him. The answers to his questions may not be easy, but they must be found! — H. Robert Gemmer, *executive secretary, Utica Area Council of Churches, Utica, N.Y.*

NEW DISCIPLESHIP AND THE OLD LAW

George A. Buttrick gives six instances in which the Sermon on the Mount contrasts the new law of love with the ancient Jewish law

THE SERMON ON THE MOUNT is the first of five sections in Matthew's gospel which sets forth the teachings of Jesus. In each section the author of the gospel has gathered his material in brilliant mosaic. Such an interpretation does not nullify but rather underscores the inspiration of the gospels; the Holy Spirit uses a man's gifts, heightening his artistry as well as giving him insight and fire. Thus the Sermon has a plan both from Christ and from Matthew. Let us consider a section that is definite in itself and clear in purpose; it contrasts the new law of love with the ancient Torah in six clear instances (read Matt. 5:17-48).

I

Jesus was reared in the Jewish law and could well have said with the psalmist: "O how I love thy law!"

Surely he had no wish to remove even a "jot" (the smallest letter in the Hebrew alphabet) or a "tittle" (one small part of a Hebrew alphabet letter). Yet, it is probable that Matthew belonged to the conservative Jewish wing of the early church and that, therefore, he was eager to stress Christ's concern for the Torah, lest those who might be converts from Judaism should fear that Christ was a heretic or even an iconoclast.

The fact is that Christ broke with the law which faithful Jews almost reverenced. Paul told Gentile converts that they need not enter the new faith through any Judaistic door, and Christ himself said: "You have heard that it was said" (i.e. in the synagogue reading of the law), . . . "but I say to you." Thus the break: Jesus becomes a new Sinai. How could he break with the law, and yet "fulfill" it? The six instances will show. We now turn to them. Then we shall return to answer our question.

II

First instance: discipleship and the law in regard to murder. The law was clear: "Thou shalt not kill" is the sixth commandment. But Christ goes beyond and beneath the law. If a man is angry with his neighbor or if he stigmatizes his neighbor ("You blockhead!"), he is guilty of incipient murder. Such a man is not brought before human courts but stands, nevertheless, before the judgment seat of God. Contempt, anger, and a cherished grudge are so dark in God's sight that, if the angry man brings a special sacrifice to the temple, he would be wise to leave it there while he seeks reconciliation with his

enemy, and only then return to worship.

George Gissing says, "The postbag shrieks insults!" But what of anger and hatred never written in letters, signed or anonymous? If our thoughts were known and punished, who among us would not deserve hanging? But notice: Rabbinical teaching at its finest had said just what Jesus here says. A first-century rabbi wrote: "He who hates his neighbor, behold he is one who belongs to the shedders of blood." Then what is the difference between the new discipleship and the old law? How does the new righteousness "exceed" the old? We shall see. Meanwhile mark the rigor of the new law: Anger is in danger of "hell" – the valley of Hinnon southwest of Jerusalem where human sacrifices had once been offered and where refuse was still burned. Who is equal to the new demand?

Second instance: discipleship and the law in regard to adultery. The law confined adultery to sexual intercourse with the wife or the betrothed of a fellow Jew; Christ says, "woman," meaning any woman. The tenth commandment forbids a man to "covet" his neighbor's wife. But Christ says that the sexual desire is as culpable as the unworthy sexual act: "has already lain with her in his heart." It were better to cut off the lustful hand and to pluck out the lustful eye. We guess rightly that such counsel is "hyperbole"; Christ is not recommending such literal self-mutilation.

But the word *hyperbole* does not cancel the stringency. Paul says figuratively, but vitally and at cost, "I pommel my body and subdue it." Then what can we make of such (impossible?) stringency on the part of the "gentle Jesus"? We agree, as did the Jews, that good intentions are reckoned in God's mercy as good deeds, but we assume, as did the Jews, that evil intentions are not as bad as evil deeds. Why not? Maybe if a man shrinks from the deed, his desires have changed. Look at the sexual "freedom" (is it free?) and the prostitution of our times, and then read again verses 27-30. There is a great gulf set!

Third instance: discipleship and the old law in regara to marriage and divorce. The "certificate of divorce" was the man's privilege because a wife then could not divorce her husband, but the "certificate" was still intended to protect the woman. It could not be retracted, and she could show it to prove her liberty. She could even apply to the courts for the certificate if her husband were diseased or engaged in trade or vows contrary to the law. There was concern for "the weaker sex." But Christ forbade divorce outrightly, for it is generally agreed among scholars that the words "except for unchastity" are probably a late addition to the original text.

The early church had to meet the problem of divorce, as we do also in our time. If you read 1 Cor. 7:12-15, you will see the church at Corinth wrestling with the same issue. If a husband is wanton or murderous or insane, should divorce be forbidden? In Mark's gospel (10:2-9) Jesus says that the law does not "allow" the "bill of divorcement," but suffers it because of the "hardness" of men's hearts.

Perhaps we have the beginning of an answer in that word. But we must always guard against the temptation to dilute the teachings of Christ. Marriage biologically is for the ongoing of the race. More deeply it is for the joy of the family. Most deeply it is a sacramental act, "signifying the mystical union that is betwixt Christ and his church," the indissoluble bond between God and man. Anyone who says, "Oh, well, if it doesn't work out, we can get a divorce," is under judgment. Is it not strange that we train for athletics, business, and the professions but do not train for marriage and the obligations of citizenship?

Fourth instance: discipleship and the old law in regard to oaths. This passage deals with oaths and vows, but more with truth telling, because oaths imply that some men lie. When we say, "Cross my heart," we are confessing that we are not always so serious with the truth. The rabbis of Christ's day carried on a hairsplitting controversy about oaths. An oath in the name of God was always binding, but an oath "by heaven and earth" or "by Jerusalem" was not.

But Christ sweeps away the whole business. "Let your communication be, Yea, yea" (KJV), should be translated, "Let your yes be yes, and your no mean no." Why? Because a man's life is under God who is truth. "Heaven" is his throne, "earth" is his footstool, and "Jerusalem" a city where he is King. So every oath or vow is directly or indirectly in his name – and every word we speak.

Again this rigor brings questions: should a physician tell a patient he has cancer if that word may kill the patient then and there from shock? The New Testament injunction is harder than a demand to tell the truth; we are to tell "the truth in love." Meanwhile, how careless we are with words! They are deeds, deeds of the lips. They can slay or save. They are the most instant means of communication with our neighbors, the most flexible (and so most easily twisted), and the most freighted with personhood.

Fifth instance: discipleship and the old law in regard to revenge. The old law was "an eye for an eye": so much injury inflicted, so much requital. We must remember that the law represented a great advance. It forbade more retribution than injury and ended the vendetta, the family blood feuds which at each alternate retaliation grew in violence and cruelty.

But Jesus here requires not merely a further advance but a totally new attitude; the disciple will not expect, much less exact, any requital. If an enemy strikes him with the back of the hand on the right cheek, he will endure the follow-through with the palm of the hand on the other cheek; if a hostile neighbor sues for the undergarment, he will let him have the outer cloak also (used by the poor as covering by night as well as by day); if a

Roman soldier says, "Here, you, carry this!" he will carry it not only the mile allowed by the law of the conqueror, but two miles.

Compare the whittling down implied in our interpretation of "the second mile"; we use it of any extra unrequired labor (for our own good, maybe), but in the teaching of Jesus it is used of our act toward an enemy. But is not this demand of Christ simply more than human nature can stand? The early Christians followed it to the letter; they endured injury rather than inflict it and learned to despise the suffering. For what? For love of God and consequent love of man. How is an enemy changed to a friend? Not by retaliation. Not by law. If a man steals your watch and is thrust into jail, you are worse off (lacking both a watch and a potential friend), and he emerges worse off from having been in jail. The figure of justice over our law courts is blindfolded!

Sixth instance: discipleship and the old law in regard to the love of our neighbor. In fairness we must understand that the old law never prescribed hatred of an enemy, but certainly "neighbor" was usually taken to mean a fellow Jew, despite the wider humaneness of certain rabbinical injunctions. "Love your enemies," was startling doctrine! So was, "Pray for those who persecute you"!

Three reasons are given and they are almost as startling as the teaching: one, life is on a vertical line, and that line must be kept unbroken; we must live as God's children. Two, discipleship should show as a new thing in the world (oppressive tax gatherers are kind to tax gatherers, and even they speak peace to neighbors who speak peace to them). And three, in summation, God is kind in his providence to the just and the unjust, and his children (being "perfect", meaning, not sinless but honest with God and therefore consistent in goodwill towards men) will do as he would do, trusting in his power and grace.

III

Now we must ask what constitutes the newness and how such teaching can ever be fulfilled by fallible and sinful men. Far too concisely we here make four comments.

One, this passage is not "Six Words" in place of the Decalogue, and we must neither dissolve it for our purpose, nor harden it into a new law. Christ related conduct to its origin in obedience to God.

Two, a life governed by law is always in danger. The law is not flexible enough to cover the onsets of an ever-changing world. If a man thinks he keeps it, he is delivered to self-righteousness; if he knows he cannot keep it, he may sink into despair; and, if he breaks the law, the law has nothing to say to him except to write his name on the police blotter.

Three, this passage in the Sermon, therefore, describes "the fruit of the Spirit," the goodwill of that kingdom which came with Christ and which hereafter shall come in its fullness.

Four, the Sermon must not be wrenched away from the whole gospel. In plain fact we cannot keep the demands of Christ in our own broken and sinful powers. But we can plead his pardon and receive by his grace a new heart and a right spirit and so learn more and more to live in love towards God and our fellowmen. □

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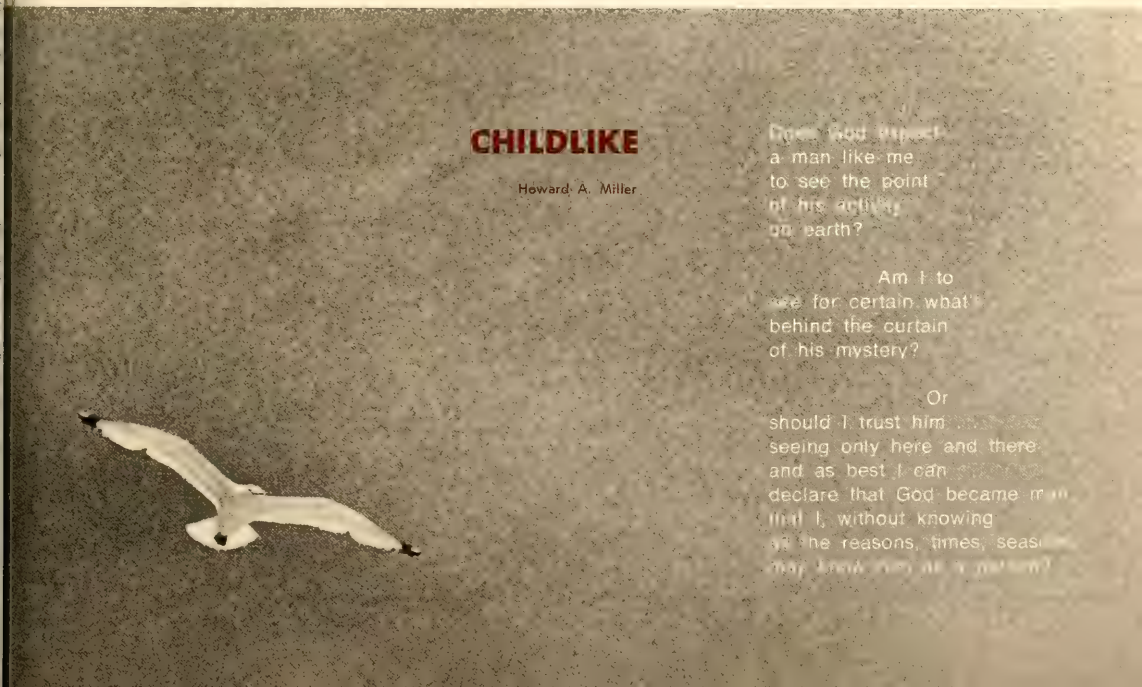


Questions You Ask

BY PAUL M. ROBINSON

Question: **How much of its income should a congregation spend on itself, especially in providing physical facilities?**

Answer: Many sensitive church boards have wrestled with this difficult question.

The program of the local congregation is exceedingly important if it is structured to fulfill its mission. This means that adequate facilities, leadership, materials, and equipment are all a legitimate concern of each local church for which the necessary funds should be provided.

But what constitutes adequate facilities, for example, often becomes a highly controversial subject. Whether or not a present building still meets the needs of a congregation or whether the church should move to a new and more desirable location may become a serious issue which needs to be decided by a congregation only after much prayer and soul searching and in the light of its mission and opportunity for ministry.

How much a congregation should spend for facilities is always a difficult question to answer. It has been demonstrated again and again that shoddy construction, though often less costly initially, is never really inexpensive. On the other hand, it is possible to put into the building of new churches and Christian education facilities more money than is really necessary for an effective program. In the construction of any facilities for the use of the church, whether they be a new general office building, a new seminary campus, or a local house of worship, care should be exercised that the money, often given sacrificially to make the facilities possible, is wisely spent. This certainly does not argue against grace and beauty in architecture nor convenience and comfort in facilities. In most building situations, Brethren seem to have a unique way of getting the most for their money.

However, the primary question is still unanswered. It is sometimes very difficult to know how much we may justifiably spend for ourselves in the face of the great need of others.

In the early days of Brethren Service after the second world war, some of our workers abroad in devastated areas found it hard to eat even though they had food, when so many around them were hungry. They had to tell themselves that, unless they maintained their own health through an adequate diet, they would be unable to minister to the people around them who were in such great need.

If the total witness of the Brotherhood is to be effective, the local congregations must be strong, both in their program and in their resources. But while the local church will spend the money it feels it needs for its own work, there is the temptation to neglect the wider ministry of the church represented in the Brotherhood Fund. If all obligations cannot be met in full, the commitments to the outreach of the church are usually the first to suffer.

In the five years from 1959 to 1964, the total giving in the congregations of the Church of the Brethren rose from $13,468,843 to $15,221,167, an increase of 11.5%. During the same period, giving to the Brotherhood Fund increased only $52,624 or .03%. This clearly indicates that as local congregations have more money, they tend to spend it upon themselves.

Annual Conference has suggested that each local church should strive toward the ultimate goal of one dollar given for outreach for each one dollar spent at home. Few of our churches approach this proportion in their giving.

Congregations ask their members to be faithful stewards of their possessions as they contribute to the work of the church. Local churches also should certainly consider their own stewardship obligation to the wider ministry of the church when they determine the amount of their budget to be given to work beyond the boundaries of their own parish.

Question: **What is the value of the ten thousand talents referred to in Matthew 18:24?**

Answer: The value of a talent has been variously estimated by different scholars. It was probably the equivalent of about a thousand dollars. Thus, in the parable of Jesus, the sum owed by the servant to the king was ten million dollars. Jesus undoubtedly used an amount so fantastically large that it would obviously be beyond repayment.

Christian presence urged in Asian crisis

A HEIGHTENED CHRISTIAN WITNESS — visible, massive, bold — is imperative in Vietnam, declared W. Harold Row following a fact-gathering mission there under auspices of the National Council of Churches and the Church of the Brethren.

"Such a program is needed in distinction and even contradistinction to the dominant American presence in Vietnam, which is seen by Asians as political and military in scope," the top Brethren Service administrator asserted.

Based on firsthand talks in Vietnam and neighboring countries, Dr. Row outlined three proposals to enhance the involvement of American churches in service and conciliation.

1 Dispatch a corps of workers and shipments of relief materials to war victims in South Vietnam and, when possible, in North Vietnam.

2 Establish a permanent church representative in Saigon and, when possible, in Hanoi, with the principal assignment of engaging in dialog with the Vietnamese.

3 Deploy a team of key American churchmen to meet with representatives of the East Asia Christian Conference to seek to bridge the chasm of misunderstanding which the Vietnam crisis has helped produce between Christians of the East and West.

Dr. Row set forth these proposals late in September to the National Council of Churches' special advisory panel on Vietnam, meeting in New York, and to the executive committee of the General Brotherhood Board, meeting in Elgin. Chief action by the General Brotherhood Board is to occur this week.

Still to be determined is the extent to which relief efforts in Vietnam will be launched by denominations cooperatively and by Brethren alone. Annual Conference in June urged broader Brethren ministries of relief and reconciliation in Southeast Asia. Because of the scope and complexity of the need, the GBB executive committee in September leaned strongly toward development of a cooperative ministry as a first priority but, in any event, a definite Brethren involvement in Vietnam.

The number of refugees in Vietnam exceeds 600,000 and will likely reach one million by the end of the year, Dr. Row reported. Presently no member denomination of the National Council of Churches is engaged in direct mission work in Vietnam.

Present efforts of Church World Service have been channeled through the Mennonite Central Committee, which has eight service workers in Vietnam. Another agency widely hailed for its effective development programs there is International Voluntary Services, a program Dr. Row helped to introduce in Vietnam ten years ago. Reportedly, the Vietcong radio has broadcast descriptions of many IVS workers engaged in village development, urging that their safety be assured.

In commenting on the Vietnam struggle in general, Dr. Row asserted that "the United States has blundered miserably in its judgment and policy actions. Politically, we have bet on the wrong horse time and time again. The view I heard over and over was, 'Americans don't understand the Asian mind . . . and they won't take the time to do so.' "

Dr. Row quoted a leading European churchman who, opposed to war in principle, felt that the United States could not stay in Vietnam. Neither can it pull out, he warned, lest the slaughter of millions occurs. "That's the impossibility of the Vietnam war," Dr. Row said.

"The gross immorality in it all, as I see it, is the United States' using Vietnam as the playing field for the game of 'beating international communism to the draw.' Seen in terms of the suffering of the Vietnamese people, this amounts to our sacrificing other people on our behalf.

"Some major compassionate ministries are being carried out by the U.S. government, but these are subordinated to the objective of winning the war militarily and psychologically. It isn't basically a ministry to the suffering; it is a strategy for winning the war. It is a prostitution of humanitarianism."

The complexity of understanding what really is taking place nationally among Vietnamese forces points up the urgency of the churches having a permanent liaison on the scene, Dr. Row added.

The conversational sermon

As the laity moves into the stream of spiritual creativity, studying theology and Biblical interpretation, some old assumptions stand in need of review.

"No longer is the salaried minister revered as the only 'learned' one in the congregation. And no longer are folk in the pews expected just to listen politely to the minister and never question or talk back to what he has said," commented W. David Albright, pastor of the Beacon Heights Church of the Brethren, Fort Wayne, Ind.

To foster conversation between the laity and the clergy in regular worship services at Beacon Heights, Pastor Albright three times in recent months has shared the pulpit ministry with lay members.

On one occasion, he and church board chairman Marvin Sherman exchanged views on "A New Ministry"; on another, he and daughter Mary Nell shared thoughts in the pulpit on "A New Generation." Following Annual Conference the pastor and the church's delegate, James Sousley, and undershepherd chairman Wilbur Snyder, who also attended the Conference, joined together for a conversational sermon on "A New Mission."

Behind the need for the shared ministry of the Word, said Pastor Albright, is not only "the emergence of a spiritually awakened laity but a more honest clergy as well."

"How refreshing it is to assume this new, friendlier posture of preaching," he reflected. "But the greater value is in the preaching ministry of every man and woman. The layman who has answered the call of discipleship and is ready to submit himself to being a channel through which God will speak is helping to bring on a new day in relevant preaching."

That final transaction

Public outcries against "the high cost of dying" have prompted a pledge by some of the nation's funeral directors.

In recent weeks the National Selected Morticians agency has issued a "Code of Good Practices" with guidelines for its 800-member funeral directors. Among the twenty-three standards set forth were these:

— "To assure each purchaser complete freedom to exercise his preference in selecting a funeral service within his means.

— "To furnish to every purchaser at the time of purchase a memorandum or other document which contains an accurate accounting of all charges. . . .

— "In case of hardship, to accept as a community responsibility the obligation of providing a funeral service within the financial means of the family, however limited."

The code also underscores the principle that the funeral ceremony is a religious observance. Specific provisions note that in all religious matters the clergy shall be in charge; that the funeral director shall cooperate with the clergy at all times; and that all services will be conducted in a manner that complies fully with the instructions of the clergyman acting for the family.

A new image maker

Big-time advertising under auspices of the United Church of Christ has been appearing experimentally in Washington, D.C., where there are twenty-two UCC parishes.

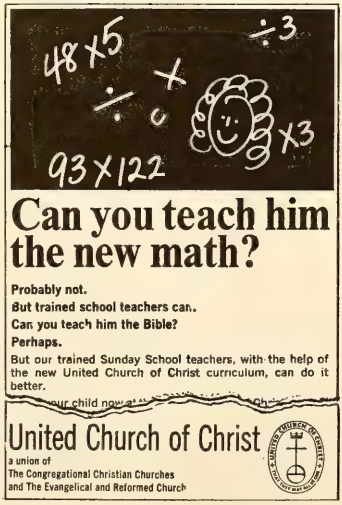
The aim: To establish a "corporate image" and reach the millions of unchurched in the area.

The weekly ads appear in metropolitan papers side by side with come-ons for soap, beer, clothing. To reach a wider audience, the ads skirt the traditional church pages.

Initially the ads were devoted to the church school. Subsequent ads were to deal with the need for racially integrated congregations; church unity; inner-city work; tradition-breaking efforts to minister to vacationers, shoppers, and laborers; and national and international concerns.

The two-million-member denomination is the result of a 1957 merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

A communique from the United Church



The senator in a corner

What about Sunday as national election day? "I get the impression churchgoing people don't like the idea much."

This was the reaction of Sen. Everett M. Dirksen (R.-Ill.) upon receipt of 10,000 letters protesting his bill to designate the first Sunday in November as election day. The Senate minority leader introduced the bill last February; it has since been pigeonholed by a Senate committee.

In proposing the measure, the senator argued that a Sunday election would increase the number of voters without interfering with church activities.

His own church, the Reformed Church in America, opposed the proposal.

About the only support he received, said the senator, was from the Rev. Roderick N. DeYoung, East Orange, N.J., who wrote:

"Whether we like it or not, Sunday as that day that belonged to the religious (Christian) community is almost past, the day when society was governed by the so-called Calvinistic tradition is dead, and perhaps that version is best left unresurrected.

"In a way we 'religious' have gotten exactly what we asked for — one day a week at the cost of six other days. If we want the church to continue to be the mediating influence it has been in the world, we had better stop wasting our time on preserving the customs of the past and think more about the challenging future."

Commented Senator Dirksen: "I like to test out these ideas so I introduced a bill. But the ministers really came out of their corners on this one."

Kokomo's proposed new structure . . . the second in five years

Second time over

If a new church is to be totally rebuilt five years after its erection, what changes are needed in design?

This was the question before the Kokomo Church of the Brethren, Ind., following the leveling of its building by a tornado on Palm Sunday this year.

In projecting plans for the new structure, the building committee decided to build on the same foundations. "The major units will be retained in the same relative locations, but with significant changes," stated Pastor Ronald D. Petry on behalf of the committee.

The changes include a redesigning of the chancel to include the baptistry and to place the choir and organ console in the rear balcony. A second floor of classrooms will be added to the educational wing and a small library added. The entire building will be covered with pitched roofs, rather than the two wings having flat roofs as previously.

Construction is scheduled tentatively to begin this fall.

Plodding union trail

Splintered Christendom, the Protestant segment especially, continues to plod along the road to union.

After twenty years of off-again, on-again talks, the Anglican Church of Canada approved principles of union with the United Church of Canada, a merger that will create a single, six-million-member body upon its completion. When combined the two bodies will form Canada's second largest church, next in size to the Roman Catholic Church.

The actual Canadian agreement resembles the merger plan before North India and Pakistan, now in its third stage, in which Brethren, Anglicans, Disciples, Baptists, Presbyterians, and Congregationalists are involved.

The Canadian and North India unity plans are among at least 40 negotiations on Protestant union, involving 102 churches, under way throughout the world.

Stateside, Dr. Eugene Carson Blake, one of the original proponents of the Consultation on Church Union, told a group of Minneapolis ministers of his denomination, the United Presbyterian Church in the U.S.A., that Presbyterians would need to be prepared to accept bishops in any major church merger. In the Christian world, the churches without bishops are a minority, he said.

As to developments with the Consultation on Church Union, Dr. Blake said that efforts could result in a united church by the 1970's "if it moves." He expressed the hope that a plan of union could be worked out to provide for diverse forms of witness.

In the meantime, commissions of the Evangelical United Brethren and the Methodist churches jointly completed work on a proposed constitution which, if approved, will combine their two churches in a United Methodist Church. Both denominations are to act on the proposed plan in November 1966, with the earliest possible merger date being 1968.

The Mennonites, described in the book, *The Small Sects of America,* as "the most divided Christians in America, in proportion to their numerical strength," in recent conferences have launched overtures toward dialogue within their own family and beyond.

Sports ambassador

An Iowa farmer who with his two brothers operates eight hundred acres of land, manages a fifty-cow herd, and feeds a thousand hogs a year would seem an unlikely person to be engaged in the international sports scene. But Wayne Lichty feels equally at home in either role.

He is a basketball referee noted for alert, quick calls and fair play. In 1961 he was sent by the U.S. Air Force to Hawaii, Japan, and Okinawa to sponsor basketball clinics for servicemen. Then the crowning moment came in July 1964, when he and Red Mihalik were chosen to be the two U.S. referees at the Olympics in Tokyo. To Lichty, the three weeks spent with the championship players and coaches of America and other lands still seems like a dream.

His basketball officiating career began twenty years ago in the YMCA. Later he began working high school games, up to the Iowa state finals, and college games, including the North Central and Big Eight conferences, the NCCA regional finals, and the National Men's AAU tournaments.

Lichty is a trustee and active member of the South Waterloo Church of the Brethren. His wife, Marie, is a regular church-school teacher.

"As Wayne's pastor for sixteen years, I have been thrilled by his display of sportsmanship on the basketball floor and his Christian character in the field of daily living," commented South Waterloo pastor Clarence D. Sink.

In traveling away from home Lichty regularly finds a church to attend because, as he put it, "I love people and find the fellowship inspirational, relaxing, and the best possible way to prepare for the next game."

Though the Olympic call stands as the climax of Lichty's officiating career, his service to international sports continues. In recent weeks he was called to California, Indiana, and Missouri to work exhibition games between American and Russian teams.

Iowa's champion referee, Wayne Lichty

The church looks at the performing arts

A centuries-old rift between the church and the performing arts is being bridged. In the process, the church finds drama, films, the dance as allies in communication.

THINK OF DRAMA in the church and there pops to the mind recollections of bathrobe productions, of pale preachments bound together by unrealistic plots, of little more than orgies into piety.

But on the basis of unpleasant recollections, do not write off the place which drama, or other forms of the performing arts, might hold for the church. Not yet. For from here and there come indications that the dramatic arts increasingly are being recognized as a means by which the church can meaningfully communicate with a secular, pluralistic world.

Not only are explicitly religious art expressions seen as useful to the church, but many "secular" forms as well. In the secular media the religious dimensions may be more subtle, but nonetheless present and real.

"The probing character of our best theater, both in America and Europe, and its mode of asking questions that demand an existential reply, suggest that much modern drama is fundamentally religious," comments Marvin Halverson, in a preface to *Religious Drama /1.* He contends that "religious drama appropriate to our day is more often that drama which poses questions rather than that which attempts to give answers."

So it is that in the works of such playwrights as Williams, Miller, O'Neill, Camus, Sartre, Beckett, and others, the religious mind is prompted to discern profoundly religious questions. Some of the ideas set forth are in accord with the fullest meaning of the Christian gospel; at other times the message militates against the Christian faith.

But even the "antireligious" elements of the modern stage – such aspects as the use of blasphemy and irreverence – can be seen as an expression of man's need for God, Father Gilbert V. Hartke, himself a playwright, told the National Catholic Theater Conference this summer. Various "tormented dramatists" are "very honest men, experiencing an agony in search, unknown to themselves, of the very God they deny," he declared. "They operate, however, within very narrow limits. They look to man alone to help his fellowman – and this is their fatal error. Man will only find true help from Him who came to save all mankind."

Thus the church, seriously seeking to communicate through the performing arts, sees many secular plays as offering not mere entertainment but some of the sharpest statements of man's dilemma in today's world. The play becomes a takeoff for viewers to communicate to one another the essence of belief.

Certain secular dramas could well be performed by church groups, Dr. W. Moelwyn Merchant of England told the 160 Protestant participants in a workshop on religous drama at Lake Forest, Ill., this summer. Citing Edward Albee's "Who's Afraid of Virginia Woolf" as an example, Dr. Merchant said, "It's the church leaders you'd have trouble with if you started performing these plays, not the church members. The man in the pew is craving for this sort of thing."

As to effective contemporary religious drama, some severe critics contend that there virtually is none and that what does exist is too unreal.

One outspoken clergyman, the Rev. Malcolm Boyd, an Episcopalian, has taken his play, "Boy," to numerous churches. It probes the feelings of a Negro shoeshine man and includes language that one Episcopal bishop termed profanity.

Mr. Boyd promptly defended his work as "neither vulgar nor profane" and added: "If the church is to be open to the life of God's world for loving and blessing it, the church must not pillory, harass, or attack those of us who work in experimental ways to achieve contact with men who have rejected Christianity or are indifferent to it."

A related resource often overlooked by churches is the feature film seen in theaters and on television. Through the use of selected films and planned though informal discussion groups, the church can bring its members into dialog with one another and with their world on vital matters of Christian concern.

The issue generally no longer is whether church members view films but, rather, whether the church will come to grips with the effect of films upon the lives of its people. The challenge is for the church to begin to direct the use of this medium so that it may be edifying and not erosive.

Among a host of films with dialog potential are: "Black Like Me" on the racial issue; "Splendor in the Grass," on morality among young folks; "Lord of the Flies," on the nature of man; "Lady Bug, Lady Bug," on the threat of nuclear warfare; and "Becket," on church and state. *Dialogue With the World,* a handbook to guide discussions of feature films, is available free from Films Incorporated, a subsidiary of Encyclopedia Britannica, 1150 Wilmette Ave., Wilmette, Ill. In it, points for discussion are presented for ten films (including "Bad Day at Black Rock," "Cat on a Hot Tin Roof," "Butterfield 8," "The Diary of Anne Frank," "Gentleman's Agreement," "The Hustler,") as well as a summary of twenty-seven other suggested films.

The point at which modern films become especially pertinent to the church is in showing that the gospel applies to all of life, the above handbook points out. "Almost all church members can see that the proclamation of the New Testament applies directly to the experience of birth, death, marriage – for these, of course, are the 'religiously loaded' situations.

"But the greater proportion of life is, for all too many, a religiously neutral wasteland of hours which have only economic or educational significance. . . . What is needed is some means of bringing a 'slice of life' into the church, where all can experience it together, take it apart in earnest conversation and questioning, and then say, 'There! There is God's grace! There are death and resurrection!' "

To facilitate such experiences, the handbook recommends (1) a private viewing of a film by a church group; (2) a setting and time for a leisurely

Modern drama . . . religious dimensions

discussion; and (3) a discussion leader able to "break open" the film and help viewers to recall their feelings and reactions to it.

Not only contemporary works, but those as old as Shakespeare's and the drama of the medieval church offer possibilities for stimulating Christian thought. The look backwards is a reminder that drama had its earliest beginnings in the church, before centuries of alienation between the church and drama set in.

The "first modern dramatist" was Shakespeare himself, the Protestant workshop was told by Dr. Merchant, a leading Shakespearean scholar and Anglican clergyman who presented a closely reasoned argument that Shakespeare's plays are "deeply rooted in the Christian faith."

"Whereas playwrights before him preached moral points directly to their audience, Shakespeare was mainly interested in depicting the human condition as he saw it," explained Dr. Merchant. "He did not display his theology as the capstone of his work, but it is there all the same — as the supportive structure, the foundation, like a deep substratum of bedrock.

"If you're looking for a sermon in Shakespeare, you will certainly not find it. What you will find is whole worlds filled with sin, suffering, reconciliation, and redemption. These are Christian categories, and they were Shakespeare's."

The English scholar compared the "change and crisis" of the Elizabethan era to the modern day and said Shakespeare's plays contain an "implicit theology" that can suggest to today's churchgoer how gaps between "ruptured tradition and an uncertain future" can be bridged.

"For my money at least," he said, "Shakespeare's kind of religion — which permeates the very fabric of a work of art — is infinitely preferable to the kind which stands on top of the work and preaches a message."

Still another medium of the performing arts being revived in some churches is the old ritual of dance in worship. At Agnes Scott College in Georgia, students have translated into interpretive movement the epic of Moses, the exodus, many of the psalms, the raising of Lazarus from the dead, the crucifixion, and familiar hymns and Christmas carols. Proponents feel that movement of the entire body in worship communicates true feelings far better than words alone.

Shakespeare . . . a substratum of faith

"You know, the dance is biblical, even if some modern dances are not," Dr. Carl F. H. Henry, editor of *Christianity Today* and influential spokesman for conservative evangelicals, told a group of Minnesota college students.

"We need to analyze the entertainment world as a medium of expression," he added. He also expressed concern that conservative Protestants have been particularly prone to "negate everything in the entertainment world," no longer remembering or discovering "what events and emotions stir and challenge the teeming multitudes, what grips their lives in the literature of the times, what characterizes the modern mind, or what defines the essence of existence for the very neighbors of our streets."

"Someone should probe why many evangelicals oppose the dance per se," Dr. Henry said.

If, as stated by a speaker at a meeting of the Lutheran Society for Worship, Music, and the Arts, the church and the arts have spent "entirely too much time sniping at each other," signs today indicate that the argument is subsiding.

"I think we would all have to agree that, at the moment, art and theology are making an insignificant, almost hopeless, contribution to the imaginative life of our people," said the speaker, Dr. A. R. Kretzmann of St. Paul's Lutheran church in Chicago. He declared that the church "must create, however slowly, the conditions for collaborative creative action between the religious mind and the forces of art, between the artist and creative theology.

"God never long tolerates our defining reality according to our carefully chosen images and reactions . . . in real art, he is always breaking in to enlarge our horizons in pictures, sound, and architecture. Most often, the artist seems to have been his instrument of enlargement."

The hopeful note sounded at the Lake Forest workshop is that today churches are "moving beyond the 'glamour' stage of 'just putting on a play' without really understanding why."

Some signs point to an increased use of church chancels as platforms for the performing arts; other signs point to a dramatic and musical expression of religion in secular realms. Whatever the setting, a more profound understanding of the tie between religion and the arts appears, at long last, to be in the making.

The dance in worship . . . biblically based

The dissenters

REUNIONS of conscientious objectors and alternative service men are held periodically in sections of the country. The purposes behind the occasions vary, but at most socializing and reminiscing play a heavy part on the agenda.

So it was at the twenty-seventh reunion of a group of World War I objectors who had served at Maryland's Fort Meade. Among the seventy-five present were Dr. Joshua L. Bailey, California, a charter member of the Fellowship of Reconciliation; Ernest H. Miller, Virginia, of Mennonite World Travel, and John D. Roop, Maryland, of the Church of the Brethren. Other religious bodies represented included the Friends and Jehovah Witnesses.

Baltimore Sun reporter Richard H. Levine, covering the event at Union Bridge, Md., observed that the fieriest issue before the group arose when it came time to decide if the next reunion was to be held in Maryland or Pennsylvania.

"On a crest overlooking the peaceful hills of Carroll County, verities were present that excluded the specific of the problems facing an excluded world," he wrote. "There was no talk of the current issues that compel the military draft; no mention of Vietnam, the cold war, changing military alliances, shifts in power blocs, the formation of new nations, nuclear deterrents." A panel did discuss the question, "If I were eighteen and faced the draft. . . ."

But however far removed the World War I reunion seemed from present-day realities, it should be noted that at the time these men first took their steadfast stand, they themselves were at the center of considerable enmity from fellow citizens.

In that period of national emergency and patriotic fervor, "religious dissent was met with less tolerance than it is today," the Sun writer pointed out.

Our sister Brethren

HIGHLIGHTS from the 1965 general conference of the Brethren Church (Ashland, Ohio), include these actions:

Plans to issue *The Brethren Evangelist*, the church's official magazine, biweekly instead of weekly.

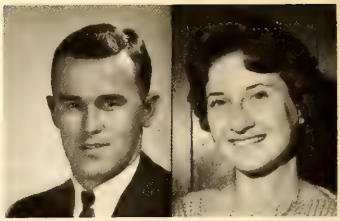
Reports of increased activity by the Fraternal Relations Committee "in exploring and promoting spiritual unity without being committed to seeking merger with other denominations."

Publication next year of a book on Brethren history, covering the period from 1880-1920. (The withdrawal of the Brethren Church from the Church of the Brethren was in 1882.)

Consecration of Larry and Rose Bolinger for the Nigeria mission field.

Reports of members numbering about 18,000 in 121 congregations, of 722 baptisms last year, of yearly per capita giving totaling $92.13.

Adoption of the 1965-66 theme, "Loving His Appearing," related to the second coming of Jesus Christ.



To missions post: the Larry Elliotts

Nigeria appointments

NEWLY-ASSIGNED by the Foreign Mission Commission to work in Nigeria are:

Mr. and Mrs. Larry L. Elliott of Fredericksburg, Iowa. Mr. Elliott, who formerly was a bookkeeper in Nigeria while in alternative service, will become business manager of the mission early next year. He is the son of Mr. and Mrs. Glen Elliott; his wife, the former Donna Kaye McBride, is the daughter of Mr. and Mrs. Charles L. McBride, all of Fredericksburg. Both appointees are McPherson College graduates.

Carlos Green, a Brethren Service volunteer who will assist Missionary Von Hall in rural development in Nigeria. After several months of language training and work in the program, Mr. Green will assume responsibility for it while the Halls are on furlough. Mr. Green has had two years at McPherson College.

Growing edges

Wilmington, Del. — An occasional speaker at the Church of the Brethren here for several years has been Joseph A. L. Errigo, Wilmington's new public safety commissioner. He is an active Roman Catholic.

"I've been preaching from pulpits of Protestant churches all over Delaware and the Eastern Shore of Maryland since 1938," explained Mr. Errigo, a descendant of a prominent Italian Catholic family. "Long before the word *ecumenical* became a household term," he added.

Martinsburg, Pa. — Four churches of this area sent forty-five of their youth on a tour of Church of the Brethren landmarks in the state.

Among points visited were Germantown, Coventry, Ephrata, Elizabethtown and Juniata Colleges, and First church, Harrisburg. The latter, leaders pointed out, was included "not for its historic ties but as symbolic of 'the wave of the future': a church ministering to the needs of the city."

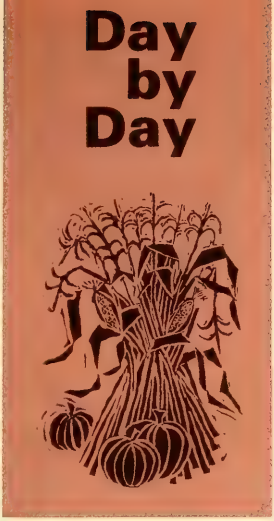
The sacrifice of a portion of life for others

ALBERT SCHWEITZER (1875-1965) on reverence for life: "A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellowmen, and when he devotes himself helpfully to all life that is in need of help.

"It is good to maintain and further life; it is bad to damage and destroy life. And this ethic, profound, universal, has the significance of a religion. It is a religion."

This principle, he said, "does not allow the scholar to live for science alone, even if he is very useful to the community in so doing. . . . It does not permit the artist to exist only for his art, even if it gives the inspiration to many by its means. It refuses to let the businessman imagine that he fulfills all legitimate demands in the course of his business activity. It demands from all that they should sacrifice a portion of their lives for others."

Day by Day



a devotional guide for the family

HOW OFTEN we must be reminded to say "Thank you" to our heavenly Father, who gives to us so generously. Instead of expressing gratitude we find ourselves continually asking for more. A little boy and his mother were waiting for a bus when a passerby handed the youngster an apple. "What do you say?" prompted his mother. Turning to his benefactor the boy brazenly replied, "Peel it!"

Walking along a street in Otavalo, Ecuador, this summer, we spied three Indian children, looking like overgrown dolls or miniature replicas of their parents, standing on a street corner. With our camera set we approached them, looking nonchalantly in another direction lest they realize our intentions and run indoors. At close range, we suddenly turned and snapped. Realizing that the children and their mothers hovering behind them in a doorway were fully aware of what we had done, we dug into our candy-laden pockets and gave some to each child. The wide smiles communicated their appreciation clearly in spite of language barriers. Just as American mothers do, these women left their haven and in the flurry of Spanish chatter that followed we noted they were repeatedly reminding the children, "*Diga muchas gracias*" – "Say thank you!"

SUNDAY, NOVEMBER 14
Ps. 95:1-7. "What shall I render to my God for all his kindness shown? My feet shall visit thine abode, my songs address thy throne" (Isaac Watts).

MONDAY, NOVEMBER 15
Ps. 92:1-5. "My God, I thank thee, who hast made the earth so bright, . . . So many glorious things are here, noble and right" (A. A. Proctor).

TUESDAY, NOVEMBER 16
Dan. 6:4-11. "In the glad morning of my day, My life to give, my vows to pay, With no reserve and no delay, With all my heart I come" (Marianne Hearn).

WEDNESDAY, NOVEMBER 17
Luke 17:11-19. A surgeon's work, a nurse's care, and exercises are futile without God's healing power. Lord Jesus, I thank thee for my healthy mind and body.

THURSDAY, NOVEMBER 18
Luke 18:9-14. "For souls redeemed, for sins forgiven, For means of grace, and hopes of heaven, What can to thee, O Lord, be given, Who givest all?" (C. Wordsworth).

FRIDAY, NOVEMBER 19
Phil. 4:4-7. "Father, and Son, and Holy Ghost, Thou glorious Three in One, Thou knowest best what I need most, Then let thy will be done" (George P. Morris).

SATURDAY, NOVEMBER 20
1 Chron. 29:9-14. "Since by thee were all things made, And in thee do all things live, Be to thee all honor paid; Praise to thee let all things give" (C. Wordsworth).

SUNDAY, NOVEMBER 21
Ps. 147:1-12. "Great is thy faithfulness! Morning by morning new mercies I see; All I have needed thy hand hath provided – Great is thy faithfulness!" (Thomas Chisholm).

MONDAY, NOVEMBER 22
Dan. 2:19-24. "For the joy of ear and eye; For the heart and mind's delight; For the mystic harmony Linking sense to sound and sight" (F. S. Pierpoint), we thank God.

TUESDAY, NOVEMBER 23
Acts 27:27-37. "I thank thee, Lord, for strength of arm To win my bread, . . . I thank thee much for bread to live; I thank thee more for bread to give" (Robert Davis).

WEDNESDAY, NOVEMBER 24
Ps. 105:1-5. "Giver of all – for every good In the Redeemer came – For raiment, shelter, and for food, I thank thee in his name" (G. P. Morris).

THURSDAY, NOVEMBER 25
Psalm 100. We thank you, Lord, for all your blessings and for the joy we can know by sharing with others less fortunate.

FRIDAY, NOVEMBER 26
1 Tim. 1:12-17. "Jesus is worthy to receive Honor and power divine; And blessings more than we can give, Be, Lord, forever thine!" (Isaac Watts).

SATURDAY, NOVEMBER 27
1 Thess. 5:12-18. Lord, we have learned that some of our best experiences were unpleasant ones. Thank you for life's sunshine . . . and storms.

Setting the stage for Thanksgiving

On your worship center, feature a seasonal reminder of God's blessings with a cornucopia or bowl of fruits, vegetables, or flowers, an arrangement of Indian corn or decorative gourds. In addition, you may want to add yellow, orange, or brown candles, novelty candles in the shapes of pilgrims, turkeys, or churches, or turkeys made by your children from pine cones or potatoes, with toothpick legs, and a bit of red yarn for a gullet, pasted to a brown construction paper head.

If you would rather use your bulletin board, you could make a large construction paper basket, printing across the handle, "Lord, We Thank Thee For . . ." During your worship periods each family member could bring small pictures representing something for which he is thankful and paste them on the basket. A similar idea is to make a large construction paper turkey with no tail. Cut strips of various colors of paper for tail feathers, print on each something for which each person is thankful, and paste them in place on the turkey.

With all the emphasis on the vacation from school, the arrival of Santa, the big turkey dinner, and the family get-together, it is possible for children (and adults) to miss the whole point of the Thanksgiving celebration. Read together stories from children's magazines and church story papers that tell about the history and meaning of Thanksgiving. Encourage each family member to write a four-line prayer or poem expressing thanks. Make place cards for your Thanksgiving dinner by pasting a small fall picture on one side, print or type a Bible verse of praise, a hymn stanza, or a short prayer on the other side, and across the bottom write a dinner guest's name. Before or after your dinner, have each person read the message on his place card and climax by singing, "The Doxology."

Thankfulness can also be expressed by singing from pages 593-601 and 551-554 in *The Brethren Hymnal:* "My God I thank Thee" (No. 31), "For the Beauty of the Earth" (No. 92), "God of the Earth, the Sky, the Sea" (No. 94), "Great Is Thy Faithfulness" (No. 429), and "Praise Him, Praise Him" (No. 465).

Thanksgiving is thanksliving

True thankfulness is not limited to one day each November or to merely saying the words, "Thank you." The spontaneous God-implanted response of heartfelt gratitude is the hand that is extended in giving.

To express your thanks and appreciation for what God has done for your family, try to find out how it will be possible for you to share what you have with a needy family, some elderly folk, or shut-ins. Ask your pastor for suggestions. Have you ever thought of inviting several lonely persons to enjoy the fellowship and food around your Thanksgiving table? If you live near a college town, there may be some students from foreign lands or from great distances who are not able to get "home" for the holiday whom you could "adopt" for your festive dinner or for the weekend. What about

the widow or widower who always sits alone at church or the old couple who are getting feeble? Look around you and widen your heart to share your plenty with them and as a bonus gift you will know the joys that come from thanks!

"Give thanks in all circumstances"

Self-pity sometimes whispers to us, "Why should I be thankful? Look at that stack of bills, those disobedient children, that demanding boss at work, that temperamental car, and feel my aching back! Now, if I would have that job and lived on such-and-such a street, and inherited the money that Mr. Jones has, then I would really feel like celebrating Thanksgiving Day."

However, truly thankful persons praise God in all circumstances. Remember the confession, "I complained because my shoes were tight until I met a man who had no feet"? One invalid curses his wheelchair, and another prays daily for enough money to buy one!

Harold Bomberger has written: "True thanksgiving, just as true joy, radiance, happiness, and peace of soul and mind, does not depend upon outward conditions and material advantages." It is an inner attitude that colors every aspect of life.

So when you catch yourself complaining and feeling blue, take time out to count the blessings that are yours in being alive, an American, a Christian, in living in the twentieth century, in having loved ones, and in enjoying your senses. Add to this inexhaustible list and you will soon be overwhelmed with thankfulness, realizing you not only have been blessed abundantly but have much to share with others. — *Earl and Vivian Ziegler*

For the hungry half of the human race, the average thirty-year life span is "not very long to live but a long time to be hungry"

For I Was Hungry . . .

A TRADITIONAL FOCUS at Thanksgiving time is on food: not only the bounty on our own tables but the lack of it in the daily lives of the world's multitude. To a people of plenty comes this sombering reminder from Sen. George S. McGovern: that for the hungry half of the human race, the average thirty-year life span is "not very long to live but a long time to be hungry."

The church is deeply involved in the hunger crisis. In India, Ecuador, and Nigeria — each an area of potential hunger explosion — Brethren missionaries work with rural development programs to upgrade food supplies and diets. The Church of the Brethren has been instrumental in the programs of Church World Service, the relief arm of the National Council of Churches, which in the last decade has distributed two-and-a-half billion pounds of foodstuffs to some fifty countries. In recent months, CWS has responded to emergency disasters by supplying food rations, clothing, and medicines to East Pakistani refugees in Assam and West Bengal, to earthquake survivors in Chile and Greece, and to victims of floods in Korea and Yugoslavia, of typhoons in the Philippines, of cyclones in East Pakistan, of a hurricane in New Orleans.

Not all of these disasters have been widely reported. One which virtually escaped notice in the United States was the East Pakistan cyclones in May which resulted in 13,000 dead and seven million homeless.

Nor is the pattern of CWS involvement the same in all these disasters. Following Hurricane Betsy, for example, the Houston CWS center, managed by a Brethren, Philip Zinn, trucked not food but ice — twenty tons of it — to the New Orleans disaster area. The ice was made available in thirty-pound blocks for residents to use in preserving food in the ninety-degree temperature which followed the storm.

In late summer CWS engaged in another precedent-setting project by dispatching Danish pork to Chile, for survivors of severe winter storms and snow slides, and to Korea, where the worst floods in forty years hit the Seoul area. Denmark currently is faced with an overwhelming surplus of pork, far in excess of the capacity for frozen storage. When it became known publicly in Denmark that the pork would have to be destroyed, citizens urged the industry to use the meat for overseas relief. All told, some 17,000 tons will be made available at below commercial costs for distribution to the hungry in sixteen nations.

The channeling of surpluses from one geographical area to pockets of want elsewhere is a task urgently needing to be done. Such work is to be carried on as part of the newly established material aid office which the World Council of Churches has put into operation.

But church leaders realistically know that whatever the magnitude of their

Continued

Faith Looks Up

"JUST stay in bed until I find out what is wrong." This was the doctor's order. I lay in bed reading. Soon on looking up I saw double images of everything in the room. Before many hours the diagnosis was made — encephalitis lethargica. I was told it would be a long illness. Pain-filled days followed. Paralyzed eye muscles made reading impossible. But always hope looked forward to recovery.

Then suddenly it seemed as if my world collapsed. "The optic nerve is affected and we think you will become blind," was the verdict of the doctors. It seemed impossible to accept this. All that I was prepared to do required the use of my eyes. I faced the most intense struggle of my Christian life.

Phil. 4:6-7 (Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus") and Rom. 8:28 ("We know that in everything God works for good with those who love him, who are called according to his purpose") had long been favorite texts, but never had my faith in their validity been so challenged. Self demanded that I be assured that my eyes would be spared. But no such reassuring message came. In my inmost heart I knew I must change my prayer. I ceased asking for sight and prayed only that God might give me peace and willingness to accept blindness if that were in the cup I was to drink.

Yes, in the end I was spared the loss of my sight. But I praise God that his "peace that passes understanding" was mine before any assurance of healing came and that God enabled me to claim the promises of my favorite texts when blindness seemed a part of the cup put to my lips.

For forty years Lillian Grisso served as a missionary in India. Since her retirement she remains active in local church and community work, living presently near the Church of the Brethren Home in Mexico, Indiana. A graduate of Manchester College and Bethany Seminary, Miss Grisso helped to write The Old World and Its Gifts, *a social studies textbook, and edited* Heritage of Devotion, *a compilation of devotional thoughts from Brethren writers.*

FOR I WAS HUNGRY . . .
Continued

feeding ministries, the mounting problem of hunger cannot be resolved by the churches alone, nor by government or business. In a world where a billion persons suffer recurrent crippling poverty daily and another billion live in areas of nutritional deficiency, nothing less than the combined resources of all concerned nations, faiths, and agencies is required.

In June the General Board of the National Council of Churches urged that broad steps to eliminate hunger be inaugurated on both an international and an interreligious basis. "Despite all that is being done, it seems that our very ability to conserve and enlarge life itself only causes more misery in the end," the NCC resolution noted, taking stock of the world's population spiral.

The board called on the U.S. government to initiate an international conference on hunger. It also authorized the National Council to work with the Roman Catholic Church for "more effective and ecumenical Christian relief, welfare, and service activities throughout the world, including joint operation where appropriate" and to join with "Jewish and other voluntary agencies."

Among specific issues cited in the resolution is need for a shift in the United States' policy "from restriction of acreage and production . . . towards full utilization of agricultural productive capacity for world food needs."

The statement added in part:

"For Christians the issue is clear and final. For us the issue is sharpened by the fact that for the most part the world's resources lie in areas where Christians predominate, and the world's needs in areas where Christians are fewest. For Christians the holy gifts of knowledge and scientific skill and the needs of our neighbors lay a mandate on our conscience to which only one answer is possible."

Earlier this year the World Council of Churches' W. A. Visser 't Hooft declared:

"In our times the basic problem of overcoming hunger or poverty and of social justice has become the issue which dominates all other issues and on the solution of which the future of mankind depends."

For Christians, this is food for thought, Thanksgiving time not withstanding. — *H.E.R.*

In Berlin, Germany, a seminar on peace and reconciliation brings together representatives from East and West. Living and praying and thinking together they become aware of

A BRIDGE THROUGH THE WALL

It is disturbing to be awakened in the middle of the night by a barrage of rumbling booms. You look out the window at the dull West Berlin sky and wonder: Are they shooting at some person fleeing across the wall? Are East guards and West guards shooting at each other? Are men dying as you listen? But why such big blasts? Are the Americans having heavy artillery practice? Or might this be the real thing, the flare of cold war into hot, fatefully earnest bombardment and troops rushing across barbed wire? In the Berlin night it is not too easy to dismiss this last dread possibility.

After a few minutes the booms stop as abruptly as they began. In the morning you are still alive and everything seems sunny and quiet. You are told that all your guesses were wrong: Americans stationed in West Berlin had had a big fair and finished it off late with fireworks. You find yourself exasperated by an American arrogance that would thus wake up hundreds of thousands at midnight, and you recall Senator Fulbright's suggestion that the nations should invent bombs that would give the great boom and the mushrooming smoke but do no damage; they could then simply by playing war have all the desired noise and excitement but without destroying one another. You never hear for sure whether the fireworks interpretation was right; but the blasts, whether fireworks, border shooting, or artillery practice, were another manifestation of the cold war mind-set that dominates Berlin.

Westerners are not to stay overnight in East Berlin. It is necessary for our seminar group to cross the border each day to go to the Gossner mission, where the East German Christian participants stay. You feel tense the first day as you are checked by a series of guards. Not that you are quite like Americans who figure they want to see something of East Berlin but who, on catching sight of the uniformed police at the checkpoint, flee back in panic and give up the attempt.

But the guard you are standing a couple of feet in

front of is certainly a Communist Party member; he is trying to look solemn and important; and he could cause you quite a bit of trouble. Maybe a little too consciously you smile, trying to express, "It's a sad silly business, but we can be human to each other nonetheless."

With each passing day it becomes more natural to be friendly to the guards. They are little fellows caught in the thing too. It is a nasty job they mostly have no great liking for. But they do not want to be hated. The second day you talk with the guard who checks what you are carrying along; he does not know the meaning of the button you are wearing, and you explain that it indicates opposition to nuclear weapons. The next morning it is the same guard who spots the big new Bible down in your briefcase. You are led back into a special booth and asked questions. Though it is a new translation a friend has mentioned you might bring along, you do not give the person's name. You explain that you are crossing with a group of Western theological students going over to discuss peace and reconciliation with theological students in East Berlin. He allows you to take the Bible along. The next day he asks for your reactions to East Berlin, and you admit that after all the dark Western propaganda picture you were surprised at things being not all that bad.

Shocking it is when a young East German Christian says, "We often express it like this, that three built the Berlin wall – Ulbricht, Adenauer, and the Holy Spirit." His meaning, though not elaborated, could be figured out. From Ulbricht as top man in East Germany came the order to build the wall, and from his regime came many of the conditions which made so many people want to flee that a wall had to be erected to keep them in. But Adenauer as top man in West Germany had led in the new nationalism, militarism, and white-black self-righteousness which have loomed so large in keeping the two parts of Germany bitterly divided.

Seminar personnel and the Riemans visit East German artist, Herbert Seidel, whose work is shown above on opposite page

And the Holy Spirit? The thought is that the church in East Germany is spiritually much better off since the building of the wall. Christians by and large can now no longer have their eyes glued to the West, thinking they can escape there any time they decide to. The wall has forced the question: Having now no choice but to remain in East Germany, how are you going to live faithful to Christ in the midst of a communist society? This daring interpretation has it that the Holy Spirit has used the Berlin wall (even with its ugliness and harsh tragedies) to corner a great many East German Christians into facing up to the realities and possibilities of life among communists.

These possibilities are exciting for those with eyes to see. An East German theological student referred to a thought of Helmut Gollwitzer: In the West opposition to the Christian faith is the vague, anonymous, mostly inarticulate mass of individuals who reject it, but in the East the faith has a central, serious, determined opponent (the first such in quite awhile), and this represents a real opportunity. The communists are ready to stand up and be counted as rejecting Christianity, and this is a healthier and more dynamic situation than when the opposition, as is mostly the case in the West, will neither stand up for Jesus nor stand up against him.

The East German seminar participants made it clear that pressures against Christians have let up a good bit, though still there. They knew of no pastor in prison at present. We were reliably informed that of churchmen in prison earlier most of them had definitely broken the government currency regulations as was the charge against them. Discrimination against Christian youth applying for higher education and better jobs has decreased. It was a joy to meet with an East Berlin youth group, to see the liveliness of their faith. But it was upsetting to feel an undertone of tenseness and reserve; someone might be there who would report to the authorities anything too far out of line.

In the East, too, "dialog" is a much emphasized word. Church leaders yearn for much more conversation between Christians and communists. Christians at work and in their neighborhood have all sorts of opportunities to rub shoulders with communists and point them toward Jesus Christ. But, as in the West, most Christians lack the ardor and courage for much witnessing.

The Brethren in Schwarzenau were fed up with the stiff, traditionalistic, decadent state church, and

they formed a new fellowship. The East German communists were fed up, too, and moved directly to wreck many of the old structures and privileges of the church. Thoughtful East German Christians documented for us that there were a multitude of sorry things in the church's past for the communists to be fed up with. They wrecked much that was valuable but also much that the church is better off without. For example, in West Germany the government still collects a church tax (one percent of the income tax), and all persons whose names are on the church books are legally required to pay this church tax. The communist government of course refused to collect this tax, and the Eastern Christians we were with said again that the Holy Spirit had used a communist minister of justice to do away with a deplorable practice which the church was too foolish to give up herself.

A more somber observation was made by Randy Fenimore, coleader of the seminar from the Brethren side: "Historically an oppressed church has been a dying church. This is what is happening in the East, at least numerically. As we have to take the death of Christ seriously, so we need to take the dying of the church seriously – even though with the hope of the resurrection."

Striking evidences of resurrection are already there to be seen. We were amazed to learn that a Christian work camp organization, Operation Reconciliation, is holding twenty-five work camps in East Germany this year with a total of more than five hundred volunteers from Western countries. We were told of another work camp in which Quaker youth from the West were working in the harvest fields along with a group of communist youth. The Quakers invited the communists to join in their silent meditation. The communists responded that they did not want to bring in disturbing thoughts. The whole work camp group did, though, join in silent meditation before each meal.

Among Western participants in our own seminar there was vigorous discussion about whether Christians can go into the armed forces and into war. Prof. T. Wayne Rieman, a Brethren resource person, made the potent comment, "I have yet to find a soldier who can sight down his rifle to kill the enemy and say, 'This is the will of God.'"

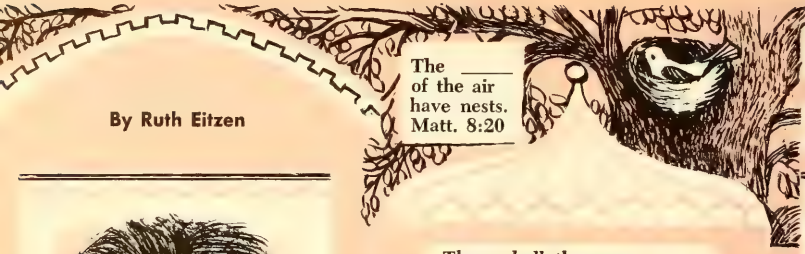
East Germany has recently made alternative service provision for conscientious objectors, becoming the first communist government to do so. Units of objectors under military officers do forest and street work. The arrangement leaves much to be desired but is probably better than what the United States had during World War I. The program is a significant breakthrough and a notable example of how communist regimes can move toward more recognition of human rights. We were told also that conscientious objection is the most burning issue among East German theological students.

On the middle Sunday of the seminar I preached in an East Berlin Lutheran church. The invitation to do so was given and accepted. I had supposed that preaching by an American in that half of the city would have been touchier and more difficult to work out. My sermon theme was this: As the defenselessness of Jesus in confrontation with his enemies in Gethsemane was unintelligible and scandalous to his disciples, so must we be prepared to share in his defenselessness even though this may seem pitiably foolish to most people around us.

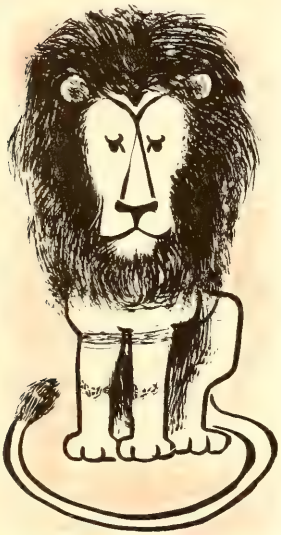
Perhaps the most memorable hours of the seminar were those spent in the East Berlin home of Herbert Seidel, a widely known Christian artist. In explaining his semiabstract pictures he told us, "I play with forms day in and day out. When I find an entree, then I follow it. What I try to do is reduce disorder to a dynamic form that moves to a point beyond itself. I live too late to see Jesus Christ visually any more. I don't know what he looks like. But his power I do see, and that is what I try to represent." – Dale Aukerman

By Ruth Eitzen

The _____ of the air have nests. Matt. 8:20

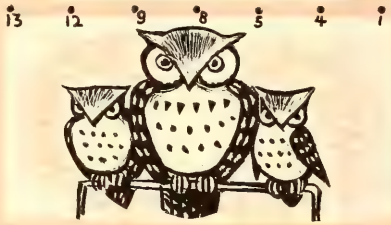


With _____ that bare spices. I Kings 10:2

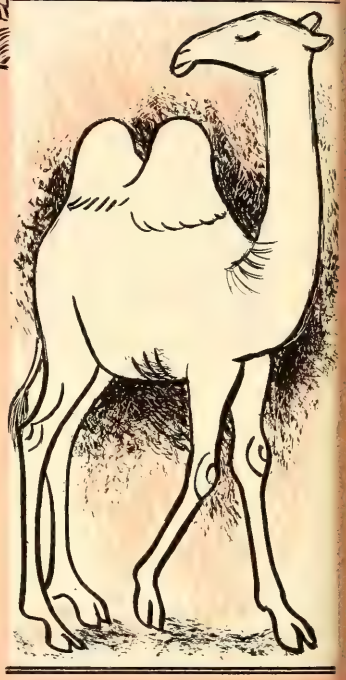


And what is stronger than a _____? Judges 14:18

There shall the great _____ make her nest. Isaiah 34:15



The _____ have holes. Matt. 8:20



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The Bible Zoo

Directions: Cut out the zoo pictures on the solid lines. Read the story and finish the Bible verses. Cut slits on the double lines on camel and lion cages. Cut pieces of a plastic net onion bag for these cages; they should be 2⅛ inches wide, and one inch higher than the fronts of the cages. Slip the net into the top and bottom slits and tape in back. Mount the picture on heavy paper. Finish the other cages by sewing colored yarn through the dots to make bars. Start from back of picture and sew by number, taping down yarn ends in back. Now it is ready to hang up.

Jerusalem has a zoo that keeps only those animals found in the Bible. A Bible verse about each animal appears on its cage. When people go to this zoo, they realize that though the Bible is a Book written long ago, it is also a Book for now. We can learn through it what God wants us to know. Let's ask him to help us understand it.

A PRIVATE JOURNAL OF A PUBLIC MAN

Markings by Dag Hammarskjold; Foreword by W. H. Auden. Alfred A. Knopf, 1964. 222 pages, $4.95

Servant of Peace, edited and introduced by Wilder Foote. Harper & Row, 1963. $6.50

Markings is the private journal — more specifically, the private spiritual journal — in which Dag Hammarskjöld recorded his innermost thoughts. It contains no direct reference to events, persons, or his own actions, and unless the reader is well versed in the history of the United Nations and of Dag Hammarskjöld's life, he will miss the deep significance of *Markings*. The necessary background is supplied by *Dag Hammarskjöld: Servant of Peace*, and by the introductory material to both books.

The great turning point in the life of Hammarskjöld, and in *Markings*, was his election as secretary general of the United Nations in 1953. It was as if the motor of a car had been idling, warming up, and then was shifted into gear. Earlier entries in *Markings* betray great impatience and constant seeking for purpose. Yet we know that by worldly standards Hammarskjöld's early career was brilliant and successful.

Upon election, he stated in a speech, " . . . I want to do a job, not to talk about it . . . " In *Markings*, he wrote " . . . Your prayer has been answered, as you know. God has a use for you, even though what he asks doesn't suit you at the moment . . . "

His years as secretary general were characterized by heavy burdens of responsibility in a world moving from crisis to crisis, and entries in *Markings* indicate great spiritual travail. In a speech before the International Scientific Conference on Peaceful Uses of Atomic Energy, convened in Geneva, Aug. 8, 1955, he stated, "We have a long road ahead of us to traverse before nations can hope to eliminate the threat of atomic destruction." In *Markings*, July 29, 1955,

ON READING DAG HAMMARSKJOLD'S "MARKINGS"

We follow, follow the footprints of a bird along the beach.
The trail in the dry sand is just above the reach
Of the wild waves, war waves in their forward race.
We follow the seed sown
Till we come to the place
Where the bird was blown
Into the air. This is as far as it went.
And here we scatter in disarray, a pack that has lost the scent.
We long for the bird to come spiraling down with its lonely cry
Like a spear splitting the water's booming drums.
We look up into the sky.
But the bird never comes.
We know it was here because we see marks in the sand,
Which the water tries to erase from the trembling land.
If only the bird would return with its trumpetings,
And beat back the darkening sea, with strong white wings!

EDITH LOVEJOY PIERCE

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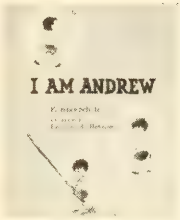
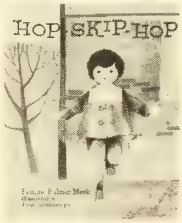
to make story time a learning time





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Dorothy Westlake Andrews. David K. Stone, illus.

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Dorothy Westlake Andrews. Elizabeth Dauber, illus.

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is recorded a quote from Thomas Aquinas: "Why do you seek rest? You were only created to labor."

In the fall of 1956, during the Suez and Hungarian crises, he quoted in *Markings*, "Hold thee still in the Lord; fret not thyself, else shalt thou be moved to evil" (from Psalm 37). And, at the failure in Hungary, "At times it seems to us that the bitterness we feel when we fail at an attempted task lies in this: that our failure will condemn our efforts themselves to oblivion." Upon success in the handling of the Suez crisis, "Your own efforts 'did not bring it to pass,' only God – but rejoice if God found a use for your efforts in his work."

Later, at the time of the Lebanon-Jordan crisis in 1958, he wrote, "Didst Thou give me this inescapable loneliness so that it would be easier for me to give Thee all?"

During the later years of his tenure as secretary general (he was elected to his second term in 1957) the entries in *Markings* are much less frequent, and are predominantly poetic. He was fascinated by Haiku, a Japanese style of poetry which contains seventeen syllables in each three lines of poetry. Moreover, the entries take on a different tone. No longer is there so much a feeling of great inner travail but of great inner serenity achieved at the cost of great inner travail.

On Whitsunday 1961, he wrote, "I don't know Who – or What – put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer 'Yes' to Someone – or Something – and from that hour I was certain that existence is meaningful and that, therefore, my

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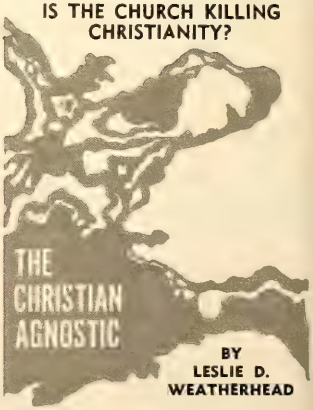

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life, in self-surrender, had a goal. From that moment I have known what it means 'not to look back' and 'to take no thought for the morrow.'"

On Aug. 24, 1961, he wrote,

"I begin to know the map
And to get my bearings."

On Sept. 18, 1961, he died in an air crash while flying to Ndola, Northern Rhodesia, to negotiate a cease-fire between United Nations and Katanga forces. — CAROL S. KULP

SOCIETY AND LOVE, Roger Mehl. Westminster, 1964. 223 pages, $4.50

THOSE people who have grasped the meaning of their life in the family or in society will find help in Roger Mehl's book, *Society and Love.* Do not expect to find a "code for family life" here but rather values that man can dedicate himself to in the family and society. Even these values cannot be stated in a long list; rather, they are made evident as husband and wife enter into a personal encounter.

Mehl divides his book into two major divisions: the Reality of the Family, the Love and the Life of the Body. He analyzes the role of every member in the family, and he does well in distilling the fundamental functions of the modern family. His discussion of the physician and sexual side of marriage is well done, treating such topics as the body and the person, the mystery of the sexual life, marriage and engagement, celibacy, the problem of birth control and purity. This book comes as old wine being poured into new vessels. It is about time we rethink the family and its meaning in society. If you are concerned about the plight of the family today, I strongly advise your reading of this book. — JACOB T. DICK

THE THICKNESS OF GLORY, John Killinger. Abingdon, 1965. 158 pages, $2.75

THIS BOOK, *The Thickness of Glory,* or more accurately "The Hind Parts of God," is a little book of immense spiritual dimensions. From a most enlightening foreword followed by ten sermons the author leads the reader into majestic understandings of God with dignity, sound scholarship, and evidences of deep spirituality. He moves with grace from one great topic to another after having extracted gems of ideas from other authors to illuminate further his own ideas. If your theological "categories" need reopening, read the book thoughtfully. — A. G. BREIDENSTINE

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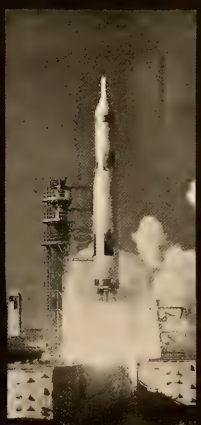


In Brief

PERSONAL MENTION

The **Philip Kulp family** has returned from Nigeria and is now living at 15 W. North St., Waynesboro, Pa. Philip is an instructor in social science at the Shippensburg State College, Pa. . . . **Dr. John Hamer** was ordained to the eldership by the Manchester church, Ind., on Sept. 5. At the evening service on the following Sunday the Hamers showed their motion pictures of Nigeria. The family returned to Nigeria in mid-October.

Paul B. and Florence Studebaker, who retired recently after forty-five years in the pastoral ministry, are now doing public relations work for Hillcrest Homes, the retirement home located at La Verne, Calif. They plan to visit all the churches in the Southwest Conference to tell about the home's program and opportunities.

Because of his teaching on the University of the Seven Seas Ship, **Desmond W. Bittinger** has resigned as chairman of the Church of the Brethren delegation to the National Council of Churches. For the remainder of the triennium **C. Wayne Zunkel,** pastor of the First church, Harrisburg, Pa., will be chairman. Principal duties of the chairman involve the preparation and presentation of the delegation's report to Annual Conference.

. . .

Eugene G. Carper with his family spent the summer months in Mexico City, where he taught in the Baptist Seminary. At the request of the Baptist Convention, with the assistance of some of the seminary students, Mr. Carper completed a church extension study of Mexico City. The study showed that 61 areas of 15,000 or more people within the city were without a Protestant church.

Mr. and Mrs. John Stamm and **Mr. and Mrs. Frank Stevens,** all of Greenville, Ohio, and **Mr. and Mrs. Wayne Mohler** of the Prairie View congregation, Kansas, recently celebrated fiftieth wedding anniversaries. . . . It was a sixtieth anniversary for **Mr. and Mrs. Louis Feldman** of Sabetha, Kansas.

OPPORTUNITIES

A Church of the Brethren **history of the District of Southern Missouri and Arkansas** is now being published. Only one edition will be printed. Advance orders are now being accepted with payment at the price of $5 each. For information contact Earl Harvey, R. 1, Jasper, Mo.

About sixty men will be needed to serve as **ushers** at next summer's Annual Conference in Louisville, Ky. Persons who are planning to attend Conference and who would be willing to serve in this capacity should write to James Garber, Manchester College, North Manchester, Ind. 46962.

. . .

The Foreign Mission Commission announces a number of Christian service opportunities available in **Nigeria** and **India.** There is need for qualified teachers in the area of biblical studies, woodworking, arts and crafts, mathematics, general science, chemistry, physics, agriculture, and biology to teach at Waka schools. An elementary teacher is needed at Hillcrest School in Jos, a registered nurse at Garkida hospital; there are also available openings for churchmen with seminary degrees to serve both in Nigeria and India. Information as to when positions are available and the places of support can be obtained by writing to the Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

THINGS TO COME

The annual **Bible conference** held each year at Sebring, Fla., is scheduled for Feb. 13-20, 1966. Dr. Wayne Geisert, president of Bridgewater College, will be the speaker, Nelson P. Huffman will be music leader, and Mrs. Ruth Stauffer organ accompanist. A music festival will be held in conjunction with the Bible conference.

Churches in every American community are expected to join in the **150th anniversary of the American Bible Society** which will be celebrated in 1966. A special commemorative meeting will be held on May 11, 1966.

REPRESENTATIVE PREACHING

Twelve sermons, representative of the cross section of the Church of the Brethren preaching, formed the contents of the summer issue of *Brethren Life and Thought.*

From a selection of seventy entries, the published sermons were prepared by: **Harold Z. Bomberger,** McPherson, Kansas; **Robert C. Bowman,** Easton, Md.; **Walter D. Bowman,** Wichita, Kansas; **Dale W. Brown, Earle W. Fike, Jr.,** and **Warren F. Groff,** Oak Brook, Ill.; **Harold S. Martin,** Spring Grove, Pa.; **John C. Middlekauff,** New Carlisle, Ohio; **Donald M. Mikula,** Carbondale, Ill.; and **Harry K. Zeller, Jr.,** La Verne, Calif.

SCHOOLS AND STUDENTS

Bridgewater College opened its 86th session with a record enrollment of 725, including 450 upperclassmen and 275 freshmen. Fifty-five percent of the freshmen come from Virginia. At the beginning of **Elizabethtown College's** 66th academic year their enrollment had reached approximately 1,225 full-time students. Of these 340 are freshmen.

Presently **enrolled in Bethany Theological Seminary** are seventy-nine students. They come from nineteen colleges including eighteen from Manchester, sixteen from Bridgewater, twelve from McPherson, eight from Juniata, seven from Elizabethtown, and two from La Verne. Most of them are working for a Bachelor of Divinity degree, but four are listed as special students. Three are studying for a Master of Theology degree, and one for a Master of Religious Education degree. Pennsylvania leads with twenty-three students, followed by Ohio and Virginia with a total of ten each. They represent eight denominations.

. . .

Deputation teams from Juniata College usually visit churches on Sunday, but recently a team of four students spent a week in one place. The caravan went to Markleysburg, Pa., where the students assisted local leadership in the churches by volunteering their services in the Appalachia area. They taught vacation Bible school, visited homes, and conducted recreational activity with young people.

. . .

As a result of a recent change in the McPherson College charter, **six new trustees** were seated at a board of trustees meeting in October. A seventh member will fill the unexpired term of a trustee at large. There are fourteen international students on the McPherson campus during the current semester. Ten of them returned from last year, and four are attending classes at McPherson for the first time. One of the freshman students this year is a prospective Miss America contestant who represents Monmouth County in New Jersey and who, as a result of a local competition in August, was awarded a $500 scholarship to be used at the college of her choice.

NOTEWORTHY

Bethany Brethren Hospital's development proposal to establish a 150-bed general hospital in Downers Grove, Ill., has been approved by the State of Illinois Department of Public Health. An architectural firm has been engaged to draw preliminary plans for the hospital.

The assets for the Church of the Brethren **Pension Plan** now exceed $5 million.

Three joint district programs relocated their offices this fall — Northern, Eastern and Southern Virginia have established an office at Harrisonburg, Va. The office for North and South Carolina and Tennessee and Alabama has moved from Glade Valley, N. C., to Johnson City,

Tenn. First and Second West Virginia and Western Maryland have relocated their field office at Oakland, Md.

. . .

Approximately fifty-five men and young persons helped the victims of **flooded areas in Kansas** during the past summer. The volunteers were alerted through the efforts of **Russell Kester,** disaster service director for the Kansas district. Volunteers included four from Sabetha-Rock Creek, six from Monitor, eight from McPherson, eleven from Salem, five from Hutchinson, and twenty-one from Eden Valley.

The **Parsons church** in Kansas has recently purchased a new church and parsonage. The comparatively new building was formerly a mortuary chapel and attached home. The chapel will provide an attractive air-conditioned sanctuary and there are adjoining rooms which have been converted to educational and fellowship facilities. The home is suitable for a parsonage.

. . .

On Sept. 12 the Chinese fellowship of Chicago First church installed its pastor, the **Reverend Mow Choung Lin.** He comes from Indonesia where his family remains. He is in the country as a student and will be serving the Chinese fellowship part time. . . . The **Spanish fellowship** of the First church community has moved its worship services to Douglas Park, where they will be held at 10 AM each Sunday. The move was made because of the population shift which now finds the Spanish fellowship as nonresidents of the First church community while the community around Douglas Park is about fifty percent Spanish.

. . .

Programs relating to people living in the Appalachian area were discussed in the annual meeting of the **Rural Life Conference** which was held at Manchester College, Nov. 8. The association is sponsored jointly by the three historic peace churches — the Church of the Brethren, the Quakers, and the Mennonites — as well as by interested persons throughout the nation. Guest speakers included P. F. Ayer, executive secretary of the Council of the Southern Mountains, and Loren O'Bannon, technical adviser at Battelle Memorial Institute, Columbus, Ohio.

Dedication services for the **Bridgewater Home** in Bridgewater, Va., were held on Aug. 15. John Dwight Ellis, pastor of the Moxham church in Johnstown, Pa., was the speaker. On Sept. 16 a woman's auxiliary was organized with representatives of twenty-six churches in Northern and Second districts of Virginia attending. Forty-six residents are at present living in the home.

. . .

A newly constructed **office and parsonage facility** for the districts of Western Maryland and First and Second West Virginia was dedicated on Oct. 17. A service of dedication was held in the Oak Park church in Oakland, Md. The new facilities are located at 1009 Dennett Road in Oakland.

An all-time high of $1,719,507 was reached in **Brotherhood fund** giving for the year ending Sept. 30. This represented an increase of $49,168 over last year. Donations for Bethany Theological Seminary from churches totaled $200,121.

Nine Wisconsin farmers, seven of them from the Maple Grove church area and two from the Stanley church area, raised **heifers** for the Heifer Project which have been sent to Prentiss, Miss., where they can be distributed to needy families. The animals were accompanied to their destination by Ray Koepel and Ira Malotte.

. . .

The first Sunday in October marked the official beginning of the **newly formed Peace Church of the Brethren,** which is meeting temporarily at the YMCA in Council Bluffs, Iowa. With this action activities closed at the corner of Lake Street and 51st Street in Omaha. Earlier, members of the Council Bluffs church had moved from their old building to the new temporary facilities. Plans are under way for the building of a new church to serve the needs of the combined congregations.

A dream of many years was realized by the **Greensburg church** in Pennsylvania with the dedication of a new church building and educational wing. The new edifice stands on the site of the frame chapel which was built in 1910. Then in 1912 a red brick building was erected which in recent years became outgrown. The sanctuary provides seating for 306 adults plus choir members. George L. Detweiler of Somerset, Pa., gave the main dedication address.

The Dixon church in Illinois recently dedicated a new **pipe organ** during a worship service.

A three-day celebration including a banquet, pageant, and addresses by former pastors marked the **75th anniversary of the La Verne church** in California, observed Nov. 5 to 7. Five descendants of charter members of the church are present members of the congregation.

Guest speakers at the **Northview church** in Indianapolis, Ind., included Mr. and Mrs. William Weybright, former members of the church who are waiting visas to go as missionaries to India.

CALENDAR

Nov. 12-13	**District meeting, Western Maryland, Pine Grove**
Nov. 12-14	**District meeting, Western Canada, Arrowwood, Alberta**
Dec. 10	**Human Rights Day**
Dec. 12	**Universal Bible Sunday**
Dec. 19	**Christmas offering for worldwide missions**
Jan. 2-9	**Universal Week of Prayer**
Jan. 16-23	**Church and Economic Life Week**
Jan. 30	**Youth Sunday**

CONTRIBUTORS

A distinguished American clergyman living in Evanston, Ill., **Dr. George Buttrick** is the general editor of "The Interpreter's Bible" and the author of many books. . . . **Carol** (Mrs. David) **Kulp** is chairman of the Lancaster (Pa.) congregation's race relations committee; she is the wife of a psychiatrist and the mother of two children. . . . **Dale Aukerman,** a former Brethren Service worker in Europe, assisted in the peace seminar in East Berlin, Germany, this summer. . . . **Howard Miller** is the pastor of the Dixon church, Ill.

DEATHS

Barndt, Samuel R., Vernfield, Pa., on June 11, 1965, aged 82
Brooks, Charles D., Brookville, Ohio, on June 18, 1965, aged 22
Brooks, Lester, Stuarts Draft, Va., on June 6, 1965, aged 46
Buckingham, Mabel, Fostoria, Ohio, on July 6, 1965, aged 82
Burrows, Lina, Mexico, Ind., on July 23, 1965, aged 95
Cannaday, Lucina, Floyd, Va., on July 19, 1965, aged 77
Cotcamp, Rosa B., Fayetteville, W. Va., on June 28, 1965, aged 93
Daffern, Thelma Hazel, Wiley, Colo., on July 21, 1965
Denlinger, Mabel, Dayton, Ohio, on June 27, 1965, aged 60
Disinger, Ida F., on June 23, 1965
Driver, John L., on April 8, 1965, aged 83
Frantz, Lowell M., La Verne, Calif., on June 9, 1965, aged 67
Garber, Leta, on April 5, 1965, aged 76
Gard, Charles W., on June 14, 1965
Ginder, Dora S., Mount Joy, Pa., on Sept. 30, 1964, aged 52
Hinkle, Ruth C., Springfield, Ohio, on June 24, 1965, aged 72
Kline, Lizzie, Akron, Pa., on June 7, 1965
McWilliams, Ora D., Springfield, Ohio, on June 23, 1965, aged 61
Meck, Helen, Neffsville, Pa., on May 11, 1965, aged 64
Miller, Shirley A., Potsdam, Ohio, on June 16, 1961, aged 91
Prater, Carl F., Orlando, Fla., on June 2, 1965, aged 66
Reist, Robert, Eldora, Iowa, on June 9, 1965, aged 65
Rensberger, Esta S., La Verne, Calif., on June 17, 1965, aged 94
Wise, Phares, Ephrata, Pa., on April 15, 1965, aged 57
Withers, Robert, Ephrata, Pa., on April 19, 1965, aged 40

The reports are greatly exaggerated

A SMALL NUMBER of American theologians are busily at work developing a new outlook based on their conviction that God is dead. They insist that as a result of the scientific revolution of recent centuries we no longer have any need for God and that the world is now capable of fulfilling our needs and solving our problems.

These thinkers reject some convictions that many of us regard as basic to our Christian faith and central in our Christian experience. They deny the belief that we humans are incomplete without a God who is other than the world in which we live. They question the assumption that our hearts are restless, till they find their rest in God. They want to turn away from the kind of biblical theology that insists that God breaks in upon our lives and makes himself known to us.

Yet, while they have presumably written off God — at least in any sense that we can recognize him — they want to hold on to Jesus of Nazareth. They think it is their painful task to explore the meaning of the death of God, while still claiming that they are Christians and that they must love their neighbors, as Jesus taught and did.

God moves in many mysterious ways his wonders to perform. It is conceivable that even those who have come to the conclusion that he is dead may discover some insights that will enlighten us. At least, they are sincere and honest thinkers who feel impelled to follow the light they have, even though it be on a painful quest. But just because they are brilliant and respectable professors of theology, we need not rush to jump on their bandwagon or adopt any of their slogans. Instead, we might well look to our own deepest experiences of the presence of God, recognize our honest need for his indwelling, and ask ourselves whether our own lives show any evidence of the faith we proclaim.

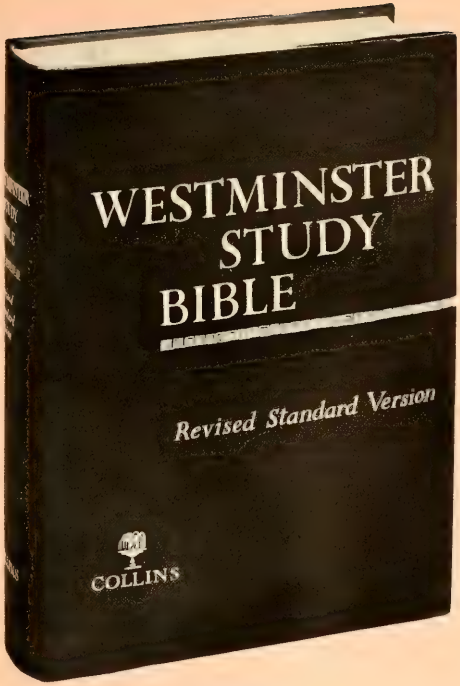
It is fairly easy to make light of a "death of God" theology, which is obviously a contradiction in terms. But far more serious is the assumption, basic to such theorizing, that modern man has at last come of age and that he is no longer dependent upon God either to explain the remaining mysteries of the world in which we live or to check the rebellious spirit of man when he attempts to run his own life on his own terms.

Perhaps a scientific philosopher can convince himself that the world is self-sufficient and that its wonders are explainable by purely natural laws. Yet few scientists would dare to be so dogmatic in affirming their disbelief as are the theologians celebrating the death of God. But even if science would appear to have no need of God, surely no one can look at man's current behavior, either as reflected in the conflicts he generates or in the anxieties he suffers, and say that man today is self-sufficient. One need only to read the literature of our day, when it is honest in its attempt to depict human nature, to realize that writers and artists view man as far from complete or adequate in himself.

ON THE WALL of a subway station in New York City someone recently scribbled these words: "God is dead" — Nietzsche. But the next day below them appeared these words in reply: "Nietzsche is dead" — God. With all due respect to the radical theologians who are trying to find their perilous way without any faith and very little hope, we wonder if their efforts to write God's obituary are not premature.

We recall that Mark Twain, on reading his own obituary in a newspaper, wrote to the editor to say that the reports of his death were greatly exaggerated. God has other ways, however, of reminding man of *his* liveliness.

Long before the time of Nietzsche men tried to construct a view of life and a way of life that were independent of God. An ancient psalmist quotes one of his contemporaries, a fool, as saying in his heart, "There is no God." But whether they were scientists, poets, philosophers, or even theologians, these skeptics had their day and then ceased to be, while God — as many persons are still prepared to testify — is very much alive. — KM



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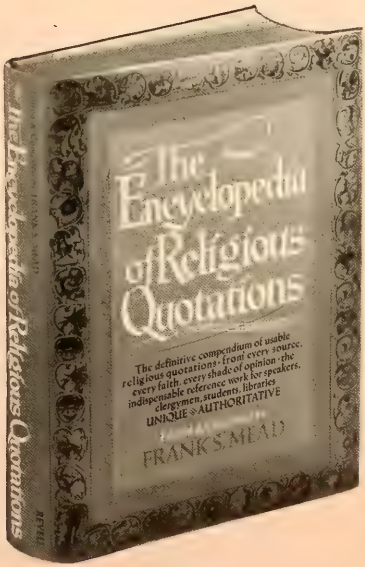

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LOOK FOR THESE FEATURES IN THIS *messenger*

ALEC WANTS TO KNOW *how Christians would answer his questions about God and love, about service and vocation. In response to Alec's story, written by W. C. Finlaw, four readers offer their reactions.* page 1

NEW DISCIPLESHIP AND THE OLD LAW *appear in contrast in a continuing discussion of the meaning of the Sermon on the Mount.* by George A. Buttrick. page 8

THE CHURCH LOOKS AT THE PERFORMING ARTS, *finding new as well as age-old channels for communicating its message.* A special report. page 16

A BRIDGE THROUGH THE WALL *became apparent to participants in a peace seminar in Berlin, Germany, tying East and West.* by Dale Aukerman. page 23

THE PRIVATE JOURNAL OF A PUBLIC MAN *reveals the values by which a world statesman lived. A review of Hammarskjold's Markings.* by Carol Kulp. page 27

OTHER FEATURES include poems by Howard Miller (page 11) and Edith Lovejoy Pierce (page 27), answers to questions (page 12), guidance for family worship (page 19), Faith Looks Up, by Lillian Grisso (page 22), Bible Zoo, a page for children (page 26), and an editorial comment on the "death of God" theology (page 32).

COMING NEXT

A picture and text meditation on the theme, "Man Does Not Live by Bread Alone," . . . also a story, "Satisfaction," by Robert J. Baker, appropriate for Thanksgiving, . . . and a feature on the Oaklawn Psychiatric Center in Elkhart, Indiana. . . . Vernard Eller surveys the writings by Kierkegaard now available in paperbacks.

VOL. 114 NO. 23

messenger

CHURCH OF THE BRETHREN 11/25/65

Readers Write

HOW FAR ON THE ROAD?

The letter in the Sept. 2 issue, "We Follow Jesus — But," gave me the inspiration to write a little poem.

We follow Jesus — but
How far down the road do we go?
Just to church on a Sunday morning
And perhaps sit on a front row?

How far on this road do we travel
If our neighbor's skin happens to be black?
If he visits our church on a Sunday
How many would welcome him back?

Yes, we say we follow our Jesus,
But we're not on the road he would walk
If we can't learn to love all races
And where color's concerned never balk.

ANNE BURRELL

Washington, D. C.

TO SET THE RECORD STRAIGHT

It is imperative to correct the "near slum" reference to the early location of Bethany Bible School on Hastings Street in Chicago. On the same street, just to the east of the early church building, really next door, was a large German church with vaulted ceilings, red-carpeted floors, and beautiful stained glass windows. This church was later on acquired by the Brethren Church. Then just to the west, on the same side of the street, two doors from the Van Dyke residence, was a very large church, serving a Dutch congregation. Just a few doors farther west, at the intersection of Hastings Street and Ashland Avenue, stood a beautiful church serving a group of German people. For a time, a Presbyterian church was located on the southwest corner. On the northwest corner of this same intersection was Clark School, (since demolished), stretching north for a whole city block. All these buildings, four churches and an elementary school, were within a half city block of one another. In the general area, too, were Medill High School, a public playground, and not too far east, Polk Street Park.

Of necessity, because of the value of the land, lots were narrow in size and homes usually were two stories high, the owners living in one part and renting the other. The houses were built close to the street but behind most of them were beautiful gardens. We remember asters, zinnias, portulaca, morning glories, petunias, fragrant tobacco blooms, delphiniums, pinks, nasturtiums, etc., growing in the rear garden of our home. Most of the buildings where people lived were substantial and well-kept, brick predominating as far as materials used are concerned.

The houses were close together in Chicago, and garbage was not always securely covered, but, believe me, we did not live with rats in our homes, nor did our neighbors! If the basement of the building purchased was "rat infested," surely the rats were eliminated immediately and steps taken to prevent their reentry.

There is absolutely no reason for any of us who grew up there to feel that we are products of a "near slum." Let us set the historical record straight.

JESSIE LAVINIA DYER

Tampa, Fla.

BETHANY'S BEGINNINGS

The Sept. 30 issue of MESSENGER contained a story about the early beginnings of Bethany. We, the five Van Dyke children, are proud of the part that our parents, Dr. and Mrs. G. H. Van Dyke, played in these early days. We were all together last December at the time of our father's funeral, and we think it is rather remarkable that we are all living and enjoying life after all these years. — MRS. DAN FIERHELLER, Polo, Ill., MRS. MARY V. HANEY, Winona Lake, Ind., GEORGE E. VAN DYKE, Storrs, Conn., DR. PAUL B. VAN DYKE, Suffern, N. Y., MISS EUNICE VAN DYKE, Winona Lake, Ind.

NOT CONDITIONED ON SUBJECTIVE FEELINGS

If Vernard Eller and the news editor at Elgin ("Assault on Pike's Pique," 9-30-65), had read *The Living Church* for May 2, and July 4 and 18, 1965, an Episcopal weekly, both might have been better informed as to the real issue in Bishop Pike's denunciation of Luci Johnson's rebaptism. Msgr. William Baum, executive secretary of the Roman U.S. Bishops' Commission for Ecumenical Affairs, declared this spring that if an officiating Anglican, Lutheran, or Presbyterian minister duly administered baptism according to the "authorized service of his church, the baptismal formulas are quite in keeping with the [Roman] Catholic understanding of baptism in the name of the three persons of the Holy Trinity," and that there is no "question about the validity of baptism in the major Protestant churches" (May 2). In Washington, D.C., on June 22 Anglican and Roman theologians reached an understanding that Rome considered Anglican baptisms valid and no rebaptism is necessary and that Roman practice would be brought into conformity with the understanding. No common theology of baptism was elaborated, only an understanding that each other's formula accomplished what each intended should be done in baptism. Likewise, Anglicans stated that Romanists who had been confirmed would not be subject to conditional confirmation, but would be received into the church. No wonder Bishop Pike, and some of those who had been at the June 22 meeting, protested at an apparent lack of good faith on the part of Rome.

I see no reason, as Eller does, and I have read his article, to make baptism conditional on the subjective feelings of the one baptized; it is what the Holy Spirit does objectively that matters. As one of the blessings of baptism, one may experience the cleansing power of the Holy Spirit and the new birth. At least that was true at my baptism in the Eaton congregation, Ohio.

CHARLES F. STRONG

Smithshire, Ill.

MISSION OUTPOST

Right here at home we have a really fine mission outpost in Appalachia, in the mountains of eastern Kentucky. I'm sure many in the Brotherhood would enjoy an article on the fine work being done at the church's Flat Creek mission and its sister mission point at Mud Lick, a few miles farther back in the hills.

If I sound enthusiastic about the good that dedicated Christian servants are doing in an area that sorely needs understanding as well as tangible help, then "you get my message." We all thank the dear Lord that the Southern Ohio district has been able to support this mission.

ZYGMUND A. GONGLEWSKI

Somerset, Kentucky

MESSENGER, Vol. 114, No. 24. Nov. 25, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1965. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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A meditation

by Kirby Page

man does not live by bread alone . . .

But by beauty and harmony, truth and goodness, work and recreation, affection and friendship, aspiration and worship.

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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PHOTO CREDITS: 1 Monkmeyer; 2 Gendreau; 3 A. Devaney; 4 Eastern Photo; 5 Bill Newrock; 6 (upper) Bill Newrock; 7 Detail from "Christ and the Woman of Samaria" by Rembrandt, courtesy of the Metropolitan Museum of Art, bequest of Lillian S. Timkin, 1959

ABOUT THE COVER: In this day when the cornstalk scarcely feels the touch of the human hand from soil to silo, it is appropriate that the cover artwork has a hint of nostalgia. Artist Harry Durkee helps us say another partial farewell to the country life we once knew. Only the harvest moon abides, and the way we are going, who knows for how long?

man does not live by bread alone . . .

But by the splendor of the starry firmament at midnight, the glory of the heavens at dawning, the gorgeous blending of colors at sunset, the luxuriant loveliness of the afterglow at evening twilight, the sheer magnificence of mountains.

But by the majesty of ocean breakers, the shimmer of moonlight on calm waters, the flashing silver of mountainous torrents, the exalted creation of artisans and musicians.

But by the sweet song of birds, the rustle of tall corn in the breeze, by the magic of the maestro's violin, the grandeur of Handel's "Messiah," the sublimity of Beethoven's "Fifth Symphony."

But by the lyrics and sonnets of poets, the mature wisdom of ages, the holiness of saints, the biographies of great souls, the life-giving words of Holy Scriptures.

man does not live by bread alone . . .

But by the fragrance of roses, the scent of orange blossoms, the smell of new-mown hay, the clasp of a friend's hand, the tenderness of a mother's kiss.

But by comradeship and high adventure, seeking and finding, creating and cooperating, serving and sharing, loving and being loved.

But by being faithful in prayer, responding to the guidance of the Holy Spirit, taking up his cross and following the living Christ, finding and doing the loving will of God, now and eternally.

Satisf

"I had a right to be satisfied when I left Nathan's house. After all, $50 makes

I CLOSED the door. For a moment I stood on the back stoop of Nathan's home and inhaled the crisp November night air. My jacket felt good against the promise of snow that the news report had given. November is my favorite month, and tonight I felt especially good. I pulled in a few million molecules of mixed oxygen and nitrogen and thumped my chest. Yes, sir. November is the month to be alive.

Nathan has a large outside light located about half way from the house to the barn, and he had turned it on for me as I went outdoors. It lighted things up as bright as day. My car surely looked nice since I had it washed and waxed. That wax job cost me $12.50. But it was worth it. It's like insurance — it protects the finish. And didn't it make the car sparkle? I like cars that sparkle and reflect the light to your eyes like a thousand little suns. My smile turned to a frown as I noticed that the left rear whitewall had a smudge on it. That wasn't there when I took it to the station for washing and waxing and I hadn't bumped it against any curb since. For two cents I would take it back and have them take care of it.

New cars are nice. I stepped in and turned the key. She purred like a giant cat. I flicked on the lights, put her in driving gear, oozed out of the driveway and onto the highway. From there on it practically drove itself. And that I liked. I could do some meditating on the way home.

Why did I feel so good? Was it just the car and the November weather combination that had me buzzing along on clouds? No, it's more than that. I'll tell you all about it and then you'll agree that my enthusiasm was in order.

Of course, you know about Nate's boy. Nathan was grief stricken when the accident happened. It's hard enough to have a child hurt, but when you are responsible yourself for the injury, it's even worse. The boy, Jonathan, was trying to help his dad couple their hay wagon to the big tractor. Nate was being careful, but his foot slipped off the clutch pedal. Jonathan's right leg was crushed against the wagon tree. The bone damage was serious. Six weeks the boy lay on a hospital bed, and he was dismissed only a couple of weeks back. It was a terrible accident, yet they can still be thankful. Jonathan won't lose the leg. Some bone grafting and plenty of skilled surgery are fixing it up as good as new. There will be scars, but the leg will be all right.

My satisfied feeling came from that check I just delivered to Nathan. It was from our church, Nathan's church. A church ought to help her own people. As a member of the church council that arranged for this generous contribution, I felt as if I deserved a pat on the back. But naturally I'm too modest to ask for it.

The first time the church council met after the acci-

tion

A short story **by Robert J. Baker**

e looking check, and I was one who favored doing more than the law required"

dent, the matter was brought up as to what we should do. Nathan carried no insurance. We knew that. And we knew even at that time that the boy was going to be needing extensive surgery both to save the leg and keep it useful for the future. As I recall, we sort of went around and around that night in the church council. You see, most of us carry some sort of insurance for these emergencies that are bound to come. Nathan should have had Blue Cross or something. This was going to take money, lots of it. We argued about what to do, how much to give. It's been a standard practice at our church to give $25 when a family has a serious illness or accident. It sort of shows that our hearts are in the right place. And it's not the size of the gift that counts, but the spirit that's behind the gift. You know, the gift without the giver is bare. That's the sort of thing I mean.

Some on that church council said we shouldn't vary from the standard set in the past. No use making an exception. Some said we ought to do better for Nathan. After all, he didn't carry any insurance. But others piped up and said that he should have been insured. I had talked with Nathan a day or so before the meeting when I knew that his case was coming up before the church council. I asked him point-blank if he had any insurance to help out in this particular situation. He looked me straight in the eye and gave me the strangest answer. He said, "I've got assurance, but no insurance." Of course, Nathan is from the old school, kind of narrow.

Well, as I remember, things got a little warm that night in our discussion. Someone mentioned what other churches across the country did when the W. C. Martin family had a prolonged illness that ended with a funeral. Those country folks dug in and scratched out five hundred dollars just like that. Now we have to remember that the farmers in some of those country churches are doing all right, making quite a little money. When they mentioned that Martin case, though, in our church council, a couple of the council members blanched, and I thought that one was going to have a stroke. We couldn't do anything like that, not with our other church expenses. No sir. It was pointed up a few more times that Nate should have had insurance. About that time someone mentioned that at one time our church took care of her own. It was awful quiet after that was mentioned. But then again that hospital bill was going to be awful steep, and it's no use sticking out your neck too far, certainly not to that extent.

We do have a benefit fund at our church that's pretty well loaded, but it's also pretty well tied down at the bank, drawing nearly three percent interest. In spite of that, however, I was one of those on the council that favored doing more than the usual quota. And I carried

it through. I'm sort of proud of myself in that respect, you know, getting the church council to raise the amount. And they're a pretty cautious outfit with this building program going on.

So I had a right to be satisfied when I closed the door at Nathan's. After all, $50 makes a nice looking check.

After the door closed, Nathan walked into the farm living room where his wife, Dorothy, was seated on the davenport trying to catch up on the mending. Those daily trips to the hospital while trying to keep up with the farming had spent them both. They were tired.

Dorothy looked at the envelope in Nathan's hand as he said, smiling wanly, "This is our last hope."

Dorothy knew what he meant. You can scrape together only so much. They had borrowed $300 from her folks. Their savings account was empty. You can't raise three boys and a girl while you're starting up in farming and save very much. The neighborhood had contributed nearly $30. The surgeon who had worked on Jonathan would be reasonable. He knew their circumstances. The hospital room, drugs, anesthetics, X rays, special nursing, physiotherapy would be running the bill above a thousand.

Nathan pulled out the check. For a moment his eyes lighted up, then dropped. Dorothy moved over beside him and looked.

Nathan said slowly, "I want to be grateful. I am grateful, but – "

Dorothy's hand closed over his. "Nathan, we are grateful. We must be grateful. In all of this God has still been good to us. Surely he has ruled in even this."

"I know, I know. I knew what the church policy was . . . Maybe I'm selfish. I hate to sell off part of the milking herd, but now . . . " Suddenly he turned to look full into Dorothy's eyes and say, "I guess it's our fault. I guess we should have had insurance. Maybe the old ways don't work today."

Dorothy's hand touched his. "The old ways do work, Nathan, at least the old way of solving our problems. We've been so busy we've almost forgotten. Let's go back to the old way. Remember?"

Nathan's heart filled with gratitude for this loving woman by his side. Together they dropped to their knees beside the worn davenport as they so often had done before. They prayed together for the boy in the next room. They committed both him and the unpaid $1,100 hospital bill to the Lord. And God gave them assurance that he was not through working in their case – that they were not forgotten.

Hand in hand they went to the next room and looked down at the sleeping Jonathan. They praised God in their hearts that eventually this boy would be all right, able to frolic again. A tiny feather had sifted from the pillow and lay on his cheek. Dorothy softly brushed it aside. Then gently she touched that cheek with her lips. And Nathan did the same. This was their son, loved and wanted.

Almost shyly their eyes moved from the boy to each other. Nathan drew his wife to himself. They had each other. They had the children. They had God. It was enough.

I was nearly home. I eased the car into my own driveway, enjoying the way the air cushions sweetly crunched the new limestone that had just been added the other week. The garage doors were open, and I guided her with exactness into the right-hand stall. I'm careful with this car. There's not a scratch on it, and I mean to keep it that way. It's our first new car.

When I stepped out, I flicked on the garage lights for a last look at the car. I got a good deal on this car. I got it for $1,100 and my old one which was in very good shape. Everyone says I did real good on the trade. Of course, I paid cash, which is always the best policy.

I picked up a tack rag off the workbench nearby and swept it over the rear fender nearest me. That cloth greedily picked up the specks of dust that had settled on it from the trip over to Nathan's. I decided to go over the whole car tomorrow after work.

For a moment as I looked at a glistening chrome strip I had the silly, insane desire to bend over and touch that shining metal with my lips. Of course, I didn't. I stopped myself when I was half bent over, blushed, and straightened up. However, we are sort of sentimental about this car. As I said, it's our first new one, loved and wanted. My wife says I love this car nearly as much as I love her. She says I go out about every night and put it to bed. Actually, she likes it as much as I do, and only jokes about my checking on it before I retire.

Regretfully I switched off the garage light, closed the garage doors, and strode to the house. The November air was stimulating. I still had that satisfied feeling. After all, I was one of those on the church council who had favored doing more than what the "law required." I sort of went the second mile. And I don't mind going the second mile, especially if I can do the going in a nice new car. □

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A Plea for Accurate Reporting

FEW PEOPLE enjoy filling out reports or questionnaires. However, in many cases such information is very important and, to some extent, indispensable for the proper carrying out of responsibilities and services in the church. Such is the case with the annual reports that are urgently requested from each local church of our denomination.

Statistics are only valuable and helpful to the extent that they are accurate. Otherwise, they can be misleading. After careful checking and tabulating for ten years information from approximately 300 congregations provided by the annual reports of the Central Region, I discovered much careless and inaccurate reporting. Knowing many of the congregations, I was in a position to detect frequent inaccuracies and have them corrected before tabulating results. This is almost impossible at the level of our national headquarters. Policies, however, are determined, statistics formulated, and reports given to the Brotherhood that are partially erroneous because the information is incomplete or inaccurate. May I suggest some areas where special attention is needed.

The location of churches is reported in the Yearbook. In recent years, many rural counties have given names or numbers to each highway so that locations can be pinpointed, rather than treated in generalities, such as five miles northwest of Smithville. Strangers seeking to locate a church would find this information most helpful.

It is not only important to give the correct telephone number of the pastor, but also the name of the phone exchange. There are times when the post-office address is different from the town in which the telephone exchange is located.

Attendance statistics are often estimates and quite misleading. Some congregations make no provision for counting and recording the attendance at morning worship, even though this is reported in the Yearbook. Not infrequently church attendance is given as the same as that reported at Sunday school. There is no good reason why the ushers or other designated individuals could not make an accurate count of the attendance and record it each Sunday. Many times after I have myself counted the attendance at church gatherings, I have asked the pastor or some leading person how many people were present. Almost invariably the estimate given was larger than the actual count, and not infrequently substantially larger, but seldom smaller than the actual attendance.

In listing the names of women, it is helpful to know if they are married or single, since many times you desire to send them literature or address them in correspondence. Instead of listing a lady director of children's work as Jane Smith, she could be listed as Miss Jane Smith, or Jane (Mrs. John) Smith, as the case might be.

When membership statistics are given, there is opportunity to list the number of people admitted to the church in different categories as by baptism, by letter, etc. Removals from membership by letter, by death, etc., are listed in a separate column. If the membership the previous year was 189 and there were 12 people removed from the membership roll as compared to 16 people added, it would mean a net gain of 4, and a new total of 193 members. It is surprising how many times these figures cannot make sense, when compared with the membership total of the previous year.

Frequently, there are some glaring inaccuracies in reporting the financial picture of the local church. It is important to report the total giving from members and friends of the congregation, whether or not the money is channeled through the church treasurer. In some churches, sizable amounts of money are given through organizations, and to special projects. Generous donations are frequently made directly to our church colleges and our seminary, for support of individual missionaries, heifers for relief, camp projects, and other worthy causes that represent giving from the congregation, even though the church treasurer may not handle the money. It is not always possible for the treasurer or pastor to know of all these donations, but as far as possible they should be reflected in the total giving picture of the local church.

Sometimes a church has been accumulating funds for a new church plant or for plant improvement. Then in one year they may spend $125,000 or $200,000 for the building itself and new equipment. The congregation during this same year may give but perhaps $20,000 for this project. If the entire $125,000 is reported for the year, it is quite misleading, especially when part of the money expended comes from borrowed funds.

Is it asking too much of people who have a part in filling out the annual report blanks to be accurate and to anticipate in advance the information that will be needed so that they can be prompt in returning the report, and to provide the information in a legible, as well as a complete and accurate statement? Those who make use of this material are inclined to rise up and call such people blessed. — *GALEN T. LEHMAN*

Questions You Ask

BY PAUL M. ROBINSON

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Question: **Is it proper for a minister in the Church of the Brethren to wear a robe in the pulpit?**

Answer: The use of vestments in religious ceremonies is certainly as old as the worship of God by the Hebrew people. These priestly garments are variously described in passages of the Old Testament, such as Ex. 20:3-5, and Lev. 8:7-9.

Special robes for the clergy became a significant part of the liturgy of the Christian church and continue to serve today in some ecclesiastical traditions as important symbols in worship. In the Roman Catholic Church, particularly, the vestments of high ranking clergy are colorful and elaborate and often beautifully decorated.

At the time of the Protestant Reformation, the ornate robes of the priesthood were generally discarded. This was because such garments, owing to their symbolic and allegorical meaning, were often regarded as holy objects in a superstitious manner and tended toward ostentation and display. They also caused the worshiper to set the priest off into an order different and higher than that of the layman.

In the place of the elaborate garments of the clergy in former years, the reformers generally adopted the simple black gown worn by the scholar as the appropriate attire for ministers while conducting worship.

The left wing of the Reformation, the Anabaptist and Pietist, in which the Church of the Brethren had its origin, went even further in its repudiation of clerical vestments and generally abolished them altogether. The ministers were often chosen from the ranks of the laity, and, therefore, any special identification for them in their public ministry was considered inappropriate.

In more recent years some Brethren pastors have returned to the wearing of the simple black robe in the pulpit. This is not meant to set them apart from the congregation as being in a higher order of holiness; rather, it functionally signifies his office as a priest in that service. It would be equally appropriate for a layman to wear the robe, if he were assisting in the service, to indicate his own priestly role in relation to other worshipers. In the free church tradition the robe does not so much indicate the office of the minister as his leadership in worship. It, therefore, need not set the minister apart from the congregation as one in a higher order.

The stole, which is also worn by some Brethren pastors, is a symbol of ordination and, therefore, of the office of the ministry. It should not be worn by laymen.

One of the very practical values of the pulpit gown is that, since it provides the same outward appearance for the minister from week to week, it tends to call much less attention to his personal attire. If the Brethren pastor wears a robe in the pulpit, as he may certainly properly do, both he and the worshiping congregation should understand its meaning.

Question: **What was the Sanhedrin referred to in the New Testament?**

Answer: The Sanhedrin was the name generally given by writers of Jewish history to the highest Jewish assembly for government at the time of Jesus. It was composed of elders, scribes, and the most eminent members of the high priestly family.

Under Roman rule, the Sanhedrin had great importance. As the highest theological and national court of justice, before it were decided causes which affected the entire civil life of the Jews.

Question: **Who are the Jehovah's Witnesses? Are they the same as the Russellites?**

Answer: Jehovah's Witnesses are a rapidly growing American sect who are the spiritual descendants of Charles Taze Russell. They had attracted a wide following long before his death in 1916. In their earlier years, they were often referred to as Russellites.

Russell's successor, Judge J. F. Rutherford, was a dynamic leader whose personal qualities as an able controversialist and persuasive writer advanced the movement considerably. In 1931, the name was changed to Jehovah's Witnesses.

This group insists that every member of their fellowship is a witness and, therefore, a minister. The burden of their teaching is the imminence of the end of the age, the great battle of Armageddon and the ushering in of the rule of God on earth.

NEWS

A mission to turn the church inside out

MISSION ONE, the label given to Church of the Brethren doings in this new five-year period, is a mood, an attitude, an awareness. It is not a program of ten vital steps to a successful canvass or a campaign for winning *x* number of new members or a strategy for reconciling international tensions. It is not a structure at all; to the contrary, it brings the structures of the church under scrutiny.

Mission One, perhaps more than any previous emphasis of the Brotherhood, is a matter of assessment, of reflection, of seeking. Its watchwords are openness, discovery, dialog.

But it has givens. It has the gospel as recorded in scripture and demonstrated in the life of Jesus Christ. It has the world which God created and sustains and which Christ came to redeem.

It has the church whose role is seen as servant of God in the world. But it inquires how adequately the church is fulfilling this task. It asks, Is the church touching life deeply? Can the church be renewed?

Mission One is an expression of current theological concerns. The bitter doctrinal debates which usurped the energy of past generations of churchmen have been put aside. The shift is from defensive apologetics to a search for the relevance of the Christian faith to secular life.

While Mission One does not spell out to a congregation or an individual what action is to be taken, it does seek to issue in action. It challenges the institutional church to turn from self-preservation to self-effacement. It suggests to church members that a lifetime of churchgoing is not enough; what is required is a "living out" of the gospel in daily relationships. It points up that the layman today must become involved not only in his parish but also in his community. It sees the church as having made a dichotomy of nurture and witness, resulting in church people being long on preparation and short on involvement. It asks whether faithfulness to the church in many instances has not precluded a greater faithfulness of discipleship in the world.

In short, Mission One, with its attendant theme, "God loves the world so . . . ," seeks to turn the people of God inside out, bringing them to a discernment of God's involvement in the happenings of the world and to a living relationship to that which he is doing there. The about-face thus stresses God's concern — and presence — in realms outside the institutional walls of the church. This turn is being launched as God's purposes are studied anew, as laymen review the possibilities for witness in their vocations, as church classes and boards look afresh at mission.

This turn is facilitated also through Mission Twelve, a guided depth experience in nurture and discipleship. A pattern of group experiences provided within an understanding community enables individuals through searching and sharing to gain a heightened sensitivity to the meaning of personhood, the nature of the Christian faith and community, and the personal responses that are required for a faithful witness to God's love in the world today. Mission Twelve goes on to involve the congregation in facing up to its mission to members, to the community, to the wider world. Thus Mission Twelve is a thrust into Mission One.

Mission One, in sum, suggests that the time is nigh for the church to get with God's mission *in the world*. In this bid for relevance, the church aspires for renewal, a renewal of persons and a renewal of the church. But it is renewal based not on the designs of man but on the prompting and prodding of God.

The peace missioners

THE No. 1 WORLD STATESMAN of Church of the Brethren, Andrew W. Cordier, was the sole spokesman for Protestant and Orthodox Christians at an interfaith meeting with Pope Paul VI in New York.

On behalf of the National Council of Churches' Committee on the Church Center for the United Nations, Dr. Cordier said in his formal remarks to the pontiff:

"With the hope of a new brotherly spirit in the world, we believe new opportunities can come for all who serve the God of love to make increasing contributions to his purposes for friendship, freedom, truth, justice, and order."

The meeting on Oct. 4 followed the Pope's address to the UN General Assembly and preceded his "mass for peace" at Yankee Stadium.

Dr. Cordier, a Brethren minister and former teacher at his alma mater, Manchester College, was for nearly sixteen years executive assistant to UN General Secretaries Dag Hammarskjold and Trygve Lie. Since 1962 he has been dean of the Graduate School of International Affairs of Columbia University, where one of his major tasks has been the procuring of $32 million to erect totally new facilities for the School of International Affairs.

In attendance at the meeting of the Pope with Protestant, Orthodox, Jewish, and Catholic churchmen related to the UN was Church of the Brethren General Secretary Norman J. Baugher, also a member of the Committee on the Church Center for the UN.

Cordier . . . "a new brotherly spirit"

Deception as a way of life

HOW INNOCENT are television's "gimmick" shows — the kind in which somebody's late mom is transmigrated into the crankcase of a 1928 sedan, or a comely housewife, by the twitch of her nose, becomes a cuddlesome but meddlesome cat?

The gimmicks themselves may be understood for what they are but not always for what they contribute to the plot. This, says one observer about a growing number of programs, adds up to a single theme: deception.

The view of life offered in many TV situation comedies is that if you wish to get good grades, improve your job situation, have your way with the family, and, in general, outwit the authority figures of this world, deception is the answer.

This is the conclusion from a five-month study of TV programs conducted by Dr. Glenn E. Reddick of the creative arts division of North Central College, Naperville, Ill.

Such programs suggest, Dr. Reddick explained, that by employing deception "you will have a lot of fun, often achieve your goal even if your deception is discovered . . . in fact, be so happy in the end that you can feel free to resort to deception the next time the opportunity arises."

As a result, Dr. Reddick fears "the incautious viewer may very well conclude that deception has no evil consequences or at any rate none that cannot easily be overcome."

He noted that some shows — such as My Favorite Martian and Bewitched — are built entirely on the idea of deceiving everyone except the hero and the viewer about the identity of a character.

Young viewers especially may be unduly influenced by television's version of the path to the good life, Dr. Reddick added. "We know enough about suggestion to recognize that two conditions for high suggestibility are present in situation comedies depicting family life: repetition and passivity. . . . It is probable that for the most part viewers watch the programs not out of active interest but because there is nothing better to do at the moment. They very well may be bored, but the passivity that accompanies their boredom strengthens rather than weakens suggestibility."

The only viable solution to checking such programming, Dr. Reddick's study noted, is through selective viewing. This, he pointed out, can be achieved only if schools, churches, and other agencies offer help in explaining the role of mass media in American life.

A career of learning

A MINISTER is "learned" only if he is continually learning.

This was the thrust of a paper presented by Dr. Henry Babcock Adams to a consultation on continuing education for the ministry. The San Francisco theological professor said that pastors should be prepared in the seminary for "a ministry in the midst of change." But, he added, "some of the most important things a pastor needs to learn can only be mastered in the midst of his duties."

"The assumption that a clergyman is equipped by mastering a body of knowledge about the scriptures, theology, history, and ethics, plus some professional skills, is no longer tenable — if it ever was. Continual systematic inquiry into the religious meaning of life in a changing world must become a way of life, a career for every pastor," Dr. Adams declared.

Out of the growing awareness of the need for advanced pastoral training, various opportunities are being opened up, almost always on an ecumenical basis. This fall two of the newer programs, the Urban Center for Christian Mission in Chicago and the Ecumenical Center for Renewal and Planning, Merom, Ind., recruited their first Church of the Brethren participants.

At the Chicago center for a three-month course is Murray L. Wagner II, associate pastor-elect of First church, Harrisburg, Pa. The program is designed largely for inner city and metropolitan church workers.

At the Merom center, Kenneth W. Hollinger, pastor at Lanark, Ill., enrolled for a four-day session on the missionary structure of the congregation. The Merom program is designed largely for town and country churchmen.

In both instances the General Brotherhood Board, through the Ministry and Home Mission Commission, shared in the expenses of training.

Vietnamese aid projected

SOME THIRTY trained Christian doctors, nurses, social workers, child care experts, agronomists, and other specialists are to be recruited for the beginning of "a dynamic, humanitarian American presence" among the Vietnamese people.

This is the projected plan of Church World Service, the relief arm of the National Council of Churches. Also projected is the raising of an emergency fund of $250,000 to strengthen and expand refugee aid programs now being operated in South Vietnam by Christian agencies.

In addition, CWS is calling for the recruitment of up to 300 specialists by American voluntary agencies to help fill the massive needs created by "twenty-five years of constant warfare" in Vietnam.

Already the General Brotherhood Board, through the Brethren Service Commission, has contributed $500 to interchurch relief ministries in Vietnam. The Brethren Service Commission also has been seeking to enlist volunteers to work with Church World Service, Mennonite Central Committee, and International Voluntary Services in Vietnam.

Other steps toward wider participation of Brethren in Vietnam were expected to issue out of the meeting of the General Brotherhood Board earlier this month.

"Scandalous" steward

MUCH MONEY is wasted by the church through maintenance of obsolete institutions, through the division of churches, and in the proliferation of administrative machinery, declared a consultation on the Christian attitude on money.

To remedy the problem, the World Council of Churches' group meeting in Switzerland urged "constant scrutinizing of church structures" by competent theologians, sociologists, administrators, and others not directly related to the structure being examined.

The consultation also suggested budgetary provisions of uncommitted funds for new developments because "the taking of risks is essential in the spending and investing of resources in God's service."

Equally scandalous, the consultants added, is the fact that in "affluent societies the giving of church members bears no proper relationship to their mounting disposable incomes." The resulting lack of available money leads the churches to the mistaken view that their primary problem is the "getting of an adequate income."

To better its performance as steward, the church needs better stewardship education and a continual reporting back of both successes and failures to the contributors, the group suggested.

Minority rule opposed

BRITISH CHURCHES, through official journals, have taken a firm stand against the assumption of independence by a white minority in Rhodesia without the promise of majority rule later.

The newest of the publications, the *New Christian*, an ecumenical fortnightly, declared in its first issue that "failure to protect four million Rhodesians against deliberate exploitation by a white minority would be a crime against humanity."

Denominational journals similarly urged the British government to take a firm, uncompromising stand on the issue.

Chaplain forges new bonds between medicine and religion

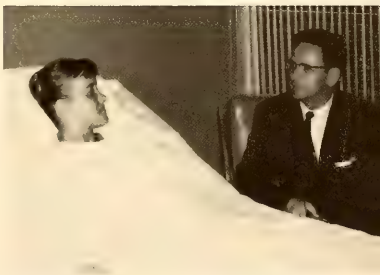
CHAPLAIN Clyde R. Shallenberger of Johns Hopkins hospital in Baltimore was consulted by three of his hospital colleagues, all doctors. Their concern centered on the young interns at the institution who, in the doctors' estimation, had undergone long years of academic growth but whose Christian faith was little beyond the kindergarten Sunday school level. The three callers asked: How can religion come to have relevance to the young physicians in their current situation?

Chaplain Shallenberger was gratified that the call was initiated by the doctors. He is exploring ways of relating to the student doctors. Further, he is launching the Research Institute for the Ministry of Medicine, aimed at determining "how ministers can best support the physician and his patient." The institute will include three physicians or medical students to every minister.

The work with the professional staff is a reasonable next step for the Church of the Brethren minister who in his two years at the nonsectarian Johns Hopkins hospital has received accolades from doctors for his ministry to medical patients with emotional problems. The cheerful, sophisticated thirty-eight-year-old cleric preceded his hospital ministry with parish work, clinical pastoral training in a state mental hospital, and a chaplaincy at a federal reformatory.

Only as doctors know the role of the chaplain and as the chaplain understands the work of the doctors, can the best service be rendered patients, Mr. Shallenberger feels. Sometimes he and the psychiatrist work together with a patient.

The chaplain approaches the patient as a nonmedical specialist, neither giving medication nor probing the body but listening and talking. "The hospital chaplain is a God-figure to the patients. This can be both good and bad. There are people who are reminded of their sins by such a figure. It is important to make it clear to them that it does not make any difference what they have done — the important thing is what they do from here on in."



Shallenberger . . . "nonjudgmental"

He sums up his attitude, which the new Research Institute for the Ministry of Medicine will explore in detail, as "nonjudgmental."

In personal terms, says Chaplain Shallenberger, "my ministry is a ministry of compassion, not of conversion. I am here to be helpful to God's children in their time of need — not to coerce them into a set of beliefs."

Weighing the cost of church extension

Is vigorous church extension possible for the Church of the Brethren? Have our expectations for new projects been realistic? How is the church to be extended?

THE HIGH COST of church extension is baffling the Brethren.

Everyone, of course, is in favor of beginning new churches. But in the tradition of the early Brethren and the New Testament brethren before them, there is the practical matter of counting the cost.

The cost, it appears, comes pretty high. At least when measured against certain basic resources: money, manpower, motivation. The seeming limitations in these areas tend to make short shrift of any grandiose plan of wide-scale church expansion.

Not that church extension has not taken place. From 1941 to 1964 the Church of the Brethren organized 194 congregations — an average of eight a year. In the same period 123 congregations were disorganized or closed, leaving a net gain of 71 new churches.

The point of concern, however, is not the pace of church extension in the past. The rate of development at the present moment has slackened, and the forecast for the near future is also slight. This past year saw two new churches chartered; the year previous, five.

IN LOOKING AT FACTORS leading to this deceleration, one finds revealing a study made this year of church extension projects in the Church of the Brethren. Conducted by the Ministry and Home Mission Commission, the survey probed the experience of eighty-six new churches and twenty-eight relocated churches, all since 1947. From nearly two decades of experience has been drawn a profile of the average new congregation, a profile in terms of growth in membership and stewardship.

The membership in the average new congregation in the third year was 73; in the ninth year, 136; in the fifteenth year, 176. The per capita giving in the average church in the third year was $98; in the ninth year, $93; in the fifteenth year, $71. The total congregational giving the third year averaged $7,154; the ninth year, $12,648; the fifteenth year, $12,496.

The above figures were based on actual records. Interestingly, in predicting membership and stewardship growth for the average congregation, laymen, pastors, and other church leaders (selected pastors, college and seminary personnel) were much higher in their estimates than experience has revealed — sometimes off by 200 percent! This in itself points up that the development of new congregations may be far more complex than commonly believed.

At the same time it should be noted that the average new congregation with its 176 members at the end of fifteen years is roughly comparable to the size of the average congregation based on all churches of the Brotherhood (186 members). In fact, in terms of active, functioning members, the average new congregation may have a slight edge.

But the average new congregation also has a heavy building indebtedness, a burden of no little consequence. The average cost of financing the site, parsonage, first and second units (minimum classrooms and multipurpose sanctuary-fellowship hall) was $103,000, a figure which corresponds to costs in some other denominations, among them Methodists and the Lutherans — Missouri Synod.

THE RULE OF THUMB applied to financing the building costs is that half of the capital funds come from the congregation and the other half from the related districts and the Brotherhood. Based on the $103,000 average cost for facilities, this entails a building expense of $50,000 plus to the congregation, and an equal amount to be absorbed between the district and the Brotherhood.

But often such resources simply do not exist. The Brotherhood pattern has been to invest $50,000 yearly in new church extension projects, half of this divided outright among five or six congregations, the other half applied to paying interest on loans for young congregations. The average grant from the Brotherhood to a single project totals $10,100. (In addition, help is rendered through loans and supplemental pastoral salary assistance.) At the district level, the large sums needed from this source often are not available. On the local scene, the maximum safe indebtedness per congregation is seen in the range from $25,000 to $40,000. In sum, putting together the resources of the Brotherhood, the district, and the average new congregation, the total runs from $30,000 to $50,000 short of financing the facilities traditionally deemed necessary.

The picture brightens in one setting — the average metropolitan project, where roughly about half of the church extension projects in recent years have been located. Here, the average membership at the end of fifteen years was 225 instead of 176, and the per capita giving was at a level of $94 rather than $71 annually.

THE COST OF FACILITIES is only part of the financial story. The maintenance of an adequate ongoing program sometimes is a challenge, especially for the average new church in the nonmetropolitan area. For such congregations the average yearly giving at the fifteenth year was between $7,000 and $9,000 — scarcely enough to support a full-time pastoral program. At the same period for the new metropolitan church the giving was $16,000 to $21,000 annually.

In the profile of the average new congregation, the giving for outreach from the third to the fifteenth year increased from $620 to $1,776 — about $10 per capita. Other items carried by the average congregation were $9,406 for leadership and program and $2,111 for capital building expense.

In some new projects congregations are carrying an indebtedness of $50,000 or more. However, according to the study, enough are having difficulty meeting payments to question the wisdom of such heavy indebtedness.

In openly confronting the cost problem, the Ministry and Home Mission Commission is reviewing how present funds can be marshalled and applied most effectively. One of the key questions is whether a way can be found to get along with fewer facilities and still render an effective ministry. Of the churchmen polled in the church extension survey, sixty-six felt buildings were absolutely essential; seventy-eight said they are important to the growth of the church; only five said they were not essential. The vast majority of the respondents felt it was important that buildings be attractive rather than simply functional.

ASIDE FROM FINANCING, a second formidable problem concerns leadership to man new openings.

In the span of two decades, the study revealed that the average tenure of church extension pastors was relatively brief – three-and-a-half years. The majority of the pastors were seminary trained and had at least three years of experience before taking the newly developing parish. Virtually all of the respondents urged that specialized training for church extension be undertaken, a program which has not been defined.

The nub of the leadership issue is: In light of the shortage of pastors for established congregations and existing church extension projects, is it reasonable to deploy pastors to new charges and leave present ones unstaffed? Is it right to place a pastor in a new situation if it means that a recently started project will go without leadership?

Possible solutions to the limited pastoral supply might come through greater recruitment efforts, through improved salary scales, through a more efficient placement of present clergy. But until this happens, what ought be the direction for church extension now?

MOTIVATION represents still another facet of the church extension maze. Once new Church of the Brethren congregations were inaugurated by individuals, families, a local church, occasionally a district. During the last two decades the initiative has shifted to larger sponsoring units, usually to the district or combined districts and to the Brotherhood.

Since 1941 all but seven districts have started at least one new church. California leads the list with nine; Florida, Eastern Maryland, and Northern Ohio follow with six each; Western Pennsylvania has added five. In addition, a number of districts have had from one to three churches relocate.

Motivation comes into play in the makeup of the embryonic fellowship group. Sometimes it consists solely of Brethren gathered in a new setting; in fact, the survey noted that nearly forty percent of the churches chartered had a constituency 100 percent Brethren. The inclination presently is to start with a smattering of Brethren; in the survey the respondents noted two to one their preference of launching a new congregation with "a few Brethren rather than many Brethren." To involve the wider community in the young parish is not an easy step, however, as experience makes clear.

In terms of services rendered, the respondents felt that worship was of first priority, while the related aspects of preaching, church school, and evangelism ranked high. Still, when related to facilities, fellowship and education were given a higher priority than worship. Of least priority were parish newspapers, social concerns, and counseling.

Of Brethren teachings, in the early stages of a new congregation, communion, baptism by trine immersion, and abstinence from the use of alcoholic beverages were commonly stressed. The survey reflected a discernible reluctance "to impose" teachings against tobacco, on pacifism, and on feetwashing.

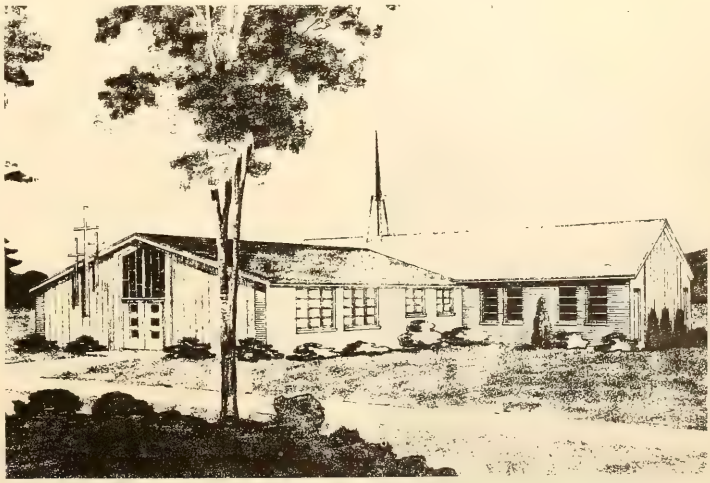
"It is difficult to generalize on the emphasis we have given to Brethren teachings and practices because of the extremes on both sides," commented Galen B. Ogden, executive secretary of the Ministry and Home Mission Commission, in assessing the findings of the survey. "It seems we have tried to be understanding, patient, and flexible, perhaps hoping in the long run that most of the constituents would adopt 'our values.' "

To a consultation on church extension last summer and to the Ministry and Home Mission Commission this month, the survey was presented and patterns and policies for future church extension weighed. It is anticipated that the new findings may be announced soon.

In Dr. Ogden's view, some of the pressing issues to be answered include:

- Once we have the site, the buildings, and the leadership, what do we do next? Do we seek to build up the institution or to lose ourselves in witness?
- If we take the institutional approach, how can we keep our evangelistic motivation pure? If we take the self-giving approach of service, who pays the bills?
- What are ways we can extend the church without using real estate?
- Can a new fellowship turn to the world from the outset, or is this a privilege reserved for the "established" congregation? To what extent is church extension a turning to the world?

Thus it is that the cost is being counted, in terms far more reaching than money.



A crucial factor is financing. The cost of minimum new facilities: $103,000

Growing edges

Ashland, Ohio — A five-year projection of plans for stewardship, church extension, Christian education, evangelism, missions, and service was adopted by the Northern Ohio district conference here.

Among specific program efforts outlined for 1965-70 were: completion of present church extension commitments and the beginning of a new project, wide use of "The Christian Family and Money Management" resources, enlistment of members as tithers, training for local teachers in all areas of Christian education, 100 percent use of Brethren-approved curricula, local church goals in evangelism, at least one youth per congregation entering Brethren Volunteer Service, and participation of every congregation of the district in Mission Twelve.

Pueblo, Colo. — A hitchhiking Bible started by Russell G. West, pastor of the First Church of the Brethren here, recently was returned after twenty years. Its whereabouts were not known for seventeen years.

The Bible was the second circulated by Pastor West and Bible classes which he taught. Contact with an earlier itinerant Bible was lost after its arrival in the Panama Canal Zone.

Among persons acknowledging receipt of Traveling Bible II was Mrs. Eleanor Roosevelt. After no word to its routing since 1948, this Bible was returned from Caribou, Maine.

Pastor West, seventy, has indicated plans to dispatch Traveling Bible III on its way.

Onekama, Mich. — There are varied reasons for cooperation among churches today. One of the most persuasive is practicality.

The Onekama Church of the Brethren found it had a host of primaries and junior highs this fall, but only two juniors. The Brethren approached a neighboring Congregational church on the matter. The Congregationalists offered to take the juniors into their Sunday school class, after which the twosome return to their home church for worship. In turn, the Brethren will seek to serve the small group of Congregational junior highs.

"In terms of ecumenical goals, it is worth observing that 'a little child shall lead them,'" commented Brethren pastor Richard D. Ward.

Dayton, Ohio — Sixteen of the nineteen Church of the Brethren congregations in the greater Dayton area sponsor a weekly block advertisement in the Dayton papers. The address of each church, time of morning service, and name of pastor are listed.

The ad is headlined simply, "Church of the Brethren," and carries the Brethren Service insignia of a cross and hands with a cup of water.

"Though the cost runs a little more than $45 a week, we here at Prince of Peace church feel, as do some other churches, that we derive some direct benefits from this, and a great many indirect benefits as well," commented Herbert A. Fisher, who has coordinated the advertising effort.

"The ad gives opportunity for newcomers to the area to learn where the churches are located," the Prince of Peace church pastor continued. "I feel personally that the name of the church needs to be known by a lot of people in order to make it seem not too strange for new persons to become involved in it."

Columbia, Md. — The possible establishment of a unique peace center in this developing 100,000-resident city is being considered jointly by Friends, Mennonites, and the Church of the Brethren. Wilmer Q. Crummett of Eastern Maryland and Mardela reported that district and Brotherhood representatives are to join in the study for the center.

Christian Rural Fellowship sparks Nigerian developments

The establishment of Kulp Bible School in Nigeria was based on the hope that lay couples, given two acres of land and a fifty-foot square garden plot, could become self-supporting during three years of school.

In five years of experience, this approach to living, studying, and farming for the students has been proved sound. Many couples support not only themselves but two or three small children or some other relative in school.

This is but one facet of rural development in Nigeria pointed up in a newsletter edited by missionary Gerald Neher and circulated to the Christian Rural Fellowship of Nigeria. The interdenominational group has sixty members in the Northern Region alone.

Reported also in the same newsletter were these additional developments to which Brethren are related:

Training, testing, loans, markets, fairs boost Nigerian agriculture

- The current testing at Waka of twenty varieties each of guinea corn and maize, and also experiments with soybeans and indigenous legumes.
- A revolving farm loan system in which for every loan granted four applications are received. Purpose of the loan: to purchase oxen and a plow.
- Sponsorship of a provincial agricultural fair annually at Mubi and an ongoing market there among Nigerians for such produce as tomatoes, carrots, peppers, cabbage, beans, eggplant, kohlrabi, beetroot, and other vegetables.
- An offer from former missionary Han Beekkerk von Ruth, who now is with the Foreign Affairs Staff of the Netherlands and who had served a period at Waka, offering cofinancing from his government for private development projects in Nigeria.

The budding Christian Rural Fellowship is planning a nationwide conference next February.

Day by Day

a devotional guide for the family

IN 1910 A POPULAR PERIODICAL asked, "Will we have a Christmas fifty years from now or will it then be Santa Claus Day?" The pessimists of that day were afraid the true meaning of Christmas would be upstaged by tinsel, reindeer, and snowmen.

Today, fifty-five years later, Christians have similar fears. Santa comes to town the Saturday after Thanksgiving (or earlier) while radio and newspaper advertisers repeat, "Buy early; pay later." Decorating, baking, entertaining, gift wrapping, sending cards, and attending programs add to the dither and the whirl of these hectic days.

Yet, more churches are holding special Christmas services, promoting family worship, distributing gifts to the needy, and displaying nativity scenes than ever before. Christmas is Christ's birthday if you make it so! The anticipation and eagerness you show, the emphasis you place, and the love you share will be "caught" by your children – whether it be directed toward Christ or Santa!

SUNDAY, NOVEMBER 28
Isa. 40:1-5. The prophet foretold the glory of the Lord to be revealed in a babe of lowly birth. When God speaks, man should take heed.

MONDAY, NOVEMBER 29
Micah 5:2-4. "O holy Child of Bethlehem, Descend to us, we pray, Cast out our sin, and enter in, Be born in us today" (Phillips Brooks).

TUESDAY, NOVEMBER 30
Zech. 2:10-13; 9:9. God promised he would come and dwell with man – and as Christ, he did! "His name shall be called Emmanuel (. . . God with us)"

WEDNESDAY, DECEMBER 1
Isa. 11:1-5. When he was twelve years old (Luke 2:41-52), Jesus was already fulfilling Isaiah's prediction.

THURSDAY, DECEMBER 2
Isa. 40:9-11. "I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep" (John 10:14-15).

FRIDAY, DECEMBER 3
Matt. 2:1-6. "Born thy people to deliver, Born a child, and yet a King; Born to reign in us forever, Now thy gracious kingdom bring" (Charles Wesley).

SATURDAY, DECEMBER 4
Isa. 7:14; Matt. 1:18-25. If Christ had not come, mankind would have no Savior. He is with us today, dwelling in those hearts that welcome him.

SUNDAY, DECEMBER 5
Luke 1:26-33. Every mother likes to dream that her child will become great! What awesome responsibilities were Mary's, but she obeyed God's will.

MONDAY, DECEMBER 6
Luke 4:16-21. God's plans for his life were humanly staggering, but Jesus, divine that he was, obeyed his Father's will, even unto death.

TUESDAY, DECEMBER 7
John 1:1-5. "Of the Father's love begotten Ere the worlds began to be, He is Alpha and Omega, He the Source, the Ending he" (Prudentius).

WEDNESDAY, DECEMBER 8
John 1:9-14. "The glory of the Lord shall be revealed" (Isaiah). "We have beheld his glory." Oh, that all eyes could see him as he is!

THURSDAY, DECEMBER 9
John 3:14-21. "Good Christian men, rejoice, With heart and soul and voice; Now ye need not fear the grave; Jesus Christ was born to save!" (Latin hymn).

FRIDAY, DECEMBER 10
Mark 10:42-45. "There was no other good enough To pay the price of sin; He only could unlock the gate Of heaven, and let us in" (C. F. Alexander).

SATURDAY, DECEMBER 11
John 10:9-15. Jesus loved life but he loved us even more – enough to give up his own life so that we could live eternally.

Why was Christ born?

The suggested daily Bible readings show how Jesus' birth was foretold by ancient prophets. They saw where he would be born and what he would do with his life. Discuss whether he fulfilled all their hopes. List the things Jesus came to do. What was his most important task? Why do we today say that Christmas is a time of joy? What difference has the birth of Christ made in the history of the world?

Keep Christ first

Beginning on Sunday, November 28, your family may enjoy the lovely custom of burning Advent candles. Four candles are placed in a wreath of greenery with a larger candle in the center. Each Sunday in Advent a candle is lighted and during that week, as the family meets in worship, only the number of candles corresponding to the weeks in Advent that have passed are lighted. After Christmas Sunday, all four candles are lighted, and on Christmas Eve, to signify the birth of Christ, the larger candle or "gospel candle" is lighted. Since *Advent* means "coming to," this custom dramatically emphasizes the approaching anniversary of the coming of "the Light of the world."

In a prominent place let the children help to set up a creche or nativity scene. One family makes a large wall mural each year by cutting white shelf paper to the desired length and arranging on it pictures from old Christmas cards in the proper sequence to relate the story of Christ's birth.

Choose Christ-honoring greeting cards – or better yet, have a family project to make your own.

Christmas is for families

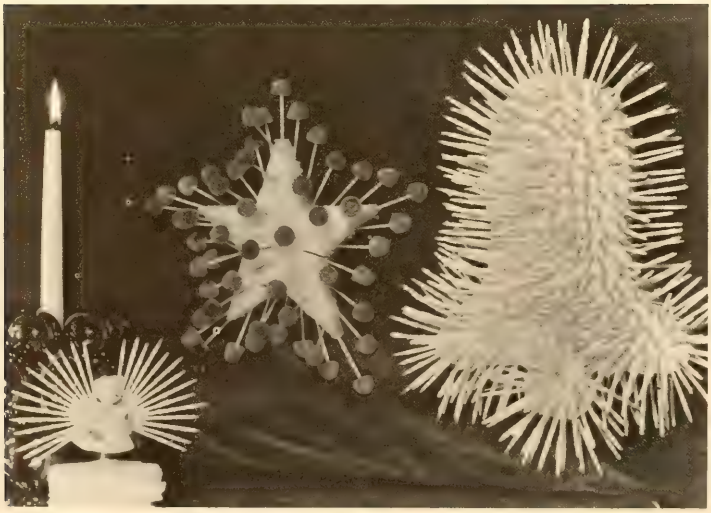
Begin preparing for Christmas with a family "brainstorming" session to decide what greeting cards to send this year, how to decorate the tree, lawn, door, mantle, and table, what gifts to give family, shut-ins, underprivileged, and friends, and what cookies, candies, etc., should be made. Let the children share in the anticipation and preparation that are half the fun of Christmas.

Resources

- Spend several evenings listening to *The Messiah,* by Handel, as recorded by outstanding choral groups. Note the parts corresponding to the scriptures you have read.
- Choose the best from television holiday fare.

Winter Decorations for Family Fun

by John D. Coulter and Kenneth Corbett



A GUMDROP star . . . a frosty, snowy bell . . . sputniklike tree ornaments . . . a delicate angel . . . these are just a few of the oh-so-easy-to-make winter decorations that the whole family will have fun creating. And the cost is just pennies.

For a family session, play records on the phonograph, gather round the kitchen table, and see to it that each member has his chore. The materials you will need to make the snow bell are: *2 boxes round toothpicks; one 9" x 12" rectangular sheet of styrofoam, one inch thick (available at five-and-dime and novelty stores as are also styrofoam bells, stars, and other designs); one can snow spray; a table knife; a pencil, a 9" x 12" sheet of paper, and a pair of scissors.*

Start by drawing a large bell on the paper. Cut it out and then trace the outline on the styrofoam. Carefully cut out the styrofoam bell with a table knife.

The children can take over now. What remains is the placing of the toothpicks in the styrofoam at regular intervals and putting the final touch on with the snow.

Put your snow bell aside to dry, and go to work on a tasty gumdrop star that can serve as a lovely centerpiece. Ingredients are: *50 round toothpicks; one 8" square sheet of styrofoam, one inch*

• From your church or community library read together such classics as: O. Henry's *The Gift of the Magi,* Van Dyke's *The Other Wise Man,* Dickens' *Christmas Carol,* and the poems by Edwin Markham, "How the Great Guest Came," and Grace Noll Crowell, "Facing Christmas."

• Permeate your home with the rich music of Christmas by means of records, FM radio, and family carol-singing sessions, accompanied by the piano or other instruments. Sing carols from other lands and Negro spirituals, and try "Adeste Fideles" in Latin.

• Since "God so loved the world," read how other lands celebrate the birth of Christ. Note that Chinese artists depict the holy family as orientals, Latin American artists show them as brown-skinned, and African artists portray them as Negroes.

• Plan a trip to an art museum to see exhibits of paintings built around the Christmas story.

• From an encyclopedia or Christmas editions of *Ideals* magazine, find and discuss the origins of such Christmas traditions as trees, Santa Claus, sending cards, holly, mistletoe, candles and lights, Yule logs, and the hanging of stockings.

• Enrich your understanding of Christmas by reading *Christmas Is Always,* by Dale Evans Rogers, *Rediscovering Christmas,* by G. Ernest Thomas, and *Come to Christmas,* by Anna Laura and Edward W. Gebhard.

Emmanuel — God With Us

Emmanuel
God with us in the kitchen, workshop, school, and factory.
God with us behind the steering wheel, in the hospital, and on the dentist's chair.
Emmanuel
God with us at the ball game, when watching television, and doing our shopping.
God with us as we plan, hope, dream, and face the unknown.
Emmanuel
God with us at church, during our family worship, and when we are alone.
God with us when there are joys and sorrows, laughter and tears, birth and death.
Emmanuel
God with us, forever and always.
"O come to us, abide with us,
Our Lord, Emmanuel."

— Earl and Vivian Ziegler

thick; 50 red and green gumdrops; one 8" x 8" piece of paper.

The first step here, as in the case of the bell, is to make a pattern on the eight-inch-square piece of paper, and trace the outline on the styrofoam. While you are doing this, another member of the work party can be placing a gumdrop on one end of each of the fifty toothpicks.

The last step — after the star is cut out of the styrofoam with the table knife — is to mount the toothpicks onto the star edges at regular intervals. The toothpicks you have left over should be pierced into the face of the star. Your gumdrop star will look wonderful mounted on the wall or used as a table centerpiece.

Tiny toothpick angels can also add to your festive winter display. They are easy to assemble and you can just as easily make them by the dozen. For each one you will need: *28 round toothpicks; 2 pipe cleaners; 1 marshmallow; yellow food coloring; two-sided cellophane tape; small bits of tin foil, cotton, and cardboard; glue, scissors, pencil and paper, pen and ink; spray snow.*

Begin your angel by fashioning a small cone of paper — which will serve as her dress. By cutting and bending the pipe cleaners, arms and legs are easily made to fit the cone. Next take the marshmallow and create the angel's face with pen and ink. A bit of cotton — colored yellow with food coloring — can then be pasted firmly to the top of the marshmallow for hair.

Cut the top of the cone off with a pair of scissors and place the angel's head in its proper position. Fasten securely by inserting the tops of the pipe cleaner legs — which you've previously fitted under the cone dress — into the base of the marshmallow. Small bits of tin foil may then be fastened into a sequin and a tiny horn, and glued into place on the dress.

The last step — and perhaps the one requiring the most patience — is to make the angel's delicate toothpick wings. To begin each wing, lay down a two-inch square of two-sided tape on a smooth surface, preferably metal. Next, starting from the tape's left-hand corner point, spread out fourteen toothpicks — like the ribs in a fan.

While you are doing this, someone else can be cutting a one-inch circle of cardboard into quarters. Now cover one of the quarters on one side with quick-dry glue and carefully place it over the toothpicks, with the glue facing down. It is important that the point of the piece of cardboard coincide with the point where all the toothpicks meet. Allow to dry.

In about ten minutes you should be able to lift the wing off its original tape foundation (carefully!); the toothpicks will be held in place by the piece of cardboard. After making a second wing, coat both with spray snow, attach to the angel with tape, and you are finished!

For starlike ornaments that can really dress up your display you will need: *round toothpicks — about 50 for each ornament; hard marshmallows; spray snow.*

The harder the marshmallows are, the surer you can be that they will hold the toothpicks straight. Cover as much of the surface of the marshmallows as possible with toothpicks, trying to push each one in the same distance, to insure a uniform effect. After the toothpicks are firmly set in place, spray with snow.

Whether you decide to make one, several, or all of these winter decorations, you and your family will truly be creating your own winter pleasure. Working joyfully together at this time of year — what could be more appropriate to winter? □

Oaklawn: More Than

After training in Menninger Clinic, Dennis Rupel joined the Center's staff as day care director

an Institution/ by ANNE ALBRIGHT

At Oaklawn Psychiatric Center patients find professional help, understanding and warmth, showing that the church has not forgotten those who may think they have reached the end of the line

If you have preconceived ideas of what a typical mental hospital is like, prepare to lose them when you visit the Oaklawn Psychiatric Center at Elkhart, Indiana. On a recent visit there I noted the delightful color schemes, the attractive paintings and pieces of sculpture, and the functional design of the modern building. So I asked the administrator, Robert W. Hartzler, about the reasons for its unique atmosphere.

He said, "Often the patient seeking help at a typical psychiatric institution feels that he has reached the end of the line. We hope that the attractiveness of the Oaklawn facilities will say to individuals arriving here for treatment that the churches recognize his value and have faith that he can find health."

Oaklawn Center is a new facility; this fall marks the close of its second year of operation. Not only is it a new facility, it represents a new concept in modern psychiatry.

The Center's day hospital is designed for patients who need the intensive resources of a hospital program but who should not be removed unnecessarily from their family and community. Since the patient does not completely withdraw from life beyond the hospital, he need not face the subsequent problems of returning to society; he must continue to make decisions and choices, to relate to new people and new situations. This treatment often prevents him from becoming as ill as he might otherwise become.

Basically, Oaklawn is a medical program whose clinical team includes psychiatrists, clinical psychologists, psychiatric social workers, psychiatric nurses, and occupational therapists. A recent publication of the United States Department of Health, Education, and Welfare, *The Comprehensive Community Mental Health Center,* describes it in these terms: "Chiefly a day hospital with a highly flexible program, it [Oaklawn] offers twenty-four-hour care in the Elkhart General hospital and a community home program in which private families provide housing for out-of-town patients . . .

"There is an outpatient program, children's study and treatment services, family therapy, twenty-four-hour emergency service, diagnosis and evaluation, consultation to agencies, courts and schools, individual consultation to physicians and ministers, who also may be involved in the treatment process, and seminars and workshops for ministers." The booklet features pictures taken at Oaklawn Center.

Oaklawn is operated as a nonprofit service of the Mennonite Central Committee. When asked how it happened that the Mennonites developed the kind of concern out of which a number of psychiatric facilities have sprung, Oaklawn's administrator said, "I think it grew out of the experience Mennonite fellows had during World War II when they served in state mental hospitals. I believe that is the reason basically — our interest goes back that far. That is one of the reasons the Church of the Brethren has interests in this area."

Mark Schrock, presently executive secretary of the Central Region, was the first to express an initial Church of the Brethren interest in Oaklawn. At the planning stage he was asked how the Northern District of Indiana might be related to the project and suggested that Dr. Howard Bosler be nominated to the board of directors.

Brethren in Northern Indiana expressed their approval of the Oaklawn program financially and took responsible action at the August district conference by voting one dollar per member per year until the Central Region will have given $50,000 plus interest toward the capital funds need. The board of the Central Region has recommended similar action by other districts. Each district may then appoint an advisory member to the Center's board of directors. Mark Schrock notes an increasing awareness in the region of the value of the Oaklawn program and anticipates an increasing use of its facilities by Brethren in the area.

Now serving on the clinical team at Oaklawn are members of the Church of the Brethren. Upon completion of his psychiatric training at the Menninger Clinic in Topeka, Kansas, Dennis Rupel joined the Center's staff as day care director. Dr. Rupel, son of missionaries to Africa, is a graduate of Manchester College. As a student he worked one summer in a Brethren Service unit at the Elgin state hospital; the director of this unit, La Von Widegren, later became his wife.

James Mason, registered occupational therapist, is director of adjunctive therapies. For Mason, also, a summer unit in a mental hospital was a key experience. A graduate of Bridgewater College and of Richmond Professional Institute, he has had a wide variety of clinical experiences, and yet he says, "I find Oaklawn more satisfying than any place I've ever worked. The group approach provides a laboratory for living, a setting in which patients feel it is safe to share. We share not only activities but also feelings."

A third Brethren member of the team is medical social worker Donald Munn, who also serves as admissions director. Munn is a graduate of Manchester College.

Mrs. Carl Mann works at Oaklawn as a clinical secretary. Mrs. Lee Markley, another member of the Church of the Brethren, was a former clinical secretary.

When it was decided that the Center needed a Women's Auxiliary, Mrs.

Entrance to attractive Oaklawn Center

"I noticed the absence of couches!"

DONALD MUNN

JULIA MANN

JAMES MASON

Ronald (Mary Spessard) Workman assumed the responsibility of heading the steering committee. Another Brethren woman, Mrs. Arlie Waggy, was appointed chairman of the program committee. The auxiliary will hold its first election in November, and both women are on the slate of nominees.

A vital part of the Oaklawn program is the service offered by homes in the community. Since it was decided to provide no beds at the Center itself so that patients remain as involved as possible in worthy community relationships, patients from distant places or persons who ought not return to their own homes at night may be placed in carefully selected and specially prepared community homes.

A half dozen or so of these homes represent the Church of the Brethren. Not only do Oaklawn patients gain from the relationship; community home hosts also benefit from regular contacts with members of the Center's professional staff to further develop their ability to understand and help patients whom they are entertaining. One home reports, "Our experiences have brought us deeper understandings, new friendships, and glimpses into human problems we have not encountered before. Both as individuals and as a family we have been enriched."

At least forty Brethren ministers joined Mennonite ministers in a series of workshops last year designed for ministers of the two denominations. This season's workshops are open to ministers of all denominations in the area. Workshop presentations and discussions deal with problems of living, ways in which psychotherapy helps, depressions, problems people bring to the Center, and the implementation of the Oaklawn-clergy relationship.

In addition to workshops for ministers, the Center schedules an "Education for Living" series. The twenty-week series of eight problem-centered groups is part of the Center's prevention effort. Sessions on improving marriage relationships, on parenthood with rebellious adolescents, and on facing retirement and old age – a few of the subject areas – make the services of the Center available to a larger number of people at the lowest possible cost.

Not only is there Brethren involvement in the areas mentioned; there are also members of the Church of the Brethren among the patients who come to the Center for treatment. An Oaklawn brochure pictures its patients this way: "Those who encounter these problems (depression, excesses of guilt, fear, hostility) are persons very much like yourself. They are almost always clean, well-dressed. They have at least an average education; many have college and graduate school training. They come from well-kept, nicely furnished homes. They have good reputations in the community, work effectively at responsible jobs, and have attractive children. Most have a measure of financial ability. You would like them." Staff members treat confidentially "all material about every patient." The identity of those receiving treatment is not reported.

The Oaklawn Center's setting is a twenty-three-acre tract inside the limits of Elkhart, Indiana. As one walks through the building, he notes the central court with its pool, fountain, and statuary. The court is surrounded by clinical and administrative offices and the medical services facilities. Walls of the clinical offices are fabric covered; the floors are carpeted for soundproofing.

I commented on the lack of couches! One room with living-room atmosphere is designated for family therapy and counseling. I recall the hand puppets representing family members in the child treatment room. There were also toy guns there. A small meditation chapel, whose light sifts through stained glass, adjoins the chaplain's office. The dining room doubles as a setting for seminars and dinner meetings.

The entire day-care center is filled with exciting possibilities for activity. There are a loom for weaving, a woodworking shop with stripped-down chair waiting to be sanded. There are a sewing machine and ironing board, a potter's wheel and ceramic kiln, other fine-art materials. The library, record player, and outdoor tennis courts are ready for use. So is the punching bag hanging on the wall of the little gymnasium! One area is set aside as a beauty shop; a therapy kitchen would appeal to other patients.

The church is in mission at Oaklawn. But to mention the names of Brethren members on the staff, ministers in its workshops, and some financial participation in its program may give the false impression that the Church of the Brethren is doing more at Oaklawn than it actually is.

One Brethren staff member said it this way: "The Brethren are giving good support to a tremendous program. We at Oaklawn hope for an even greater involvement." □

MENTAL PATIENT

by L. G. N.

I

Hide! Hide, under the bed, under the table, under his desk.
Nobody see me, can't face the day —
Night all around me, my head is too heavy,
lay it down, hang it up, throw it away!
The people all talking — outside,
pleasantly laughing, chatting and gay —
What do they say?
Why can't I hear them — hold still,
let me see into your eyes, what do they say?
A glass wall between us, chains on my arms,
tears sear my throat, weak on the floor.
While I lay still staring,
Screams in the night,
Somebody laughing loud by her wall,
All shut off,
No thought at all.

II

Talk, talk, talk and twist words,
What is the truth? This? That? No, no,
The moon isn't blue,
The stars aren't green!
Then tell me, tell me, Why can't I see?
Which thread shall I follow to untie the knot?
Each one is so twisted.
Where is the key to open the door?
The glass is so thick.
Let me out! Let me out!
Give me your hand,
Wash out the fog,
Point out the path,
Lead me on, lead me on!

III

The stars fell out of the sky tonight!
They fell on my spine, in my hair, on my teeth.
I danced like a child on the hot summer sand —
Sang songs, played the whistle, skipped, flew, and ran.
I painted the rainbow a thousand hues,
And molded the dust in the image of man.
God touched my eyes,
Lifted the weight, loosened the chains —
I broke through the glass!
He breathed in my soul the breath of my prayer —
My kingdom come — it is here! It is here!

IV

O wind, praise the Lord!
Moon, bless his name,
Flower and bird, speak his glory and fame!
Well! I am well!
I am one of the crowd.
God's on the earth; it is rich with his love.
Adore him with cymbal, with trumpet and gong!
Bow down before him.
Serve through his Son.
I am your servant,
Lord, I am your song.

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Søren Kierkegaard

Kierkegaard in paperback

Emil Brunner, the eminent German theologian, calls him "the greatest Christian thinker of modern times." Reinhold Niebuhr, the equally eminent American theologian, calls him "the profoundest interpreter of the psychology of the religious life since Augustine." The "him" in question is Soren Kierkegaard, the Danish writer whose voluminous work was produced in the short career but long decade, 1843-55.

Although I am not inclined to challenge the evaluations voiced above, my own assessment takes a slightly different tack: No recognized figure in the history of Christian thought comes as close to understanding the gospel from the perspective of our own historic Brethren tradition as does Soren Kierkegaard. I have a five-hundred-page doctoral dissertation in support of what is essentially this thesis (though couched in somewhat different terms), and it hardly can be reproduced here, but it is my profound conviction that, along with existentialist philosophers, dialectical theologians, and sophisticated literati, Kierkegaard should be read by Brethren also. My personal testimony is that, more than any other person living or dead, Kierkegaard has shaped my understanding of the New Testament gospel and the Brethren interpretation thereof; I am proud to call him "my teacher."

Granted, my view of Kierkegaard is not that by which he generally is recognized. To most people (including the scholars) he is a "hyper-intellectuated" philosopher, an *avant garde* theologian, or a scintillating aesthete — anything but a simple, solid, Bible-believing brother of the Dunker elder type. The real Kierkegaard bore considerable similarity to the latter; that he usually is taken as the former comes about through his having been trapped in a complicated scheme of his own devising. He understood his call from God to be the preaching of a simple gospel to the "smart set" of his own day and age, and he was deeply convinced that becoming a Christian necessarily involved the painful "dying away" from sophistication, pretension, and brittle refinement:

> In a Christian sense simplicity is not the point of departure from which one goes on to become interesting, witty, profound, poet, philosopher, etc. No, the very contrary. Here is where one begins (with the interesting, etc.) and becomes simpler and simpler, attaining simplicity (**The Point of View for My Work As an Author.** Harper Torchbook, p. 144).

In order to help them along this road, Kierkegaard undertook to meet these sophisticates where they were, pose as one of them, interest them in some philosophic and aesthetic productions of his own, and then gradually lead them on into the simplicity and self-abnegation of the gospel. His literary career was structured accordingly, and he has told us what he had in mind:

> The movement described by the authorship is this: from the poet (from aesthetics), from philosophy (from speculation), to the indication of the most central definition of what Christianity is — from the pseudonymous *Either/Or* (his first, big, flashy, reputation-making book), through *The Concluding Postscript* (a ponderous but monumental tome of philosophy) with my name as editor, to the *Discourses* . . . (a continuing series of sermon-like biblical expositions, published under his own name, a few actually being delivered before a congregation) (*Ibid.* pp. 142-43).

Kierkegaard's plan was admirable in theory, but in practice it has backfired. He underestimated the tenacity of sophistication and the perversity of the intelligentsia. Scholarship generally (with the reading public following its lead) has latched onto the earlier, pseudonymous, more secular works, neglected the religious discourses, and thus badly skewed its picture of Kierkegaard. However, given his own declarations of intent and the easy-to-spot distinction between those works published pseudonymously as over against those published under his own name, it is no great trick to find Kierkegaard the simple Christian beneath his disguise as a man of this world and to let him speak as he wanted to be heard.

What follows are some pointers as to where Brethren (and others) might well begin reading in Kierkegaard, and it almost goes without saying that books by Kierkegaard are more enlightening than books about him. Enough of his works have appeared in paperback (and are cited so below) that one can get much good reading at relatively small cost.

Most of the books named consist of collected "discourses" (all of Kierkegaard's discourses are religious in nature; he used "discourse" as almost synonymous with "sermon"), and they are not nearly as difficult reading as his "secular" reputation would lead one to expect. The Kierkegaardian discourse is a unique literary form developed for his own purposes and used to great advantage. Each is based on a scripture text (predominantly from the New Testament) and constitutes an exposition of it — in a free and broad sense — as against close, scholarly, technical exegesis. The discourses vary from about ten to over fifty pages in length, which means that many are considerably longer than an actual sermon could be. In some cases they are tied together into a close-knit sequence, which makes it possible to give certain themes extended development. Other collections are structured more at random.

The discourses are much too devotional in tone to rate simply as theological monographs. They are much too exhortative to be classed simply as meditations. And in intellectual content they are too closely reasoned and constructed to qualify as sermons. They are Kierkegaard's own way of "doing theology" (if "theology" it should be called). Because these discourses disavow formal, systematic, speculative theology — and for the same good reasons that the Brethren traditionally have disavowed it — they speak peculiarly to our condition.

For those whose interest is serious enough that they would like to read

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THE INTERNATIONAL LESSON ANNUAL—1966 *edited by Horace R. Weaver; lesson analysis by Charles M. Laymon.* A comprehensive commentary on the International Sunday School Lessons. **$2.95**

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ABINGDON PRESS

Kierkegaard against the background of his own times, circumstances, and life experience, Walter Lowrie's two-volume biography, **Kierkegaard: A Life** (Harper Torchbook: Vol. I, $1.75; Vol. II, $1.95), is the place to start. By the author's own count, some two fifths of this work is given over to quotations from Kierkegaard's writings. Lowrie also published **A Short Life of Kierkegaard** (Princeton, $2.95), a condensation of the longer work done by omitting most of these quotations, but since the difference in price between the two is only 75c, the two-volume edition is much the better buy.

Another book which is not strictly one of Kierkegaard's writings but very valuable nonetheless is **The Prayers of Kierkegaard,** edited by Perry Lefevre (Chicago/Phoenix, $1.75). The first half of the book is made up of prayers which originally were to be found scattered throughout the discourses and other writings; the latter half, written by Lefevre, is perhaps the best short analysis and description of Kierkegaard's thought that has been done. The prayers themselves are very significant in revealing the deep and beautiful quality of Kierkegaard's devotion. He was influenced by the same currents of German Pietism which helped produce the Church of the Brethren, and some of the same characteristics of devotional piety show up in him as in our own forefathers. Together, the two halves of this book made it a volume of real worth.

We come now to the discourses themselves – wherein is to be found the heart of Kierkegaard. Those who intend to read only one or two books should start here. The paperback edition of **For Self-Examination** (Augsburg, 75c) contains three discourses. The first (and one of Kierkegaard's longer ones) discusses how the Christian should read and listen to the New Testament. On some counts this might qualify as the most fundamental item Kierkegaard wrote – and it is in closest concurrence with a central theme of Brethren ideology. The second discourse treats the imitation of Christ (another Brethren emphasis); and the third, discipline and nonconformity to the world (also congenial to the Brethren perspective). Particularly in view of its low cost, this book is the logical "starter" for those who like to see whether they want more before they buy more.

Works of Love (Harper Torchbook,

$1.85) is a long series of discourses so closely related to one another as to form an integrated work. Here, to my mind, is the most profound treatment of Christian love to appear since the New Testament. Kierkegaard does not specifically relate his thought to the problem of war and peace, but the application seems inevitable, and statements made elsewhere (particularly in some untranslated personal letters) do make it unimpeachable that Kierkegaard himself espoused nonresistance. The theological grounding he presents in *Works of Love* is much closer to that of the original Brethren position than is that of our modern pacifists. To discover what our founding fathers believed, read Kierkegaard.

Purity of Heart (Harper Torchbook, $1.50) is another connected series — this one dealing with the salvation, the finding of true selfhood, that comes as one renounces all double-mindedness and commits himself completely to God. In encouraging personal soul-searching and communicating profound inspiration, here is Kierkegaard at his best.

Christian Discourses (Oxford/Galaxy, $1.85) is a big book totaling thirty-one discourses (four different series of seven each, plus a remainder). The first series, along with some discourses toward the end of the book, form a far more searching treatment of the Brethren doctrine of the simple life than anything the Brethren have ever written. Many of these discourses are based on texts from the Sermon on the Mount, a favorite passage of Kierkegaard's as it has been of the Brethren. Nonconformity to the world and obedience to Christ come in for prominent attention.

The Gospel of Our Sufferings (Eerdmans, $1.45) gives one much less book for his money than does *Christian Discourses*, but here too is the exploration of some vital Brethren concerns. This is a loosely related series of seven discourses speaking to the thesis that the Christian life inevitably leads one into sacrifices and opposition but that in these very sufferings is to be found the deepest sort of joy. In the process, Kierkegaard treats such topics as follow Christ, meekness and lowliness, obedience, the love of God, Christianity as a way of life, and nonconformity.

A collection of Kierkegaard's earliest and more random discourses appears in two volumes, **Edifying Discourses** (Augsburg, $1.75 per volume). Prominent in the nine discourses of the first volume are emphases on the nature of faith,

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In Brief

PERSONAL MENTION

Licensed to the ministry recently have been the following: **John Nantz** in the Hamilton church, Ohio; he is serving the Green Hill church, Md., while continuing his studies at Crozer Seminary, Pa. **Lester Barnhart** in the Donnels Creek church, Ohio; he is a student at Ohio State University. **Galen Eshleman** at Flat Creek church, Ky.; he is doing part of the interim pastoral work at the Flat Creek mission. **Steven Rickleff** at the Buffalo church, Ind.; he is a student at Manchester College.

Gladys Naylor, wife of Kurtis Naylor, is serving the United Church Women of the National Council of Churches as the director of ecumenical services. Her office and secretarial staff is at the Church Center in the United Nations complex.

Dr. Merlin Brubaker has been appointed as chief of professional training and research at the U. S. Public Health hospital at Carville, La. He also serves as administrative assistant to the medical officer in charge and will help coordinate the work being done in clinical and fundamental research in leprosy. Dr. Brubaker served for a time as medical superintendent of the Garkida leprosarium, Nigeria.

At the Northern Illinois and Wisconsin district meeting in October **Donald H. Shank,** pastor of the Elgin church, was named moderator, and **R. K. Callison,** layman in the Franklin Grove church, alternate moderator.

Orvin J. Kilmer, Goshen, Ind., whose "Palm Sunday Communion" appeared on the back of a recent church bulletin, died in September just before the bulletins were delivered to the churches. He had officiated at the service about which he wrote when the pastor was called to minister to those injured in the afternoon's tornado.

Two long-time ministers died in October. **Oscar W. Hamer** of Waterloo, Iowa, was a Bible class teacher and had served as moderator as well as in the ministry. **I. Clifford Paul** had served churches at Lanark, Ill., and Windber, Pa., as pastor. After suffering a stroke at the 1964 Annual Conference, he was unable to carry on his pastoral work; he died Oct. 24 at Lanark.

After a long illness, **Mrs. W. W. Peters** died Oct. 11, at Wichita, Kansas. With her husband Mrs. Peters had been in Brethren Service work in Austria, 1950-52. . . . **Mrs. Earl Bowman** died Oct. 11 at Goshen, Ind. Her husband has been serving the Pleasant Valley church, Ind., as pastor, since he left the Toledo (Ohio) charge.

Golden wedding anniversaries were observed by **Mr. and Mrs. Elza Jordan,** members of the Cedar Lake congregation, Ind., and **Mr. and Mrs. Garst Frantz,** members of the West Charleston church, Ohio.

Mr. and Mrs. Harvey Grisso, members of the Springfield congregation, Southern Ohio, are serving as interim houseparents at Pilot House, Baltimore, Md. Their daughter, **Evelyn,** a registered nurse, who had been in BVS in Haiti for about two years, is now working in King's View hospital, Reedley, Calif.

Indiana University announces the availability of **fellowships** for persons who plan to pursue **adult education** careers in religious institutions. The fellowships are made possible by a grant from Lilly Endowment, Inc. Preference will be given to advanced students studying for the Doctor's degree, but well-qualified candidates for the Master's degree may be appointed. For additional information as to the number and provisions of the fellowships as well as for application blanks, write to Director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. The deadline for applications is Feb. 15, 1966.

A nativity play entitled "And the Child Was Born" is available for national distribution this year. Written originally by a TV playwright for presentation in his own church, the play offers an eyewitness account of the birth of Jesus as told by Mary and Joseph. For information write Arthur Meriwether Company, 3405 Acorn Dr., Downers Grove, Ill.

OPPORTUNITIES

Mary Ann Kulp, who lives at 15 W. North St., Waynesboro, Pa., is eager to secure materials that will be helpful to her in preparing a **biography of H. Stover Kulp.** Anyone who has access to significant documents or may be able to share insights or anecdotes relating to Dr. Kulp should contact her at the above address.

Dr. Warren D. Bowman, presently pastor of the Lebanon church, at Mt. Sidney, Va., invites pastors to join with him in pooling experiences relating to the **anointing service.** In cases where patients appear to derive significant physical or spiritual benefits from the anointing service, he suggests that pastors secure statements from the patient, from the officiating minister, and also from the attending physician. The date of the anointing, age of the patient, diagnosis of illness, and nature of the result should be included. Dr. Bowman also invites members who have derived significant benefits from the anointing to write out

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KIERKEGAARD continued

Christian love, nonconformity, the providence of God, and submission to the will of God. The nine discourses of the second volume focus upon patience, hope, humility, suffering, courage, and prayer.

In addition to this multitude of discourses, Kierkegaard wrote another basic (and much different) type of religious literature which deserves attention from the Brethren reader regardless of how many or few of the discourses he chooses to pursue. During the last years of his life, as the outgrowth of a conviction that had been developing for a long time, Kierkegaard broke with the state church of Denmark (Lutheran) and launched against it a pamphlet attack.

The collected pamphlets make up a sizable book, **Attack Upon Christendom** (Beacon, $1.60), the individual pamphlets themselves consisting of short, sharp, self-contained "bombs," most of them only one paragraph, few being over one page in length. It is here that Kierkegaard loosed all his brilliant talents of wit, satire, irony, and sarcasm. This material is fun to read — even when one gets himself scorched in the process.

But for Brethren readers, much more than "fun" is involved. Kierkegaard broke from his state church for precisely the same reasons that our forefathers broke from theirs — except that Kierkegaard was better able to analyze and describe the situation than our forefathers were. Again, to understand the Brethren, read Kierkegaard.

It should be made clear, however, that the value of Kierkegaard's attack is not in providing us with ammunition to use against other churches. The Brethren war of independence is as much a past and accomplished event as the American war — unless the manic wing of the ecumenical movement seriously should threaten to set up a new national church. No, the true value comes in turning Kierkegaard's guns on ourselves, as a help in discovering just where and how

their experiences in full and send them to him. He would welcome testimonials from physicians as to the benefit of the anointing service. Write to him at Mt. Sidney, Va. 24667.

DEATHS

Bricker, Sadie, Manheim, Pa., on June 5, 1965, aged 75
Cupp, Bertha Viola, Bridgewater, Va., on Oct. 22, 1964, aged 58
Domer, Sarah, Sugarcreek, Ohio, on May 3, 1965, aged 72
Etzweiler, Charles E., Bachmanville, Pa., on Aug. 7, 1965, aged 55
Flora, Mildred, Flora, Ind., on July 15, 1965, aged 57
Fluke, Hugh R., Martinsburg, Pa., on Aug. 1, 1965, aged 83
Grossnickle, Dora, Johnsville, Md., on Dec. 27, 1964, aged 83
Hoover, John L., Johnstown, Pa., on Sept. 12, 1965
Light, Mable, Howe, Ind., on July 28, 1965, aged 72
McCune, Ella W., McPherson, Kansas, on Sept. 21, 1965, aged 86
Miller, Effie, Roanoke, Va., on Aug. 30, 1965, aged 74
Miller, Magdalene, Ft. Myers, Fla., on Aug. 11, 1965, aged 72
Miller, Milton Lee, Bachmanville, Pa., on June 6, 1965, aged 20
Moomaw, Lida A., Sugarcreek, Ohio, on May 6, 1965, aged 84
Moore, Nanny Susie, Greencastle, Ind., on Aug. 15, 1965, aged 82

CONTRIBUTORS

Housewife and mother, **Anne** (Mrs. David) **Albright** is the wife of the pastor of the Beacon Heights church, Ft. Wayne, Ind. . . . **Robert J. Baker** is a high school science teacher at Elkhart, Ind. . . . **Galen T. Lehman,** formerly Central Region secretary, is now serving Southern Indiana as executive secretary. . . . A former youth editor, **Vernard Eller** is now on the faculty of La Verne College, Calif. . . . **John Dee Coulter** and **Kenneth Corbett** are free lance writers.

THINGS TO COME

Dedication services for the new **South Beatrice church** in Nebraska are scheduled for Dec. 5. Wayne L. Miller from McPherson College will be the speaker for both morning and afternoon services. John Ditmars is the pastor.

NOTEWORTHY

The **Logansport church** in Indiana has taken an option to purchase more than four acres of ground just west of a new junior high school, on the edge of the city. There are no immediate plans for building.

Eight churches of the Nampa, Idaho, area joined in **communion services** on World Communion Sunday. Churches represented included two Methodist churches, a Christian church, a Presbyterian church, a Baptist church, and the Boise Valley, Bowmont, and Nampa congregations of the Church of the Brethren. Persons of Negro, Oriental, and Caucasian heritage were present in the congregation. The experience led many to request further opportunities for Christians in the Nampa area to work together.

Dedication services for the new educational building serving the West Charleston congregation in Ohio were held on Nov. 14 with Dean Frantz as the speaker.

Inaugural ceremonies for the ninth president of McPherson College, Dr. J. Jack Melhorn, were held Sunday afternoon, Nov. 14, in Brown Auditorium at that college. The guest speaker was Dr. Ernest L. Boyer, executive dean of the State University of New York. Prior to assuming the McPherson presidency in August, Dr. Melhorn served as the head of the department of sociology at La Verne College. On the day prior to the inauguration the first annual McPherson College planning conference was held, including representatives from the alumni, parents, and students, members of the McPherson city and business community, faculty, student body, and Church of the Brethren ministry and laity. The conference was planned to give groups related to the college an opportunity to aid in planning the future development and progress of the college.

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CALENDAR

Dec. 10	**Human Rights Day**
Dec. 12	**Universal Bible Sunday**
Dec. 19	**Christmas offering for worldwide missions**
Jan. 2-9	**Universal Week of Prayer**
Jan. 16-23	**Church and Economic Life Week**
Jan. 30	**Youth Sunday**

far the modern Church of the Brethren has drifted away from its original ideals and back into churchism, religiosity, and culture religion.

Kierkegaard's journals (of which, in the original Danish, there are more than twenty fat volumes) also consist of short one-paragraph-to-one-page entries. Many of these are critical thrusts of the same caliber as those of *Attack Upon Christendom,* although others are personal comments in which Kierkegaard struggles with the meaning of his own life and experience, and still others are seminal expressions of various insights as they came to him. The journals are not day-to-day autobiography of a "diary" sort. The brevity of the individual entries makes them easy reading in one sense; the disconnectedness of the journals as a whole makes them difficult in another, but they do give one a good entrée to Kierkegaard's basic thought.

There are two different journal selections in paperback: **The Journals of Kierkegaard** (Harper Torchbook, $1.45) and the misnamed **Diary of Kierkegaard** (Wisdom Library, $1.65). The Harper volume contains considerably more material and for less money, but there is so little duplication between the two that it would do no harm to read both.

By far the best anthology (and a tremendous book bargain in its own right) actually is hardbound although it sells at a paperback price (less than half of what a book this size normally would cost); it is **A Kierkegaard Anthology,** edited by Robert Bretall (Random House/Modern Library, $3.95). Though bound compactly, it is a very large book incorporating generous portions from almost every one of Kierkegaard's works. If one would read it from back to front, that is, from the discourses to the pseudonymous works, rather than in the order in which it is printed, it would provide an excellent means of meeting Kierkegaard.

The above is by no means an exhaustive catalog of Kierkegaard — even in paperback. However, it should be sufficient to demonstrate that Kierkegaard is for Brethren also. — VERNARD ELLER

Let's provide more alternatives to war

RECENT parades and demonstrations opposing the war in Vietnam have forced many persons to think anew about conscientious objection and alternatives to military service. Because of its historic peace convictions the Church of the Brethren has encouraged conscientious objection on the part of its members and has worked closely with the government in establishing legally acceptable forms of alternative service.

But now the newspapers are filled with stories of individuals burning their draft cards or proclaiming publicly that they will use any means they can find to avoid being drafted for military action in Vietnam. Many of these persons are not religious pacifists, and they may not have convictions against war, but they do feel strongly that the U. S. should not be in Vietnam. Some of them have indicated their willingness to accept alternatives which would enable them to help, not harm, the people of Vietnam. Others seem interested only in embarrassing the United States.

In the current discussions it should become apparent that there are religiously motivated objectors who say *No* to all wars, and that for them there are legal provisions for alternative service. At the same time, it is becoming quite evident that there are other persons, who may honestly feel that they should participate in a just war but who have good reasons for thinking the one in Vietnam is questionable. Why should there not be some alternative provisions for them also? Some would gladly join the Peace Corps. Others would work with civilian relief agencies. If our government would challenge them to respond to constructive alternatives, there would be even less excuse than there is now for such silly behavior as burning a draft card. — K.M.

How to add one new day to the year

IF YOU are half as busy as you think you are, you will welcome any scheme to add even one day to your calendar. Maybe you have already contemplated taking a jet plane westward, hoping to beat the sun to its far horizon. Or perhaps you have worked out a plan to cross the international dateline in such a way that you gain an extra twenty-four hours.

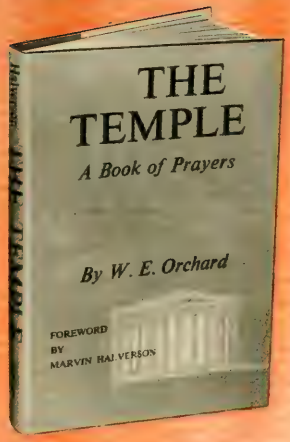
You can relax. There are easier ways of adding a day each year to your schedule. Have you thought about the ingenuities of calendar reform? Apparently the movement is already under way. For example, take a good look at the Program Calendar for the Church of the Brethren for 1965-66. Forgetting, even ignoring the ancient jingle that runs, "Thirty days has September," the producers of this novel calendar (our own offices in Elgin, no less) introduce a September with thirty-one days. To make certain you get the point, they do it twice, in the September page for '65 and the September page for '66. You can add that extra day every year.

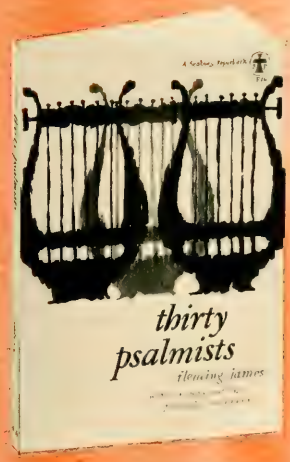
Now that you've had one September 31 already — and another one is in prospect for next year, what will you do with it? Some church treasurers, having been badgered to send achievement offering funds on their way before the new fiscal year began on October 1, will think it was a device to boost the Brotherhood Fund. Some pastors may have regarded it as a bonus day to give them time to complete their annual reports. We are amazed that the Brethren Service Commission did not seize upon the extra day for a special emergency emphasis they could not schedule at another time. Actually, the day was added to Christian Education Week, which may have given local church school offices a little longer to recruit teachers for their junior high classes.

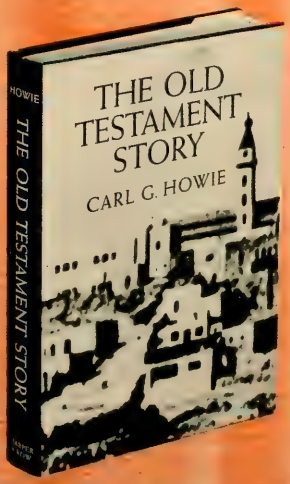
But it is more likely that Friday, September 31, was no different from any other. If it was rainy in your neighborhood, you muttered about the discomfort; if the sun was boiling hot, you complained because the airconditioning had been turned off; if you did take the trouble to consult another calendar and discovered that it was already October 1, you thought about the first-of-the-month bills awaiting you.

WE DOUBT if calendar reform — the real thing, not a printing error — will ever give us the days we want. The truth is that they have already been given to us, a gift of grace from God who offers precious time — along with a multitude of bonuses — to the evil as well as to the good, to the unjust as well as to the just. The secret is to open your eyes every morning, not just on some impossible September 31, and to welcome the new day as one that the Lord has made. Consider it a day of opportunity and promise, a day with tremendous potential for good, for praise to God who gave it, for service to the neighbor who needs you, and for discovering the person God wants you to be.

With this attitude you will do far more than add one day to the year. You can have a new day every day. — KM







FOR YOUR SPIRITUAL ENRICHMENT

THE TEMPLE: A Book of Prayers $3.50

W. E. ORCHARD. This is a collection of prayers written by William E. Orchard during his remarkable ministry at the King's Weigh House Church, London. First published in 1918, it has become a devotional classic. Long out of print and now made available again, the prayers speak to and on behalf of men today with even greater relevance than when first offered.

THIRTY PSALMISTS: Personalities of the Psalter $1.95 paper

FLEMING JAMES. A landmark in American biblical scholarship, this book has been treasured over the years for the depths of spiritual insight which Fleming James brought to his reading of the Psalter. It was the first major work to use Hermann Gunkel's form-critical method, regarded today as the soundest and most rewarding approach to the Psalms. **Thirty Psalmists** is an invaluable resource for preachers, seminarians, and teachers of the Bible. It provides an excellent text for group study. Readers may also use it for devotional purposes.

THE OLD TESTAMENT STORY $4.50

CARL GORDON HOWIE. The great events of the Old Testament are here vividly narrated for a large popular audience. Dr. Howie's highlighting of the Old Testament's outstanding personalities and happenings is based on sound, up-to-date scholarship. He writes in a vivid, straightforward style that has the reader turn the page to find out what happens next.

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

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LOOK FOR THESE FEATURES IN THIS ***messenger***

"MAN DOES NOT LIVE BY BREAD ALONE" *is the theme of a familiar meditation by Kirby Page, illustrated by eight photographs, offering many reasons for thanksgiving.* page 1

SATISFACTION *comes to a man who likes going the second mile if he can "do the going in a nice new car." A disturbing short story.* by Robert J. Baker. page 8

WINTER DECORATIONS FOR FAMILY FUN *can be created at home by persons of all ages willing to follow a few simple instructions.* by John D. Coulter and Kenneth Corbett. page 20

OAKLAWN: MORE THAN AN INSTITUTION *tells the story of a psychiatric center where guests find understanding and warmth as well as professional help.* by Anne Albright. page 23

KIERKEGAARD IN PAPERBACK, *a review article, describes the wealth of publications available to represent the thought and character of one of the greatest Christian thinkers.* by Vernard Eller. page 27

OTHER FEATURES include a plea for more accurate reporting of church statistics, by Galen T. Lehman (page 11), answers to questions (page 12), an explanation of the purpose of Mission One (page 13), a special report on the high costs of church extension (page 16), guidance for family devotions (page 19), a poem describing the feelings of a mental patient (page 25), and two editorials (page 32).

COMING NEXT

Dianne Petry, an eighth-grader attending Hillcrest School in Nigeria, tells, by way of pictures and story, why she regards it as her second home. . . . Ladera church in Los Angeles reports on aspects of its reconciling ministry. . . . T. Wayne Rieman speaks to everyone who has ever asked, "Can We Win the Rat Race?" . . . Dorothy Murray illustrates from personal experience her conviction that Christians should think less about doing church work and more about the work of the church. . . . Nevin Zuck, chairman of the Brotherhood's Fraternal Relations Committee, comments on the central issues involved in joining or not joining in the Consultation on Church Union.

VOL. 114 NO. 2

messenger

CHURCH OF THE BRETHREN 12/9/65

How Far Toward Union?
Hillcrest Is My Second Home

Readers Write

ALOOFNESS AND PIETY

As I read "In Defense of Aloofness and Piety" (Oct. 14 issue), I could not help but pray. If anything is going to strangle the ongoing work of the Church of Jesus Christ . . . this is it. The biggest criticism of an onlooker to Christianity is the way we "little Christs" hold ourselves so proudly away from those outside. Jesus Christ never sat down and dwelled on his piety . . . and surely if anyone deserved to, he did!

Our Lord rebuked the Pharisee who meditated on his own self-righteousness and our Lord in return was scorned and despised because he dared to do the will of God. James 1:27 (King James) tells us (and rightly so): "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Our life, then, is in service out of love and faith. Remember, God loved the world so . . .

PATRICK CHAFFIN

Prospectville, Pa.

TO ESCAPE THE WORLD?

One of the most unlovable traits of the "unwanted, unloved, ivory-soaped, Sunday-sunshine Christians" (see Oct. 14 issue, page 25) is to scream they are being high-hatted whenever anyone else brings out a different suggestion for them to consider. Why is this? To escape considering the world which is pressing on their lily white, ivory-soaped church door?

The tragedy is that the "unwanted, unloved, ivory-soaped, Sunday-sunshine Christians" want a never-never land of the late nineteenth century vintage which never really existed in our country except in a few places like Pennsylvania, parts of the Middle West, and California where the land was lush and the people who possessed the land were then able to build an economic base to cement the world which they wanted.

The reason that our "ivory-soaped" Christians are now suddenly being placed under attack is not because the rest of the world has suddenly been whitewashed — alcoholics, show girls, beatniks, etc. — but because the rest of the world has found voice, aspiration, and strength to fight back at those who placed them in an outcast category. Unfortunately, the "ivory-soaped" Christians (and I do love that phrase, what a wonderful song title or book title that would make) are identified in too many minds with the white man who has controlled the rest of the world for centuries, albeit in a minority.

It's anyone's privilege to feel rural values are superior to urban values, but I'd like to point out that there's no real point to insisting that either city or rural values are "manifestly superior." They should complement each other; the varied educational, cultural, and intellectual values of the city should be coupled with the spaciousness, the quietness, the peace of rural living, the opportunity to have trees, real grass, flowers at your doorstep whether you live in city or country.

The world is changing a good bit, a good, good bit. Some of us weary of wasting the bulk of our time earning money to buy cars, paying the car insurance, the furniture, the big Saturday night thrill, shopping in the "Shopping Mart," the church hour insulated from the world's problems. We don't brood over whether anyone is impressed by the fact that we came from a good old Brethren family, a good old Baptist family, or whatever we did come from. The meaning of America, the meaning that brought men here, is not where a man came from or who his granddaddy had been but who and what this man is *now*.

IRENE SAYLOR

Elizabethtown, Pa.

GONE ARE THE DAYS

Sometime ago I visited the church of my childhood, but gone are the good old sisters who obeyed both 1 Cor. 11:5-6 and 15. They were a conscientious people who read and studied God's word and tried to abide by it, such as 1 Tim. 2:9-10; also 1 Peter 3:3-4. Instead of lipstick they wore a beautiful smile, because their consciences were clear. For they knew they were obedient to God's Word. Gone are the beautiful hymns they used to sing in the spirit. It makes my heart sad to see these conditions. I have been in several other congregations lately and the same things exist, but I notice in all congregations there were a few sisters that looked as Christian women ought to look.

PENNSYLVANIA READER

GIVE UP IDEA OF UNION

How long is it going to take our church leaders to realize that this effort to "unite" the different Protestant churches is only stirring up trouble in the different denominations and already causing "splits" in the local churches and great tension in others?

It is one thing to "cooperate" with these various churches, but quite another thing to try to get them to "unite" and somebody having to give up distinctive doctrines for which their forefathers were willing to give their lives.

The sooner our church leaders give up this idea of "union" and go to work preaching the gospel of our Lord, with its distinctive biblical teachings, and promoting a new emphasis in missions, as they did forty years ago, the better it is going to be for everybody.

W. J. HAMILTON

Cumberland, Md.

NO MORE PROFANITY

Many of us are painfully aware of the rapid increase in the use of slang, profanity, and near profanity in our land, in personal conversation, on radio, television, and the printed page. Expressions which once were considered as not at all in good form are now used, apparently without restraint. We had not expected, however, to see the columns of the Messenger defiled by such language. The Oct. 14 issue brought something of a shock with the very first contribution under "Readers Write." The (alleged) poem is a shame and a disgrace. No more profanity, please!

WILLIAM H. BROWDER

South English, Iowa.

TOO MANY PICTURES

Too much of our MESSENGER reading is more suitable for the comic section of the newspaper than a gospel magazine. Too many foolish pictures. Please give us some old-time articles.

ELLA DASSDORF CAMPBELL

Pittsburgh, Pa.

MESSENGER, Vol. 114, No. 25. Dec. 9, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
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Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1965. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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Akin to Godliness

a dialogue by Wilbur E. Brumbaugh

It was downright unsanitary!

What was?

That delivery in the stable.

You mean it was ungodly dirty?

Yes, I guess so. I mean, if that's possible. One likes to think of holy things as being pure. You know — like angels.

A messy stable bothers you?

Well, yes. Imagine — if God would let his son be born in such an undeodorized place — imagine what his own personal hygiene must be!

I suppose a clean God *is* more attractive. Especially when you consider sordid things to be unlovable.

Like when they say, "Put your hand in God's hand and he will see you through." Suppose his hand just came from the stable!

Or a mine, or mill?

Or an addict's arm!

Or a delinquent's den?

Or a harlot's house!

No telling where the hand of God has been! Makes you wonder what's clean and what isn't. That is, if holy things aren't.

Depends on what you mean by clean. An earthen vessel, however putrid it may appear on the outside, can still hold pure water inside.

I guess I'm old-fashioned, but I'd like to believe that one ought to look pure if he really is.

Only mortals worry about how they look. God peers inside and sees our greed, hate, and intemperance. . . . I'll bet it kills him to see that kind of squalor.

Compared to that, what's a little fertilizer!

At least, when it rots it gives growth!

You know, it's a pity that Jesus — born in physical soil — also had to live and die for our spiritual uncleanness.

No, not a pity, a wonder.

I guess that *is* the wonder of it all — that God knew that it would be the unseemly souls that would take the loving.

And God knows — we do.

ACP

MESSENGER is a member of the Associated Church Press and subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

If you move, clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ABOUT THE COVER: The flame of fire has meant many things to man. No doubt at first it was fear, then perhaps warmth and protection. Later on, hot meals, clean clothes, sterilization, and transportation. But to the philosopher it brings a feeling more akin to the primitive man's fear and wonder. It becomes a symbol of truth, usefulness, devotion, and mystery. During Advent it serves to remind us of all these as we prepare to celebrate the birth of Him who exemplified these characteristics.

PHOTO CREDITS: Cover Don Honick; 5, 6, 7, 8 Paul Weaver, 14 Religious News Service; 15 Don Honick; 17 Station KDAL, Duluth, Minnesota; 18 (below) Religious News Service

Let's Stop Doing Church Work and Start Doing the Work of the Church

About fifteen years ago I had to make a choice as to whether I should continue to do "church work" or to get out into the world and do what seemed to me to be a bit of God's work that had been almost totally ignored for centuries.

I had been reared in the traditional Brethren belief that nothing should come before the church; with a father who had literally given his life in service to the church and a mother who was doing likewise, there was little doubt in my mind that anything could be more important. I became involved in church work, in bold face type and all capital letters! Church music, church camping, Bible school, teaching Sunday school, women's work, youth work, district work, regional work – you name it, and at one time or another, in one way or another I was involved.

Yet, in spite of all this activity in what I still believe to be vitally worthwhile programs, I must confess that I was haunted by an uneasy sense of selfishness. Perhaps we were missing the mark. In keeping our entire activity confined within the realm of our own small select group we were failing in that most important of all the commands of the Master, to "go into all the world."

To me this command meant not only the geographical world of that day and of the ages to come, but it also meant the world of social problems, the world of entertainment, the world of education, the world of economics, the world of politics – in fact, every facet of living which so direly needed the impact of Christ's way of doing things. I sometimes had the uneasy feeling that in our zealous efforts to save Brethrenism for the Brethren we were indeed majoring in a lot of minors and that we were failing in our obligation to go out and serve as a leavening influence in a tough and crusty old world. You know what happens when yeast is mixed in warm water and allowed to sit apart from the flour and other ingredients that go into a loaf of bread. It soon bubbles up into useless nothingness; not until it is well mixed into the flour can it fulfill its real mission in life – that of making the loaf tender and tasty.

Following the birth of our third child, a beautiful, physically perfect little son who in subsequent years proved to be mentally retarded, a whole new concept of the place of the church in today's world opened up to me. The birth of a mentally retarded child is not only a traumatic emotional experience for a family; it is also a devastating experience from a theological standpoint. In most cases one's faith in the mercy and goodness of an all-wise Father will be shaken to the very roots. And if those roots do not go deep enough or if the concept of God is too small or too shallow, the parents of such children often receive spiritual damage from which they never completely recover.

Our own healing, I am sure, was accomplished more quickly because we became completely immersed in the business of improving the conditions which existed not only for our own child but for all such children throughout the world. As we became involved in work for the mentally retarded on a local, state, and national level, the time inevitably came when I had to choose between "doing church work" and going out to do the work of the church – that of making a decent world in which the retarded could live with human dignity in spite of their limited mental capacity. I chose the latter course, and after fifteen years the conviction has grown within me that I have been able to witness far more fully for the Christian way of life in doing this than through traditional "church work."

The people with whom I work come from every conceivable background in religion, education, and cultural advantages because mental retardation is no respecter of persons or positions. Some of them are dedicated church people within their own particular faith – Jewish, Protestant, or Catholic. Some few with whom I have worked closely do not believe in any God at all or in a life hereafter. Yet, in spite of our differing beliefs and ideologies, we have come to love and to respect one another and to be grateful for what each has to offer for the enrichment of the others' lives and personalities. I have come to love and appreciate many of these people not only because we have shared the triumphs and failures

"The poor lonesome girl told me that I was the first person she had seen pray in nearly fifteen years. When I walked out of that dimly lighted bar I left as a more understanding person than I went in"

by DOROTHY MURRAY

of a common cause but simply because they are people — people with hopes and dreams and needs precisely like my own.

Many of the people with whom I work closely have been reared in traditions and ways of living somewhat contrary to our own particular way of life. Many of them are social drinkers, and this means that on numerous occasions I participate in business or social occasions in which most of those present have no compunctions whatever about the consumption of alcoholic beverages. Not only do these people accept me wholeheartedly for what I am; a few will even grudgingly admit they wish they could have just half the fun that I do on a glass of ginger ale.

Several years ago I found myself in an interesting situation quite by accident. I had been in New York City for a week at the Statler Hilton Hotel attending a professional conference on mental deficiency. My plane was due to leave New York in the afternoon. In order to get a cab for the airport early I left the hotel and went to a small delicatessen down the street to have a quick sandwich.

I went in somewhat absentmindedly, placed my order for lunch with a rather disgruntled waitress, and took out my ever-present notebook and pen to make some notes on the meeting and to start a list of things that must be done immediately upon reaching home. While I was concentrating on this the waitress returned to ask me what I was going to have to drink. Without even looking up I ordered a pot of hot tea; she seemed to gasp in surprise, but I thought she wondered why anyone could order hot tea instead of iced tea on such a muggy, warm day.

It was not until a few minutes later while drinking my tea that I discovered that instead of being in the delicatessen where I *thought* I was, here I was sipping tea in one of mid-Manhattan's numerous bars! Now it is not at all unusual to see women with their escorts at cocktail lounges and bars of a large city after five o'clock in the evening. But the women who frequent bars at midday — and alone at that — just are not the kind of women who go in there for a cup of tea!

My first impulse was to get up and scram. Right away. I thought of all the resolutions I had helped pass about not patronizing eating places and grocery stores that sold alcoholic beverages. I thought with some amusement of my friends back at the hotel with whom I had worked all week without drinking even a minute quantity of alcohol and what *they* might think if they stopped in here for a quick drink, only to find good old Dotty, along with a dozen or so Manhattan barflies, sitting in a busy bar in the middle of the day. I thought about the fact that exactly twenty-four hours from that moment I would be sitting on the organ bench back at my home church bringing the service to what I hoped would be a joyful and worshipful conclusion.

All these thoughts and more, too, were racing through my mind when suddenly the grumpy waitress plopped my pastrami sandwich in front of me with a not-so-gracious thud. Now another problem presented itself. Did one offer grace for food, even silent grace, in this atmosphere which was so totally out of keeping with my whole way of life? The pastrami sandwich looked good; the tea was just right and hot. Why not? I did.

Just about the time I finished my sandwich the waitress came to my table. "I'm afraid I owe you an apology," she began. It was my turn to be surprised because, even though she had been cross and grumpy, she had not been particularly rude to me. She continued, "You see, while you were saying your grace I bumped into your chair and made a very rude remark about the fact your chair was pushed back too far — I didn't realize at the time what you were doing." I assured her that it had not bothered me a bit and that, in fact, I had said a little prayer for her and for all the other people who had had a part in growing and shipping and cooking and serving my sandwich and tea.

The poor lonesome girl then told me with tears in her eyes that I was the first person she had even seen pray in nearly fifteen years. She told me of a father who had prayed and had taught her something of God; she told

me about being kept awake the night before until four o'clock in a crowded, hot New York tenement flat; she told me other things which indicated she had long ago given up the idea that anyone cared about her as an individual human being.

When I walked out of that dimly lighted bar into the hot, May sunshine some fifteen minutes later I went as a more thankful and a more understanding person than when I went in. I was thankful for the absentminded mistake that led me there in the first place; I was thankful for the fact that I had stayed instead of obeying my first somewhat pious impulse to get up and walk out; but most of all I was thankful for having been given the opportunity to bring some small touch of human compassion and concern to a fellow human being who needed desperately to know that there were still people in the world who cared about her as a human being. There have been other times, many of them, when I have had the opportunity to help people in the most unexpected ways and the most unexpected places. Most of these would never have happened had my experiences been completely confined within the activities of our own church fellowship.

HAVING worked closely with many persons who are not closely affiliated with any church, I have observed the intensity of feeling that many of them have developed against organized Christianity as such. Some of their criticism, may, it is true, be a feeble attempt at self-justification because they, themselves, are holding the church in contempt. Some of their observations are often too true, and they should merit the thoughtful attention of all of us who are truly concerned with the image of the church of Christ in today's chaotic world.

A small group of us were having dinner in a Chicago hotel one night. The conversation turned to the role of the church in relation to the social issues of our day. One of our number was a brilliant and bitter young engineer, who, though having grown up in the church, had simply turned his back on all the church stood for because he felt the church as such was not living up to its responsibilities in meeting the grave social issues of our day. In his own words, he simply could no longer "stomach the pious mouthings of an organization that sang and prayed one way on Sunday while turning its back on those who needed it most during the other six days of the week." True, he spoke from a limited knowledge, having had no intimate contact with any church and its activity for a number of years, but he had read widely, and he had observed the actions of some ardent "religionists" within his own family circle whose behavior did not favorably represent their creed. All of this had left him with the bitter frustration of one who had only a half picture by which to judge.

Two of the group at the table that night were ordained ministers, both of whom had left the ministry to work in the field of social service. One of them expressed himself somewhat bitterly about his experience for several years as a full-time pastor. Here, in essence, is what he said: "I became so completely bogged down in the routine business of the church, in just keeping the machinery oiled and in gear, so completely disgusted with the whining, bickering, childish attitudes of some of the self-appointed leading members of my congregation, so frustrated at having always to preach with great care lest I should pour combustible fuel on some spiritual sore spots that I finally just had to chuck it all and get out into the world and work at what I consider to be God's work through other channels than through the church as it now exists."

Were the reactions of this young minister an isolated or rare case, perhaps we could afford to be more complacent, but unfortunately his distress is not a rare thing at all, and this attitude of cynicism toward the conventional church of today is far more prevalent than may be suspected. Perhaps his indictments were too severe; one may well suppose that he was not, at that particular time, completely at peace with himself. But be that as it may, the image of Christ's church in the world today is not entirely what it ought to be, and it will have to be changed if it is to survive as a healing and dynamic force in today's rapidly changing society. Too, if we are to save our most capable young leaders and thinkers for the work of God's kingdom in today's world, we may have to reevaluate and restudy some of our own concepts about the position of the Christian church and its relevance to the thorny and increasingly complex social issues of our times.

I have developed a growing conviction that we Brethren have a unique contribution to make to the world today, but we will never make that contribution so long as we isolate ourselves from the realities of the world's needs. We will never make it if we become so bogged down in doing "church work" that we fail to get out into the world and do what truly is the work of the church.

And what is this work? What is the real mission of the church in today's world? In a world which has in a sense become largely mass-minded, largely depersonalized, is it not the major mission of the church to make a man conscious of himself as an individual, as a being, important not only to himself but to God? In the economic world, in the social world, in the educational world, even in the world of the church we are prone today to think in terms of numbers, of masses of people rather than of individual persons with individual needs. Is it not the real mission of the church to awaken the peoples of the world to a recognition of the Fatherhood of God, of the brotherhood of man, of the worth and dignity of each person as an individual human being, and of his individual responsibility for his own soul's ultimate destiny?

If this is our world's greatest need, does it not logically follow that our most pressing obligation as individual Christians is to develop the kind of compassionate understanding, the kind of true empathy that will enable us to do our small part in bringing healing to a hurt world's need? □

"In a few days Mom and Dad left for their work in the bush. It wasn't easy at first for Darlene, Dan, and me"

Hillcrest is my second home

by DIANNE L. PETRY

HI THERE! I'm Dianne Petry, and I live in Nigeria because my father and mother are missionaries for the Church of the Brethren here. I am an eighth-grader at Hillcrest School in Jos, Nigeria, and I know you would like to find out about it, because all Church of the Brethren missionary children in Nigeria go to this school. So, for the next few minutes, come along and follow me around Hillcrest School, where I am one of the 325 students.

I remember very well two years ago when everything was brand new to me. *Kai!* I was sort of scared. We flew in to the Jos airport, and in a few days Mom and Dad left for their work in the bush, while we stayed and began our school. But all three of us, my little sister, Darlene, my brother, Dan, and I, though it wasn't easy at first, managed to find so many wonderful friends that we soon fell in love with this place, even though it certainly wasn't home! Now I really feel as if I have two homes. My home in the bush is now Kulp Bible School, near Mubi. Hillcrest is my second home.

First, let me tell you about our school, which serves Christians from eleven different denominations, some Muslims, and people of several races and many

countries, such as Canada, England, Lebanon, Denmark, and Nigeria. Most of the Muslims are day students who come in from the city of Jos.

The setting of Hillcrest is really great! *Kai!** When I first saw the place I thought it looked like a large garden. The campus is as big as a small college at home. The attractive and well-kept landscape includes large boulders, decorative trees such as frangipani and eucalyptus, plus many mango and other fruit trees. Flowers outline most of the buildings although the soil itself is quite sandy.

So this is Hillcrest School, plopped down on the gradually sloping side of a hill on the southern edge of Jos and looking out at the three funny-looking mesas, which kids through the years have called Father, Mother, and Baby Flattop. Most of us are avid hikers and have been to the top of every one of them.

Our weather is pleasant even in the hot (February through April) season. During the rains (May through September) it is often cool (cold to us), and there are big storms with hail.

My day begins at 6:30 a.m. with personal devotions — a good way to start any day. At 7:00 we are supposed to be up and about, though we are usually lazy for about ten minutes, or until our dorm mother comes to make sure we have "hit the deck." We take the dirty laundry over to the laundry and proceed on our way to the dining hall for breakfast. Just before breakfast we have short devotions, and then everything really gets going. I am a "server" and am in charge of three tables with energetic and hungry younger children.

By the time breakfast is over, I'm ready for a rest, but, of course, there is only time to rush back to the dorm and "brush your teeth, please."

School begins at 8:30 and you know what happens then! We have a very good school, thanks to the efforts of Uncle Paul — I mean Mr. Paul Weaver, our principal. One of the new things this year that is scaring everybody is that from the fourth grade on up we will all be taking French. Daddy and Mommy seem quite happy about it. I'll tell you my reaction after the first grading period is over!

Well, by 12:30, social science, English, and a few other things are finished for another day, and we older students are in the dining hall eating a cafeteria dinner. It's fun eating with my own gang. By this time the smaller children have eaten and are in their dorms resting.

No rest for us, though. At 1:05 we are back in the classrooms doing math (new, of course!), history, and taking piano lessons. We often get a big rain about this time, and it is really hard to hear the teacher, especially if rain on a pan roof makes you sleepy, as it does me.

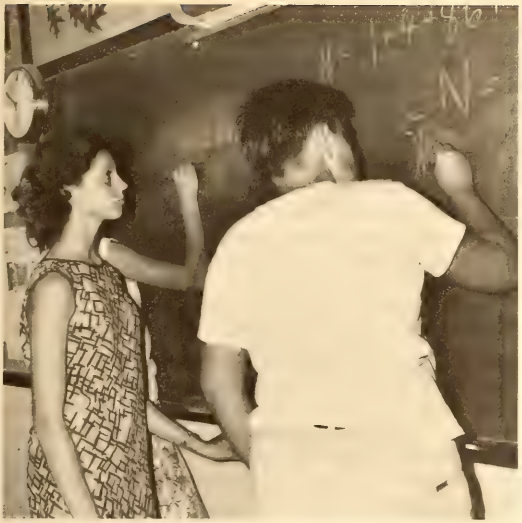
But by 3:30 school's out, the staff is beginning to collect in the dining hall to serve "milk and cookies" to the kids, and most of the day school students are on their way home. Watching them go, knowing they will see their folks that very day, sometimes gives me a painful feeling way down deep somewhere. But I try not to think about it too much.

* A common Hausa expression of mild emotion. Rhymes with "high."

"When I first saw Hillcrest School it looked like a large garden"

So I go to practice piano and then to the laundry to pick up and sort the clean clothes. And then there is a bit of free time before the evening meal. But when that welcome "go-up" bell rings, we do just that, have our prayer and "dig in" to the food. And then I'm server again. *Kai,* those little kids are sure cute! You should hear the darling accent of little Beth from England.

After supper we go to study hall for a couple of hours



"At 1:05 we are in our classroom doing Math (new of course!)"

"We have a good school thanks to Paul Weaver, our principal"

"We each take our clothing to and from the laundry"

"I work at the Oasis, our canteen where we enjoy games, candy and pop"

or less, return to the dorm for baths and plenty of gab, rereading letters from home, this time slowly and carefully. About 9:00 we gather in grade groupings for our bedtime devotions, and we are supposed to be in bed with the lights out by 9:15. Of course, sometimes we cheat a little by going to study in the bathroom.

Maybe I should share some of our problems. Of course, we have them. Didn't I tell you we were just normal kids?

One thing is that our personal relationships are sometimes based on our denominational differences. But if you try to live peaceably with folks of other denominations, you don't look for the differences. And yet sometimes the differences have to show up.

Another thing is homesickness. It's about like malaria here. Everyone gets at least a dash of it once in a while. It's pretty tough to see your folks drive off and know that

a lot of weeks separate you from seeing them again. But when they come up from down bush for vacation and we all go to live in the vacation compound, that's more like it. But those days shoot by like rockets and are soon gone. Anyway, to get back to homesickness (and who wants to?), if you are getting along OK yourself, but one of your friends is having a hard time, it's difficult to know what to do. I mean, *Kai,* if you try to help someone who really has it and sympathizes with him, there is a tendency to slide into it yourself.

If you really take your schoolwork seriously, it is harder to get your homework done here than at home in America. I say this even though there are evening study halls here. You just can't burn the midnight oil because of the lights-out rules, and the seating facilities in the restrooms aren't too conducive to long hours of study there! Besides that, it's not allowed. And did you ever try to put up your hair by the light of a flashlight?

Another thing that really surprised me here was that there is a bit of race prejudice shown by some missionaries and their children. Though most everyone here is kind and brotherly to our Nigerian staff, a few are not. Some of them know the Hausa language and have said unkind things that certainly haven't helped our relationships with our Nigerian brothers. Others who have very little to do with the Negro at home are kind and helpful to them here. Aren't people funny?

Another thing that is sometimes a problem among us is the old idea of cliques. If you're in, you're OK. But if not, you're really out. Of course, it is more of a problem among the boys than among us girls (my opinion).

Of course, we have a big school program every year. We have operettas every once in a while, and talent nights where all ages of students are encouraged to use their own ideas instead of those in a book. It is really a lot of fun. One of the highlights of the year is the high school play. Last year they did, "A Man Called Peter." It was really keen.

"We gather for bedtime devotions before lights out at 9:15"

During one term we have hobby nights every other week. You can choose among photography, sewing, doll-dress making, embroidery, crocheting, hair styling, woodwork, bird watching, art, stamp collecting, knitting, Pebble Puppy Club (for little ones), astronomy, and electronics. I am in the art club.

We have picnics, too, and the rain can't bother us, because we can have them in the auditorium. It also serves as our chapel, but I wish we had a chapel here.

There are always some special activities for the graduating eighth-graders and I hope to be in them this year myself.

Some weekends we have movies provided by the United States Information Agency or its British counterpart, or one of our mission groups. They are usually very interesting, but once in a while . . . .

Of course, our school has all kinds of sports activities. We have teams that play against other Nigerian schools in basketball, soccer, volleyball, and softball. We like to go and cheer for them. But we also play these games among ourselves and between grades. I'm not so good at soccer, but my brother Dan doesn't do so badly at it. (The way Daddy complains about his wearing out shoes, he must play soccer all the time.)

One of my special activities is visiting with my brother and sister. We try to get together every day or two and talk things over. Sample: "Who is your girl friend now, Dan?" "Darlene, have you gotten your letter from Mommy and Daddy?" And sometimes Darlene gets a little homesick, and I have to "mother" her a little.

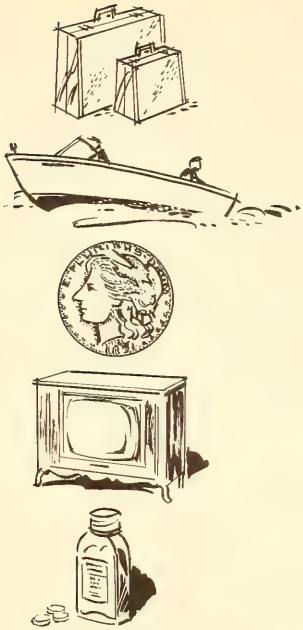
I must be sure to mention the Oasis, our canteen, where we enjoy soda pop and candy bars, ping-pong, music, and just plain chatter, two nights each week. I've been working behind the counter.

Another special activity is the dorm bull sessions. Maybe it doesn't sound special, but we really have good debates sometimes. During the time the Civil Rights Bill was in Congress, we had a lot of discussions on it. We girded ourselves for the classroom battles in our bull sessions. In one class we Brethren students were the only ones to defend the Civil Rights bill.

We also talk about boys!

And we debate about war and peace. Once we went to an evening service in town and heard a sermon glorifying war and participation in it. After returning to the dorm, I and a few friends, all Brethren except one EUB, objected heatedly to the sermon. The other girls were surprised because they thought it one of the best they had heard.

I don't want to forget our new high school hostel, which is not on the campus. It is about one fourth of a mile away. Because we have so many small children now, the high-schoolers are required to live off campus. So there are quite a few high-school hostels dotted around over Jos. I am looking forward to living there when I come back to Nigeria in 1967. Church of the Brethren kids and EUB kids share this lovely place. *Kai!* I can't wait to get moved in. □



Can We Win the Rat Race?

by T. WAYNE RIEMAN

IN 1936 we had a severe winter with extremely heavy snowfalls that piled to depths of fifteen feet in the mountains of central Pennsylvania. The natural forage of the deer was covered so that hundreds of them starved. One spring day after most of the snow had melted, my biology students and I were tramping through the mountains. We came upon a ranger busily at work. He was gathering the bodies of deer that had starved to death during the winter. He had a pile of eighteen and was loading them on his pickup truck. We were awed and stood looking with considerable amazement at all of this. Then he said unforgettably: "And they all died with full stomachs." With a deft slash of his hunting knife he cut open the sides of several of them to reveal their bulging stomachs. "Rhododendron leaves," he said, "have practically no food value." And this is my thesis: One can be full and starve – really die – at the same time!

Who knows better than we the meaning of jam-packed living, appointment-filled schedules, affluent breathlessness, feverish living, panting and puffing through the hours of the day, and unending busyness? We have a full life, but not necessarily a good life; it may be that we are dead or dying to the life that is possible for us!

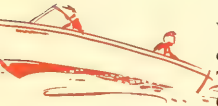
It is a bit ironical, is it not, that so frequently we speak of our potentially good life as a rat race? Why should any intelligent creatures refer to this thing called "life" as a rat race? But we do! A recent cartoon caught this. It showed a number of rats running on a spinning wheel, round and round, but they got nowhere. Right next to the wheel was a long line of rats waiting to get on. Nearby was a sign with one word: "Next."

What is this rat race? Why is it alluring? How can intelligent people get caught in such a revolving door? Sometimes we blame others for doing the pushing and setting the pace, but moments of insight reveal that we are pushing and contributing to the giddy circularity of this too full thing we call life.

It would be interesting for an analyst to lay us out on a collective couch, probe us with questions, and listen to our free association to see what insight a professional would get into our quiet desperation. This is impossible, but certain dimensions of our anxious existence are ap-

parent to the amateur. A cluster of social lies have been foisted upon us, and we have accepted them. It is a complex bundle, not yielding to easy analysis; let us look at a few.

First. We glamorize the man "on the go." How often he is pictured boarding a train for faraway places or cruising in the company plane or moving with efficiency and dispatch from appointment to appointment. The man "on the go" is introduced, as he makes a speech, with a nearly endless recital of his exploits and offices, ranks and titles. He is honorary chairman of this; he is on the board of directors of several institutions; his portfolio is larger than one man can possibly fill, but he is doing it! As the man "on the go" flits from assignment to assignment, on the outside there is no hint of quiet desperation, or an ulcerated stomach or of the dividedness he feels.



Second. We are status conscious. Well-shrubbed suburban homes, mink coats, motorboats, summer cottages, Thunderbirds, Impalas, Catalinas, and Cadillacs, or status-proved Volkswagons and Corvettes, or what they symbolize – these speak a language most of us understand. A glamorous kind of affluence has come to many of us. It gives enormous ego satisfactions, but it drives us relentlessly. We wage war on crabgrass and insect pests as if they were of ultimate importance. We are "chained for life," says Thoreau. "Most men, even in this comparatively free country . . . are so occupied with the factitious cares and . . . labors of life that its finer fruits cannot be plucked by them . . . The incessant anxiety and strain of some is a well-nigh incurable form of disease." The status-seeking straining to keep up with every-increasing living standards becomes a threat to the serenity of life.

Third. We are possessed by our possessions. It is now apparent that for many, the possession of goods is equated with the good life. We are absorbed with acquisition. Billions of advertising dollars have convinced us that life does consist in the abundance of things; so with feverish activity we run and work and buy, to pile up possession upon possession. We buy to meet needs, but we keep on buying when we have no real needs except that we have developed inner needs to keep buying things. We tend to evaluate our lives and the lives of others on the basis of material things. A glittering affluence has come to us. The real problem now is that we are possessed by our possessions. Created to meet our needs, they turn upon us and become our masters. The fetters we wear may be gold or chromium, but they are fetters nonetheless.

Fourth. We are afraid of solitude and silence. Many of us are afraid to be alone and especially of loneness and silence. We are afraid to face ourselves, afraid to accept our emptiness – lest, when the music stops and the crowd leaves, we come to despair. How can we contemplate the meaning of our existence amidst the blare of electronic noises which press upon us? Philip Wylie describes one man who insists that he does his best thinking when he shaves and dresses with the radio on. I doubt it! The steady programming of TV, the soft music of the sophisticated restaurant, the ceaseless background of music in airport and department store, the ever-present transistor radio or portable record player at beach or picnic or campground leave little opportunity for serious reflection. The clamor of human activity in modern homes, the deafening blast of the neighbor's power mower, vacationing with the masses on crowded highways, campgrounds, and world's fair pavilions give little chance for solitary contemplation.

Of what are we afraid? Our own emptiness! We are the hollow men. So we fill our emptiness with raucous noises and feverish activity and seek security with the crowd.

Fifth. We live beyond our means – emotionally. We all know what it means to live beyond our means financially. Seldom are we aware that there are other ways to live beyond our means. We all possess certain emotional resources and live within a twenty-four-hour day. Sometimes we try to pack more into a day than it can contain. We assume obligations which are beyond us, accept invitations to do this or that, jam-pack appointments into every nook and cranny so that we live harried, panting lives without a measure of serenity. Our ulcers and migraines and nervous tensions and upset stomachs and obesity and frantic living are inevitable consequences of our psychological living beyond our means!

Can we win the rat race? Can we be saved from the maddening pace, the hustle-bustle life which is so full but so deadening?

No! We cannot win the rat race. Really, the rat race is not the problem! It is a symptom, the exterior manifestation of our emptiness and meaninglessness. We are the problem.

There is good news for all of us who are caught in the rat race, but it calls for radical surgery – and this hurts. There is no anesthesia for the psyche! Let us consider some directions which appear to be fruitful.

First, we must gain perspective. This is a tough assignment. It is hard to step out of our present role and look at our foibles, fantasies, and rat racing. But it can be done. Harry Golden has written a delightful little essay on "Why I Never Bawl Out a Waitress" (Only in America). It is one page in length and sheer joy to read. He begins: "I have a rule against registering complaints in a restaurant; because I know that there are at least four billion suns in the Milky Way. . . . Many of these suns are thousands of times larger than our own, and vast millions of them have whole planetary systems. . . . " And he goes on to describe in quick detail the spinning,

intertwining movements of stars with their billions of satellites and the precision of it all. He reminds us that our immense galaxy — the Milky Way — is just one small corner of the cosmos, one among a hundred million galaxies, and that there are billions of billions as yet uncovered by the astrophysicist's calculations. Then he says: "When you think of all this, it's silly to worry whether the waitress brought you string beans instead of limas."

We are man and not God. Finite we are, and limited. We must accept our creaturehood. It is good to be man; it is phony to play God! Within our finitude there are tremendous possibilities, but pretentious reaching beyond our limitations and living beyond our means keeps us in a state of quiet desperation. "Let's face it, the human situation is always desperate," says Lewis Mumford. So it may be, but it need not be. If we will place ourselves in certain situations and places we can gain life-giving perspective. But we must will it!

Second, we need to be alone. We need solitude, aloneness, time for reflection. Magazines of togetherness, articles, and speeches everywhere are decrying our lack of community, and there is some truth in this; the depth of our community is pretty shallow. I want, however, to point up the need for aloneness. I know a man who takes himself out under the starry skies every night or two and just gazes in solitary silence. Elton Trueblood suggests that each of us ought to spend a half-day each month in a private retreat. It can be almost anywhere off the beaten path, a time to check the compass, a time to consider what man's chief end is. Thoreau had a Walden Pond, where he could ponder what the true necessities of life were. Roy Burkhart tried to spend a little time alone each morning, asking and answering three little questions: Who am I? What am I doing? Where am I going?

Some outdoor spots for reverie, meditation, and communion with nature and with oneself are still available to most of us if we can "recover the appetite for being alone."

I am not recommending quietism, withdrawal, or otherworldliness. No! Only the necessity of tactical retreats for renewal and perspective-gaining moments. How desperately we need times of "waiting," of silence, of idling the motors, of openness toward the vast mysteries of life and time and the cosmos.

Third, we must fight for our lives. George Buttrick says that there are two ways to kill a person: (a) take his physical life, and (b) rob him of a sense of significance. Our whole culture appears to be threatening to swallow up the individual. One of our primary assignments is just to be, to be a person, the best person we can be. Soren Kierkegaard wanted two words as his epitaph: "The individual."

We all know how crucial the "will to live" is for someone who is doing battle with a dreadful accident or debilitating disease. Just so we must fight for our lives of depth or wholeness, or we will lose them. Our times, so affluent, so easy, so comfort ridden may somehow be more difficult than all other times. We need "existence clarification," that is, the pondering of the meaning of the life that has been given to us. What does it mean to be?

We must fight for our lives — just to be! It is easy to lose independence of judgment, to lose our selfhood in doing, buying, eating, thinking, drinking like everyone else. How quickly we become cogs in a vast depersonalizing machine — and lose our sense of significance. "To be or not to be, that is the question."

Fourth, we must affirm — again and again — that life does not consist in the abundance of things. We can have a good life even when we do not have everything we want! One may argue with Thoreau's assertion that "most of the luxuries, . . . are not only dispensable, but positive hindrances to the elevation of mankind," but surely we are preoccupied with material possessions. We must see affluence for what it is — a potential blessing, the development of the fecundity and abundance of a good creation, but, like atomic energy, terribly dangerous. Prosperity may be a greater peril than poverty.

Sport cars, outdoor pools and barbecues, and weekend racing to summer cottages have a way of crowding out much enthusiasm for civil rights, poverty in Appalachia, decadence in the inner city, or revolutions in Latin America. Affluence has a way of divorcing us from the great books, causes, and issues. They require an exercise of concentration, imagination, and intelligence which is too much for us in the dead heat of the rat race.

Fifth, we must cultivate the life of reflection. By reflection I mean solitary contemplation, disengagement, meditation, just plain thinking, and any perspective-gaining activity. This is a call to recover a vital dimension of life, a part of life and culture that suffers most in the rat race — the life of reflection.

Thinking is one of our most necessary tasks. There is a great deal of it done, but most of it is the pragmatic kind that gathers data, develops hypotheses, and drives to conclusions applicable to Monday morning's tasks. This is a kind of cerebration, but there is a harder variety, the kind that struggles for meaning. Man is a meaning-seeking creature, and only as he wrestles with "existence clarification" is he truly man! We need solitary contemplation which makes passionate inquiry into the meaning of our existence.

Thinking is our most necessary work — to discern central from peripheral matters, to recover a sense of what is vital. We are often busy about trifles, urgent about nonconsequentials. Crabgrass and shrubbery, the status race, and the maddening pace can rob us of our lives. The full life is not necessarily the good life! In a hurried and mindless age, we must "idle the racing motors" and calm the inner tempests long enough to taste of solitary contemplation and the life of reflection. □

Questions You Ask

BY PAUL M. ROBINSON

Question: **Our church recently dropped the names of several members from the church roll. Should not these people be regarded simply as inactive rather than being excluded from the fellowship of the church?**

Answer: The inference in this question is that these members of the local congregation were inactive in the church, and, therefore, by their own lack of participation they were for the most part already cut off from the congregation's fellowship.

The number of inactive members in almost every congregation is a scandal in Christendom. Many people have their names on a church roll for years without having any relationship whatsoever with the church or its ministry except in crisis situations. This raises a serious question about the meaning of church membership.

Perhaps the problem of the nonparticipating member begins with an inadequate preparation for church membership. Too many people have taken their vows of Christian discipleship very lightly and have made their entrance into the body of Christ entirely too casually. They have not been properly instructed in the meaning of church membership, nor have they faced up to the continuing obligations of the commitment they were making.

Moreover, the church has been reluctant to set standards of participation for its members. We know that we are all sinners, even within the church, and that we must deal redemptively with those whose discipleship has been so distant that, although they like to call themselves Christian, Christ and his church seem to make very little difference in their lives. In most places, the church as an institution is very easy to get into and very difficult to get out of.

In all honesty, we must ask ourselves if it is fair to assume that people who have shown no interest in the church for years should still be considered its members. Are we contributing to the spiritual health of a person who has withdrawn himself from both the worship and mission of the church in allowing him to believe that he is still a Christian and a church member in good standing in spite of his indifference and inactivity?

Certainly, every effort should be made to restore those who have been inactive. The burden of this ministry of reconciliation and renewal should not be upon the pastor alone but upon the whole congregation. If there is no favorable response after repeated efforts, the only course of action with any integrity for the church is to inform the inactive member that he no longer is being considered a member of the congregation. It should be noted, however, that this action should be taken by the church and not by the pastor alone.

Those people who have been removed from the church roll should not thereafter be ignored. Though casual association with the church has "inoculated" them against a spiritual relationship in many cases and, therefore, made it difficult to reach them with the real message of the gospel, it is still possible for the Spirit of God to be at work within them, and they should be the continued concern of the church in prayer and witness.

Question: **I had always understood that Christopher Sauer was a member of the Church of the Brethren. Recently, I heard that he was not. Which is true?**

Answer: There were three Christopher Sauers, and it is clear that the younger two were members of the Church of the Brethren in colonial America. Your question undoubtedly deals with Sauer, Sr., the Germantown printer and publisher of the famous Sauer Bible.

According to Dr. Donald F. Durnbaugh, well-known Brethren historian, there is no real evidence that Christopher Sauer, Sr., ever joined the Brethren. He was associated with them in Schwarzenau and bought Alexander Mack's house there. When he came to America in 1724, he was received and aided by the Brethren in Germantown and often attended their services. He shared many of their convictions, especially regarding pacifism. In these beliefs, he was undoubtedly influenced by Brethren thought. However, he seems to have remained a Separatist in his religious affiliation until his death. Brethren have liked to claim such a distinguished colonial figure as Christopher Sauer, Sr., but we must regretfully conclude that he was only a good friend.

NEWS

Protests and the churches' peace stand

WHAT EFFECT has the flurry of student demonstrations against the Vietnam war had on the conscientious objector position? And the impact of counterdemonstrations and reactions?

"Honest objectors are being confused with unconscientious objectors, hangers-on, intellectual graduate school draft dodgers and rent-a-crown boobs who will demonstrate for or against anything," commented the *New York Times'* James Reston early in the antidraft drive. And from several sources came criticism of attempts "to subvert the religious principle of conscientious objection for the purpose of draft dodging," as phrased in a statement by the United Church of Christ's executive committee.

From Washington General Lewis B. Hershey, Selective Service System chief, responded, "I do get quite out of sorts at people that want to pick the war they're going to fight." In St. Louis, at the World Order Study Conference, W. Harold Row, Brethren Service head and chairman of the National Service Board for Religious Objectors, said it is unfortunate for the true conscientious objector "when young men begin to claim conscientious objection" in regard to the Vietnam war exclusively, while that right ought not be ruled out.

While an administration already supersensitive to criticism on Vietnam discredited the protest movement and voiced great fear as to how it would be interpreted abroad, a series of spokesmen in this country arose to support the right of dissent. Typical of the stand taken was a statement of a hundred Protestant, Roman Catholic, and Jewish clergymen in the New York area. Upholding the right of Americans to protest governmental actions in time of peace or war, the statement asserted, "An authentic American conscience can arise only through the free expression of this right. To characterize every act of protest as communist-inspired or traitorous is to subvert the very democracy which loyal Americans seek to protect."

A similar view, that it is wrong to charge demonstrators and draft-card mutilators with "treason" so long as Congress has not declared war, was voiced by Harold Stassen, ex-governor of Minnesota and former president of the American Baptist Convention.

In handling the draft controversy the mass media, in several instances, interpreted the position of the conventional pacifist bodies. Among articles published was a story on the peace churches in *Time,* November 12, and a feature on alternative service workers as reported in the *Chicago Sun-Times.* Quoted in the latter story were two Church of the Brethren youth, Joseph Mowrer, 18, Piqua, Ohio, and Vernon D. Mitchell, 19, Lititz, Pa.

The number of men representing themselves as conscientious objectors was "well in line" with the increased draft calls, but showed no substantial increase as a result of the public protests, according to the National Service Board for Religious Objectors.

John H. Eberly, assistant NSBRO secretary and Washington representative of the Church of the Brethren, expressed judgment that the concerted drive against the draft and the reactions it brought posed a threat to the religious pacifist position. He felt a general tightening would result in classifying registrants as conscientious objectors.

"If the honest conscientious objector is persistent, he will win the proper classification," added Ora I. Huston, Brotherhood peace counselor. "If he is hesitant and uncertain, he will probably be drafted into the armed forces."

In an editorial last month in *Christianity and Crisis* Roger L. Shinn of New York's Union Theological Seminary urged that revision of the Selective Service laws be made to give a place to "selective objectors" – men who oppose a specific war. "Certainly there is nothing inherently unreasonable in the view that some wars are justifiable and others are not," said Dr. Shinn, himself a World War II army major.

"Men of conscience are responsible for making some ethical distinctions about specific acts of war," the editorial said. "The Nuremberg trials rested on the assumption that individuals should – in some cases – refuse to obey orders. Yet no government actually allows this right, presumably because all governments think their orders are morally valid."

In a similar appeal, the Messenger of November 25 urged in an editorial that new legal alternatives be established for placement of nonreligious objectors in constructive tasks.

Those who have left Cuba: 16,000 cases down, how many to go?

"Some relevant religion"

An untried market for religious broadcasting is "the night people" — listeners who are awake because of occupation, habit, illness, insomnia, whatever. The potential audience, nationwide, is vast.

In an endeavor to provide some thoughtful broadcasting to nighttime listeners, the Methodist Church has launched "Night Call," a program that meets its audience in the secular arena. The subject matter is not devotional or proselytizing; however, it does focus on ethical, moral, religious (but nondenominational) issues, which it approaches through "concerned" conversation.

Lay host Russell Gibb moderates the program from Detroit. Callers from across the nation phone in questions and comments. A small network of three powerful stations, WBAL Baltimore, WHO Des Moines, and KSL Salt Lake City now carry the program, and more stations are to be added. Baltimore broadcast time is 2:05-3:00 a.m.

In assessing the $90,000-a-year venture of Methodism, *Saturday Review's* television and radio critic Robert Lewis Shayon headlined the review "Some Relevant Religion" and commented:

"For people who use the radio at night to fill their sleepless hours, 'Night Call' is an oasis of intelligent talk in a desert of local telephone shows, where most of the time the conversation is a blasting of prejudice and a pooling of ignorance. . . . The show is an imaginative enterprise."

16,000 refugee cases

Nearly 16,000 cases of Cuban refugees have been handled by Church World Service and its constituent denominations since 1961. As a result of the proposals and counterproposals made by President Johnson and Cuba's Fidel Castro regarding entry of Cubans into the United States, CWS has geared up to process the influx of additional arrivals.

John W. Schauer, Jr., director of CWS Immigration and Refugee program, informed the State Department that fourteen denominational resettlement offices working through CWS are ready to handle "every case of separated families within seventy-two hours of arrival. The first priority is family reunions."

CWS is one of four national voluntary agencies cooperating in Cuban refugee resettlement. About ninety percent of the refugees are being resettled by Catholic or secular agencies.

The take and the taken

New Hampshire, shaken by only half the revenue anticipated this year from its statewide lottery, is seeking revision of a federal law which makes it a criminal offense to deposit lottery matter in the U.S. mail.

Behind the move is the fact that proceeds from the New Hampshire sweepstakes — the only state-operated lottery in the nation — trailed well behind that which came in during the first season in 1964. The governor and the sweepstakes director each had forecast a doubling of revenue this year.

The result means reduced dollars available to aid local schools.

In hopes of boosting lottery proceeds, New Hampshire's senators have filed a bill to affect the postal law as it relates to sweepstakes sales and lottery promotion. The federal law dates back to 1890, when action was taken by Congress to curb the Louisiana Lottery Company, which through the years had built up a corrupt political machine that controlled the state.

Presently in New Hampshire the sale of the $3 lottery tickets is restricted to state liquor stores, two parimutuel racetracks, and tollgates. The state legislature refused to authorize sales in state parks and major hotels.

After the first season the Massachusetts Council of Churches surveyed Massachusetts winners of the New Hampshire sweepstakes and found that "four out of five of those who bought tickets could least afford to gamble." Eighty-eight out of the 100 winners resided in low income areas, including both city and rural slums.

"The fact that they won must not obscure the greater truth that behind every winner was approximately 1,000 losers, most of whom came from low or very low income districts," one council official observed.

The lottery as an alternative to added taxes has been proposed in many places. However the social consequences are dismissed by advocates, the fact of exploitation, pure and simple, remains.

Giving and the top twenty

The outreach giving of congregations through the Brotherhood Fund for the last fiscal year was an all-time high, $1,719,507, up $49,168 over the previous year. The year's actual program costs totaled $1,779,105, with the balance covered by endowment income and bequests.

In a report from the Department of Interpretation of "the top twenty" congregations in Brotherhood Fund giving, the list, per capita, was led by Grandview, Mont., $60.70; Fort Myers, Fla., $45.74; and East Fairview, Pa., $40.98.

In actual dollars contributed to the Brotherhood Fund, the Elizabethtown church, Pa., set the pace at $25,016. Second and third highest were North Manchester, Ind., $23,749, and Palmyra, Pa., $21,004.

Other churches in the per-capita list of the top twenty, beginning with the fourth highest, were: New Fairview, Pa.; First Philadelphia, Pa.; Rosepine, La.; Heidelberg, Pa.; White Oak, Pa.; Akron, Pa., East McKeesport, Pa.; New Paris, Ind.; Indian Creek, Pa.; Elizabethtown, Pa.; Hatfield, Pa.; East Petersburg, Pa.; North Manchester, Ind.; Conestoga (Bareville), Pa.; Skippack, Pa.; First Baltimore, Md.; and Lena, Ill.

Churches among the top twenty in highest total giving to the Brotherhood Fund, beginning with the fourth highest, were: East Fairview, Pa.; White Oak, Pa.; First York, Pa.; Hagerstown, Md.; New Fairview, Pa.; La Verne, Calif.; Ephrata, Pa.; Goshen City, Ind.; Elgin, Ill.; Elkhart City, Ind.; Bridgewater, Va.; Conestoga (Bareville), Pa.; Chiques, Pa.; Harrisonburg, Va.; Lancaster, Pa.; Martinsburg, Pa., and New Carlisle, Ohio.

Oneness: a German view

"Come what may, let us never forget that Christians belong together . . . that we are one as the people of God."

With this theme Pastor Hans Standau of near Kassel, Germany, addressed the Church of the Brethren of Elizabethtown, Pa. He felt at home in the congregation, for his daughter, Hannah, had spent the past year as an exchange student in the community and some years earlier, one of the Etownian youth, Walton Moyer, had lived as a BVSer in the Standau home.

In the sermon the Lutheran pastor reflected upon the "admirable work" of Brethren among refugees and expellees in Germany after the war, work to which he himself had been related as a village pastor. He told what the gift of "messengers of peace and goodwill" — Brethren youth — meant to his people. He recalled the war itself, commenting that Christian people in Germany "who took its cause and end seriously could not help seeing here the judgment of God upon the whole world and especially upon our own people."

But Pastor Standau did not dwell on what has been; the urgency now, as he put it, is for "every Christian man and woman, every Christian boy and girl, to take seriously the great idea of the unity of Christianity above all personal and national desires.

"If you ask what is the need now in Germany, I would answer that the German people need and want above all peace. As a Christian minister I think that just here is one of the greatest tasks for the church, to strengthen the work of peace in every country and in the whole world. It must never more happen that a Christian people fight a Christian people, that brother is against brother fighting when both have the same Father, the one Father.

"Before the cross of Jesus Christ all of our external differences disappear. We are no longer rich or poor, simple or wise, good or bad, American or German. We are all one large congregation of brethren.

"How can a man who hates his brother expect grace from God? This is my message, as a German and as a minister to you: Let us love one another."

The mystery of faith

Against the radical probing in theology that is going on throughout Christendom, the comments of the general secretary of the Christian Council of Nigeria appear significant.

He is the Rev. T. A. Adejunmobi, a recent visitor in Europe. One of his letters home, quoted in part in the Church of the Brethren mission newssheet in Nigeria, dealt with "the threat of intellectualism to the main props of our faith." He wrote:

"More and more men of the twentieth century Europe and England are finding it hard to accept the fundamental assertions about the person and work of our Lord Jesus Christ. His incarnation, resurrection, and redemption they find hard to believe in in the sense we do. Empirical evidences only seem valid.

" . . . Man has become the greatest thinker and seems to have lost the concept of the *spiritual*. . . .

"But thanks be to God for the untiring effort being given by some leaders to recapturing the rudder of Christian religion — the centrality of the divine Christ. They manage to couch it also in the language and processes understandable to the new generation. But sometimes they make it all so palatable that the quality stuff is submerged or absent.

"I believe God expects Christians from our continent and Asia to give back to the West the mystery of the faith centered in Christ."

Religion at the fair

After two seasons of up-and-down activity for the World's Fair, spokesmen for the major religious pavilions were virtually in accord as to the worthwhileness of the exhibit venture.

The eight religious pavilions at the New York exposition reported they had drawn some forty-three million visitors. The pavilions cost an estimated twelve million dollars.

The Vatican Pavilion outdrew by far all of the other religious structures, attracting some twenty-seven million visitors. The Mormon and Billy Graham pavilions both reported totals at or above the five million mark. The Protestant and Orthodox Center reported a total of more than three million.

Dan Piatt, manager of the Billy Graham Pavilion, stressed the interreligious nature of the crowds, reporting that Roman Catholic nuns "were the largest purchasers of Billy's books" on sale at the Graham exhibit.

Portions of the religious pavilions will be reconstructed for various uses throughout the country.

Workers together: Wilbur E. Mullen, Hannah Standau, Pastor and Mrs. Standau

The community: where faith touches life

Here is a closeup look at what Franklin Littell describes as "the most important evangelistic event to be undertaken in America for a long time," the Faith in Life Dialogue

A FOLK SINGER, guitar in hand, asks a fifth grade class how to settle differences with kids they do not like. In the framework of their experience, and through a popular medium, the folk artist leads the youngsters to consider positive steps to resolving conflict.

A biophysicist, a layman, addresses a biology seminar of university students. He talks of the unfolding possibilities of eliminating hereditary defects before the birth of a child and of prolonging life through the creation of spare parts for the body. "Does the unconceived child have any rights," he asks, "even the right to be unconceived?" "If a person is given an indefinite life span, can he have the choice of determining his time for dying?" Questions such as these, he reminds the students, resolve to a single issue: What is man? What is his purpose? What should he become? "To answer these," he contends, "you will need more than the resources of science. You will need to draw on a meaningful faith."

A state senator, fresh back from six weeks in Southeast Asia, relates to business and civic leaders of the community why Vietnam cannot be looked upon as "a war in which we can hide behind our patriotism." He speaks almost solely of the suffering, the plight, the paradox of Vietnam and urges Americans toward a greater awareness of the need for compassion and understanding of the Asian people.

Multiply encounters like these a hundredfold in such settings as neighborhood coffee groups, service clubs, theaters, labor and professional meetings, and classrooms, and you begin to glimpse what a week-long Faith and Life Dialogue is about. It offers no sawdust trail, but an intersection of belief with the crosscurrents of personal and cultural life. It is not a preachy week, but a thinking week. It focuses not on the church but on the community as it assesses faith in daily affairs. It utilizes not the techniques of an agrarian era but the idioms and vernaculars of an industrialized society. It seeks to penetrate contemporary life with the word of truth.

Faith and Life Dialogues have occurred in three north central areas to date, in 1963 in Brookings, S. Dak., in 1964 in Fargo-Moorhead, center of the Red River Valley on the North Dakota-Minnesota border, and this fall in the Northern Lakes region of Duluth-Superior, along the Minnesota-Wisconsin coast of Lake Superior.

In this most recent effort, S. Loren Bowman of the Christian Education Commission, Prof. Donald E. Miller and a group of students of Bethany Theological Seminary, and Messenger reporter Howard E. Royer were among some 200 observers in part-time attendance.

The purpose of the Faith in Life programs is variously defined. "To make it possible for people to talk with one another about the problems of daily life and their faith," the Fargo-Moorhead planners put it. To engage in "saturation evangelism to the entire community," Franklin H. Littell, Chicago Theological Seminary professor, has described it. "To create a climate in which people discover one another," commented Loren Halverson, American Lutheran Church leader and prime Faith in Life mover.

In practice, Faith in Life attempts to blanket the community with an amazing array of speakers, panels, entertainers, and films dealing with moral and religious issues. Laymen articulate in their respective professions and in matters of faith as well comprise the teams that are sent out and, as one planner stressed, "are the power of the enterprise." Hopefully, in the encounters communication is not a monologue but a dialogue. Some observers would say this is more of a dream than an actuality.

This is particularly the case if dialogue is viewed as a fusion of concepts, as mutual illumination by groups or individuals. For in confrontation after confrontation at Duluth, presentations were made, some questions were asked, but little give and take or exchange of any depth followed. Time, physical settings, or unpreparedness by either audience or presenter for responding to one another's views made on-the-spot dialogue a rare occurrence.

Perhaps the dialogue yet will follow. This is the hope of the planners, that the intensive week of encounters is but a prelude to an ongoing examination of faith among persons in the commercial, academic, industrial, and other pursuits of the forty-county Northern Lakes region. There is reason to feel that in many instances the door between faith and life now at least stands ajar.

For example, in a Duluth theater a woman whispered to her companion, "To think the church suggested we see a movie like this!" The movie that had just been shown was *Black Like Me,* John Howard Griffin's account of a Negro in the South. Following the film, four panelists in the theater discussed what the film meant to them. One panelist, a native Minnesotan and a widely traveled Negro, explained, "Right here and most anywhere I go, the question for us colored is not if we will be rejected, but when."

Insight into other problems were offered too. Norman Hickey, city manager of Daytona Beach, Fla., shocked a Lutheran audience with police films of college students vacationing in his city, then followed with a discussion of recent efforts by Methodists to minister to the students. In a film presentation Senator Eugene McCarthy told constituents that on some issues the church ought to step out ahead of politicians — "to help take the shock off" certain stands.

A college student who pressed, "Can an intelligent person be a Christian?" talked for three hours to one lay observer, inviting the man to dinner with himself and his roommate. When the layman also reflected some criticism of religion, the students asked, "Why don't you guys picket the church if you feel that way?" The youth added that he had an uncle who was a missionary but that the two of them could never talk together.

Presbyterian minister Campbell MacLean of Scotland, who has initiated a rescue service for potential suicides, commented to churchmen on the tendency of Christians to be "one up," to overpower the opposition with crushing statements that only strangle dialogue. "Too often we are afraid that we let God down if we lack the clear-cut, precise answer."

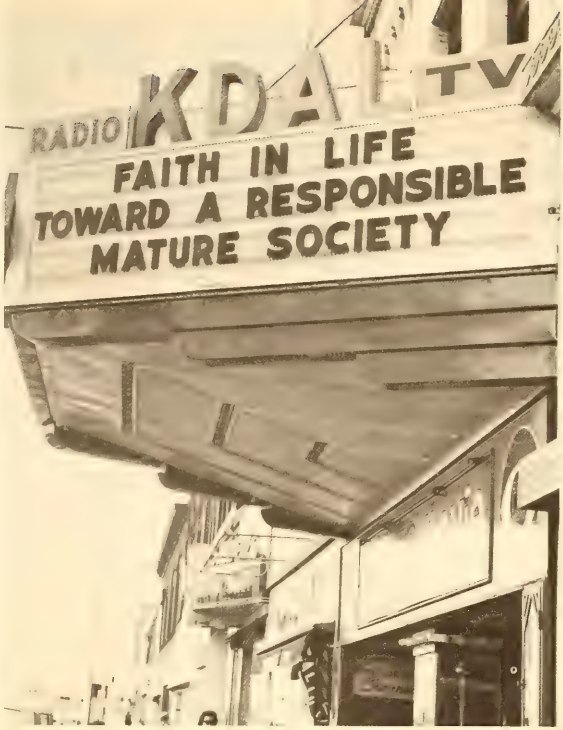
One of a dozen folk singers brought to Duluth-Superior, Tony Campbell, a theological school graduate and consultant on the war on poverty, termed folk songs as "the new gospel music." "Bob Dylan may well be the prophet," he said to a group of churchmen, "while we sit around and talk of relevance."

Scores more of thought-provoking resource leaders were on hand to talk with groups large and small in a 150-mile area. Their sessions centered on specific issues, not because they were controversial but because it is in particulars that relevance is found.

A heavy emphasis was put upon television as a means of confrontation. Hours were given each day to lectures, films, talkback shows, and panels. The second major encounter came through the educational system — public schools, colleges, and the University of Minnesota at Duluth. The program was weakest in reaching large numbers of labor-management groups, ironworkers, store clerks, workers in leisure and recreation, in hitting head on the area's own minority problem, the Indians on outlying reservations, and in use of the fine arts.

The Duluth-Superior program suffered too from the lack of local leadership in planning. Duluth has been described as an apathetic community, composed of many classes and not greatly concerned with issues that lie at its doorstep.

Interestingly, the Faith and Life program chooses to make only minimal use of the facilities of the churches, moving rather into the existing structures of the community at large. In Fargo in 1964, for example, an out-of-town couple came to the city for some Faith and Life meetings; they found very few to attend. The churches, they soon discovered, were virtually empty. You can imagine their amazement when someone suggested seriously that they go home and watch Faith and Life on television.



Faith in Life draws on the structures and media of today's highly specialized society

On this lack of major involvement by local churches, some Duluth clergy were critical, perhaps justifiably so. It appears that one of the tender points in Faith and Life strategy is adequately tying in the churches while at the same time focusing on the community at large.

Faith and Life sponsorship is overtly ecumenical, seen by some observers as the most intensive grass-roots application of ecumenicity yet attempted. Practically speaking, ecumenicity is essential for the major penetration of schools, secular clubs, and mass media. But, even more, it is a necessity for making sense to the man in the street. In Faith and Life, denominationalism — Lutheran, Catholic, Methodist, conservatives, whoever — chuck their identification tags in order for the message not to become obscured.

Herein are two of the more exciting aspects of Faith in Life — the churches rising above a sectarian character to engage in a unified mission, and the churches willingly conducting this mission not within its own walls but through the secular structures. One observer heralded the approach as "a common pilgrimage to the public domain." It is a pilgrimage which any individual, any community, any denomination can initiate.

The venture is risky, though. In this assault the church is in unfamiliar territory, where the real enemy may be not hostility but indifference. In full public view she may reveal her weaknesses as well as her strengths. After all, through decades of pulpit pronouncements and church school lectures, the church has hardly gained a mastery of two-way communication. Yet by openly and willingly entering into conversation with the world, the church herself may garner new insights into the meaning of the gospel.

In this entry into the public domain the church is certain to expose herself to vulnerability. Frightening as this may seem, it also brings a promise. For there can be no genuine dialogue without the risk of disclosure and exposure.

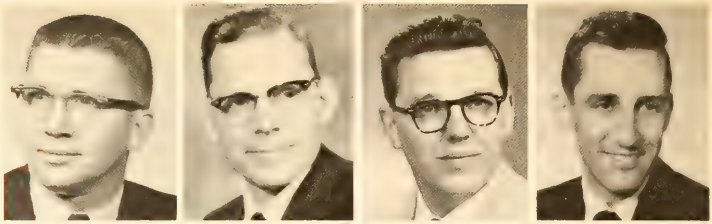
Patterns of church life

"THE CLOSER people live to the soil, especially in the South and Midwest, the more depth to their religious convictions. Feeling falls off considerably in the big cities and suburbs of the East."

This was a conclusion drawn by Louis Harris after a poll on the religious convictions of a cross section of Americans. The point was based on church attendance figures which revealed the lowest attendance among Easterners and residents of large cities and suburbs while higher attendance was noted in the South and Midwest, especially in small towns and rural sections.

But another set of statistics gives a different slant on the widely held supposition that as the country as a whole has become urbanized, belief in God and membership in churches have waned. Over the long haul, the facts are to the contrary.

For example, church affiliation in the United States in 1850 was 16 percent; in 1900, 36 percent; in 1950, 57 percent; in 1963, 64 percent. An increase in church attendance has followed the rise in church affiliation, with polls reflecting that 45 to 50 percent of the population attend worship services weekly or oftener — a formidable contrast to attendance patterns of some decades ago.



Four-way perspective: Graydon Snyder, Donald Miller, Earle Fike, Vernard Eller

Student conference to examine religiosity

LA VERNE COLLEGE in California will be host to the 1965 conference of the Brethren Student Christian Movement, Dec. 29-31.

Centering on the theme, "Religious No More," the collegians will explore the suggestion that the Christian gospel is not aligned with, but actually opposed to man's natural religiosity, explained Donald L. Lowdermilk, national youth director and adviser to the student organization.

Four guest leaders will lead in an examination of the theme from different perspectives: biblical, theological, institutional, and ecclesiastical.

Graydon F. Snyder of Bethany Theological Seminary will direct the biblical look, speaking on "Baal or Jahweh — Religion or Faith?"

Donald E. Miller of Bethany Seminary will treat the theological aspect, speaking on "Tribalism, the Playboy, and the Good News."

Earle W. Fike, Jr., of Bethany Seminary will direct the institutional analysis, speaking on "Dreams of Relevancy in a Maidenform."

Vernard M. Eller of La Verne College will offer an ecclesiastical view, speaking on "Religionless Worship — as per the New Testament."

Chairman of the BSCM is Dick Vaniman, a La Verne student. Participants in the conference will include students from the six Brethren colleges, Bethany Seminary, and other schools and universities as well.

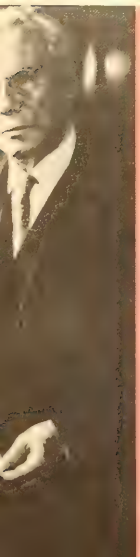
Coffeehouse contagion

COFFEEHOUSES related to churches now number 200. A recent survey forecasts that by next fall there will be a thousand.

This was reported in a nationwide study by Rev. John D. Perry, Jr., chaplain at the University of Vermont. Cited in news accounts related to the study was one Church of the Brethren coffeehouse, at Glendale, Calif.

The study pointed out that most coffeehouses center on the "strong theological content of contemporary . . . drama, poetry, and folk songs.

"Many coffeehouses, particulary collegiate and adult ones," Mr. Perry continued, "see a part of their primary responsibility to promote relationships, perhaps even 'dialog' between diverse and distinct groups of peoples in contemporary America."



The meaning of being religious

PAUL TILLICH (1886-1965), humane philosopher who was known as "the thinking man's theologian," had a passion to state in contemporary terms the search for the ultimate meaning of life. He wrote:

"Being religious means asking passionately the question of our existence and being willing to receive answers, even if the answers hurt. Such an idea of religion makes religion universally human, but it certainly differs from what is usually called religion."

The German-born Protestant theologian commonly referred to God as "the Ground of Being, the source of all that is." He believed that "faith comprises both itself and the doubt of itself. To live serenely and courageously in these tensions and to discover finally their ultimate unity in the depths of our own souls and in the depth of the divine life is the task and the dignity of human thought."

Heifers in Mississippi

HEIFER PROJECT, a Brethren-initiated agricultural assistance program that has reached eighty countries in the last twenty years, was granted $8,000 for its work in Mississippi.

The donor, Lilly Endowment, Inc., said the project's efforts to serve needareas of southern Mississippi "appeals to us because it seems to be a Christian ministry which squares with the hard facts of economics and sociology" and which stimulates "the natural resources for self-help and initiative that lie within such communities."

Day by Day

a devotional guide for the family

DURING the Christmas season families of all ages should read together the delightful story-poem by Dr. Seuss, *How the Grinch Stole Christmas.* The Grinch, an imaginary character with a Scroogish nature, hated Christmas and no one knew why except that they supposed that his heart may have been two sizes too small! To spoil the season for everyone else, he steals all the gifts, toys, decorations, and trees in sight. However, on Christmas morning, instead of crying, the people rejoice and sing anyway. In his amazement, the Grinch exclaims that Christmas "'came without ribbons! It came without tags! It came without packages, boxes or bags! . . . Maybe Christmas,' he thought 'doesn't come from a store. Maybe Christmas – perhaps – means a little bit more.'"

Help your family to understand that Christmas does mean more than material things. Many families could testify that the year Christmas meant most to them was the year they had the fewest gifts. The deepest joys of Christmas are not in seeing how much you get but in seeing the joy you can give. Neither man, troubles, nor poverty can take this joy from you.

SUNDAY, DECEMBER 12
Phil. 2:5-11. We stand and applaud to show honor to great men, but in the presence of the manger babe, the King of kings, men bow down in humility.

MONDAY, DECEMBER 13
Luke 1:46-49. God rewards his faithful servants with added responsibilities, and they praise him for it! Through service comes joy.

TUESDAY, DECEMBER 14
Luke 2:25-33. The Light has come. . . . "I have no fear that the candle lighted in Palestine years ago will ever be put out" (William R. Inge).

WEDNESDAY, DECEMBER 15
Matt. 5:14-16; John 8:12. Candles at our windows proclaim that our homes are ready to welcome Christ, the Light of the world, and to reflect his light to the world.

THURSDAY, DECEMBER 16
Ps. 98:4-9. This psalm inspired Isaac Watts to write the carol, "Joy to the World!" Do you sing it from a joy-filled heart?

FRIDAY, DECEMBER 17
Matt. 2:7-9. "As with gladness men of old Did the guiding star behold; . . . So, most gracious Lord, may we Evermore be led to thee" (W. C. Dix).

SATURDAY, DECEMBER 18
Luke 2:1-7. "How silently, how silently, The wondrous gift is given! (Brooks). "Let every heart prepare him room" (Watts).

SUNDAY, DECEMBER 19
Luke 2:15-20. Will you be going to Bethlehem this Christmas, or will your journey end at the department store?

MONDAY, DECEMBER 20
Matt. 2:10-12. After seeing Christ, no person returns home the same way. He becomes a new creature and sees life with a new perspective.

TUESDAY, DECEMBER 21
1 Cor. 13:1-3. Giving gifts to impress or to pay someone cannot buy love. The value of the gift does not matter as much as the motive with which it is given.

WEDNESDAY, DECEMBER 22
1 Cor. 13:4-7. "A friend is one who knows all about you and loves you just the same." Love is proved by action.

THURSDAY, DECEMBER 23
1 John 4:7-12. "God's love gave Christmas to the world, and only that love in human hearts can keep Christmas in the world."

FRIDAY, DECEMBER 24
John 15:11-17. "Religion is, first, an open hand to receive a gift and, second, an acting hand to distribute gifts" (Paul Tillich).

SATURDAY, DECEMBER 25
Luke 2:8-14. "Come and behold him born the King of angels; O come, let us adore him, Christ the Lord!" (Latin hymn).

A TINY PARCEL

A tiny parcel of humanity —
soft and warm — blinking and speechless!
He grew,
knew God,
lived Love
and showed us Divinity.

In each bundle there's potentiality,
innate, God-given — unique and limitless,
To love,
to serve,
to minister
and point us to Reality.

by Cleda Zunkel

Day by Day continued

God's gifts and ours

Where did the idea of giving gifts at Christmas originate? What gifts have you received from God? Does everyone enjoy these gifts equally? Are God's gifts free?

The gifts you give should reflect the spiritual values inherent in Christmas. They should express love, sacrifice, goodwill, peace (no war toys!), meet genuine needs, and stimulate mental, physical, or spiritual growth.

Since Christmas is Jesus' birthday, what gift is your family giving to him? We do not need to travel far to adore him, as did the wise men. He is here with us now, and his work is continuing through his followers who make up the church. Include your church on your gift list, for it is through its mission program and weekly ministry that Christ is shared with others.

Help your family focus on giving rather than getting by such family projects as the following:

— sending a CARE package.

— giving gifts to a needy community family, "forgotten" mental hospital patients, nursing home residents, children in an orphanage, or hospital patients.

— "adopting" a Korean orphan.

— having a birthday party for Jesus on Christmas Eve complete with a birthday cake and gifts from each family member (to be presented in the church offering later).

— invite any college students who are remaining on campus over the holidays to come to your home.

— have each person buy a gift, such as gloves, stockings, or sweaters, to donate to relief.

— deliver your gifts to the shut-ins and elderly as families and sing carols for them.

— express your appreciation to your minister, janitor, choir director, organist, youth advisers, Scout leaders, and church and school teachers.

A letter to Santa

The time of year is almost here
When you'll be bringing loads of cheer
To boys and girls who've been real good
And done all of the things they should.
Please, add just one more to your list —
One, I suspect, you might have missed.
The kids all call him "Bruno" Brown,
And he's a tough guy in our town.
His Dad gets drunk and gets in fights
And often isn't home at nights.
He has a sister, big as me,
Who cannot walk — or climb a tree.
The kids tease Bruno 'til he's mad
About his home — and sis — and Dad.
I pity him, 'cause he's a boy
I've never seen with a new toy.
So, Santa, share with him your wares
To let him know that someone cares.
If you run short, it would be fine
For you to give him some of mine. (VSZ)

In discussing the above poem, note that the writer asked for nothing for himself. He was concerned with *giving* rather than *getting*. Would it have been better if he would have delivered a gift to "Bruno" personally?

"I would be giving, and forget the gift"

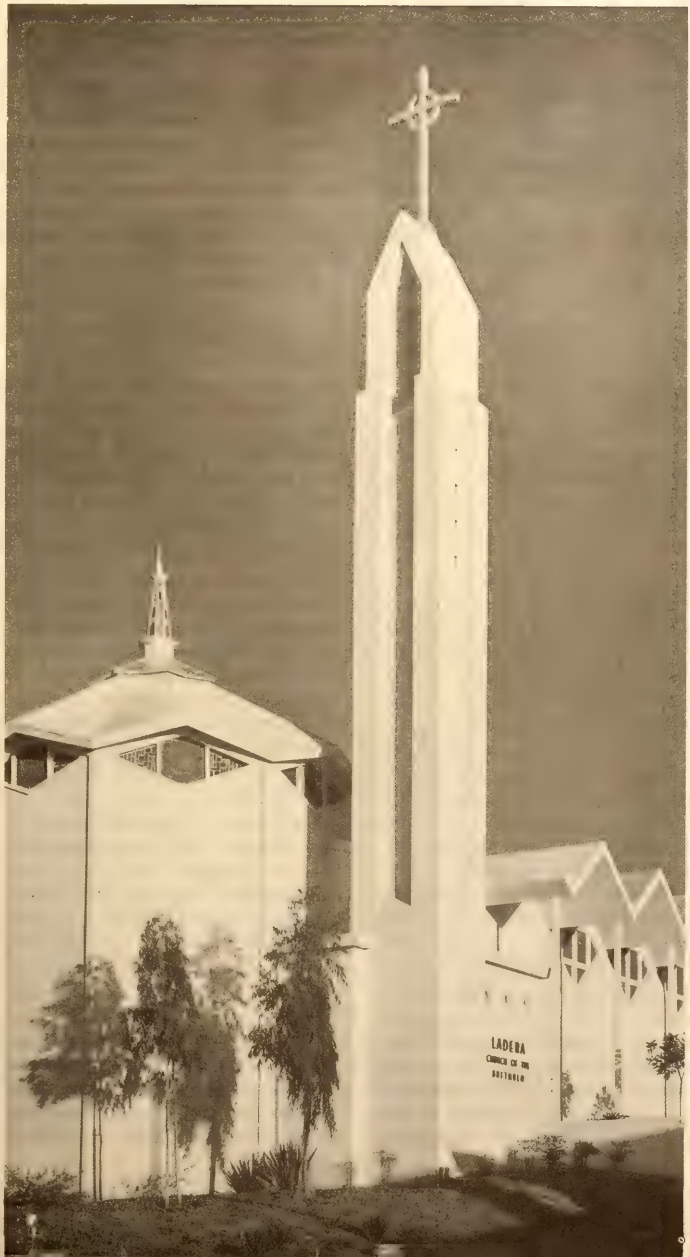
Discuss the attitudes expressed by the following:

- Is it Christian to expect a gift in return for those we give?
- "Since I didn't get a card from Alice last year, I'm not going to send her one this year."
- "Christmas cards are a racket. They cost too much, take too long to address, and are thrown away anyhow. I'm not sending any."
- "I hate to see Christmas come again because we just made our final payments in October on last year's Christmas gifts!"
- "Everyone will be at Sunday school on Christmas Sunday so they will get their candy and orange."
- "Our family never knows what to buy for one another so we each make a list of the things we would like and use these lists as guides in our buying."
- Instead of asking our friends, "What did you get for Christmas?" perhaps we should ask, "What did you do to give joy to others at Christmas?"

— Earl and Vivian Ziegler

A reconciling ministry for those needing

Wholeness Within



The tower of the church points skyward, but the arms of the cross and the arms of the church reach out to people on all sides

by LELAND NELSON
and DAVID KREIDER

LADERA HEIGHTS is not the sort of place you would expect to find the Brethren. It is a high-income residential community filled with expensive homes. Nearly two thirds of the families in the community are Roman Catholic or Jewish. It is part of the fast-paced, highly competitive, aerospace-industry-oriented Los Angeles metropolitan area. But the message of God's reconciling love revealed in Jesus Christ is needed there. The good news of God's love for the world is being heard, and responded to, in Ladera Heights because the Brethren are there.

The ministry of reconciliation entrusted to the Ladera church takes many forms as the congregation continually seeks ways of meeting the needs of the diverse community which it serves. One of the ways in which physical, mental, and spiritual wholeness has been sought by the Ladera congregation has been through a series of healing and communion services. The response, by young and old alike, has demonstrated to the congregation that we have a responsibility to provide a healing ministry in our community. Several dramatic healings have taken place in the congregation and community during the last four years.

One of the most thrilling cases has been that of a young person who con-

tracted a rare disease of the connective tissues. The prognosis was very poor, and no cures for the disease are known. A team of specialists from the UCLA Medical Clinic was called in to assist the family physician, but even they held little hope for the girl's recovery and absolutely none for a cure. But today she is present with us at our church and youth activities. Through prayer, through faith, through love this girl has experienced a remarkable recovery.

Her doctors and her family are convinced that what has taken place in her body is not the result of medical treatment. To them it is a miracle. She is not handicapped by the low energy level, by the limitations on activity, or by the drugs which usually accompany such illnesses. Her strength, physical endurance, and radiance of spirit proclaim to all who know her that indeed a miracle has taken place.

The presence in the service each week of individuals who have been healed in body, mind, and soul quietly calls attention to the power of God's healing and renewing love and strengthens the faith of all. Among the many beautiful, faceted glass windows in the sanctuary is one portraying the anointing service. The three drops of oil, the laying on of hands serve as a constant reminder of God's desire and power to heal. The healing services which are brief and devotional in nature proclaim God's love for his children and provide an opportunity for both private and public prayer. The celebration of the eucharist has become a regular part of these healing services and of the reconciling ministry of the Ladera congregation.

Another way in which the Ladera church seeks to reconcile persons to one another and to themselves is through a community preschool day nursery. The homes in Ladera Heights are new, and many of the families are young. Some of them were driving many miles across the city so that their small children could participate in a day nursery program. At the same time Sunday school classrooms were standing vacant six mornings a week. They are no longer vacant! And some parents have less driving to do!

More importantly, however, the nursery school provides a learning experience where each child is permitted to discover and develop new skills, new talents, and new attitudes, where each child is allowed to grow at a rate commensurate with his own capacities, interest, and understanding. Such a project pays its own way. Funds were originally advanced by the church to start the nursery school program, and it continues to provide financial security for the school, but as enrollment approaches the maximum the school is self-supporting.

No explicitly religious instruction takes place in such a school for three- and four-year-olds, but the message of reconciliation which is at the heart of the Christian faith is communicated daily in countless ways. As children of several faiths and religious groups, as children from different economic classes, as children whose parents have widely different levels of educational achievement eat, play, and learn together in an atmosphere of love and concern for one another the gospel is proclaimed.

Still another area in which the reconciling ministry of the church is urgently needed is that of family life. The family counseling service of the Ladera church, conducted by its pastors and supervised by psychologically trained consultants, is an expression of the church's concern for wholeness within the family. An initial interview, a thorough program of testing and personality inventory and evaluation, and long-term personal or group therapy for one, part, or all of the family may be necessary. In still other circumstances referral to some other agency or private counselor may be recommended.

For the numerous couples who are married in the church sanctuary a thorough premarital counseling program is provided by the pastors. Single individuals, young couples, and whole families have been able to face and find help for unresolved questions and problems in their personal life and in their relationships with others.

We have rejoiced with many who "in the body of Christ have become new individuals. The old has passed away; indeed all has become new." Jenny was a woman who lived in a prison of her own making. She felt that she was ugly, dirty, low, useless, and of no value or concern to anyone. It was a remark made following a Sunday sermon that led first to private counseling and later to a growth group where she gradually began to share in the love of the community.

Slowly Jenny began to realize that being loved did not depend upon measuring up to certain standards or expectations. Gradually she was able to respond to the acceptance of the individuals in the group. She began to look into our eyes; as she began to enter into the dialog, a new light came into her eyes, and a smile came to her lips. Truly the old has passed away. She has become a new person. She now can accept herself. She is not free from struggle, frustration, discouragement, and failure, but she no longer feels defeated by them. She no longer thinks of herself as being different from others. She is able to share herself with others as she discerns similar struggles within them.

The change in Jenny is obvious to others. They wonder what has happened. Her smile, her concern, her love for those around her testify to the transforming power of God at work in her life. In all cases, whatever the circumstances and the method of treatment, the concern of the church is for the wholeness of individuals and families.

There is no area in which there is greater need for reconciliation in Southern California than in its civic and political life, and the Ladera church has sought in several ways to provide that ministry. It has contributed leadership and facilities to the local civic association which has had an active interest in such issues as the annexation and zoning of property adjacent to the church, and the location of a major freeway route through the heart of the community. It has been the scene of a number of

community forums in which political issues of every sort have been discussed by representatives of the widest possible spectrum of points of view. In the spirit of the Christian tradition where we agree to differ without being disagreeable, where we resolve to love and respect one another, and where we unite to serve, the Ladera congregation has held many fruitful hours of sharing in the area of race relations, civil rights, and local, national, and international problems.

Prejudice, superstition, and ignorance disappear as people share together in discussion and discovery groups. Kenneth exhibited intense feeling whenever mention was made of Negroes. His remarks were inflamed with emotion, and bitterness echoed with every word. Many in the group were hesitant to mention the subject of race relations at all because of his reaction. But unavoidably the subject continued to come up.

Ken discovered that the group continued to accept him and was surprised that they did not censor or condemn him as he exposed his prejudice and resentment. Before long he was able to state his opinion more simply. Gradually he began to hear what others were saying. Through the acceptance by individuals who did not share his views but who felt no need to condemn or censor him Kenneth was able to enter into meaningful dialog.

We do not have agreement on the race question, the peace question, the political issues we are concerned with, but, more important than agreement, we have respect, appreciation, concern, and understanding among those who participate in this fellowship of love.

The Ladera church itself is strategically located in the community. From the top of the hill above the church to the quiet streets below it, from the busy freeways carrying heavy traffic east and west, north and south, the tower and the cross gleaming both day and night are a focal point, visually unifying the community and reminding all of the renewing, reconciling, redeeming love of God.

Reconciling love is the force that welds together people of different political views and transforms people of different social standards into one meaningful fellowship

Into this vast metropolitan wilderness come many like Jean and Bill who recently moved to Los Angeles from a small neighborly community. Their initial feeling was one of being swallowed up by a very immense, impersonal, unconcerned city. They felt lonely, discouraged, and insecure. They wanted to go back home, but for economic reasons they could not. They looked to one church and then another, hoping that the church might provide some of the warmth of friendship and love which seemed to be so lacking in their new community. A relative in another city suggested that they visit Ladera. Jean tells eagerly the story of the change that took place in their whole family after two weeks at Ladera. The family already feels at home in the church. Jean says, "I feel as if I know everybody, even though I don't know all of their names. It seems as though a big, heavy cloud has been lifted." Because of their talent and experience in the church before coming to Los Angeles, Jean and Bill are very early contributing leadership to the Ladera church.

The apostle Paul wrote to an early church, "What I mean is, that God was in Christ reconciling the world to himself, no longer holding man's misdeeds against them, and that he has entrusted us with the message of reconciliation" (2 Cor. 5:19, NEB). He could hardly have imagined the miracles which have transpired in 2,000 years, and the forms which the message of God's reconciling love revealed to us in Jesus Christ would take. The Ladera church is proving in practice that if Christ be lifted up he will draw all men unto himself.

One of the unique evidences of the reconciling love present in our midst is the welding together in the fellowship of the church of those of different races, those with different political views, and those with different social standards. Worshiping regularly at Ladera are union members, professional people, housewives, businessmen, refugees from other countries, native Californians, and displaced Midwesterners, all of whom are precious in the sight of our heavenly Father.

There are many who have not heard of God's love, and we continually seek new and more adequate ways of witnessing to what God does daily in our midst, for we are only beginning. We are encouraged and challenged by what is taking place, but we are eager to press on toward the goal of the high call of God, to be ambassadors for God, letting him make his appeal through us. □

HOW FAR TOWARD UNION?

To remain observers or to become active participants in the Consultation on Church Union — this is a major question facing the Church of the Brethren. The Committee on Fraternal Relations offers some considerations for those who are seeking an answer.

One of our gifted and prophetic pastors has written to his people, "The major issue facing the Church of the Brethren this year is whether we shall join the six denominations planning for church merger."

In terms of interest, and even of warmth generated by recent Annual Conference discussions, our relationship as a church to COCU (Consultation on Church Union) may well rate a priority spot in our future deliberations.

In 1960, Dr. Frank S. Mead's listing of United States Protestant denominations totaled 226. In that very year, on December 4, Dr. Eugene Carson Blake, the stated clerk of the United Presbyterian Church, U.S.A., proposed in a sermon in Grace Cathedral of the Episcopal Church, San Francisco, California, that his church and the Protestant Episcopal Church jointly invite the Methodist and the United Church of Christ and any other churches which might desire to do so to "draw up a plan of union." Subsequently these four denominations acted favorably on the invitation and were joined by the Disciples of Christ and the Evangelical United Brethren Church.

These six churches, comprising twenty-one million members, or about one third of the total Protestant population in the United States, now officially engaged in "The Consultation on Church Union," have participated in four major meetings — in Washington, D. C., 1962, Oberlin, Ohio, 1963, Princeton, New Jersey, 1964, Lexington, Kentucky, 1965, with the fifth Consultation scheduled for Dallas, Texas, May 2-5, 1966. Representatives of the six churches have been joined by a number of others (sixteen at the start) who hold an observer-consultant relationship, which allows, as the name implies, observation of the proceedings and a limited opportunity for actual consultation.

So far, those engaged in the Consultation have explored their fundamental convictions about the Bible, tradition, the ordained ministry, baptism, and the Lord's Supper. Of these, the question as to what constitutes a properly ordained ministry is the most difficult and seemingly the most important. In the various reports and discussions comparisons have been kept at a minimum. What do the Methodists (or any others) believe about baptism? is not the primary question. Rather the participants keep asking, What does the New Testament and church tradition tell us on the subject that will be helpful in our deliberations? No final agreements have been reached, and no organizational commitments of merger have been made. In fact, no delegates have authority to commit the churches they represent to partnership in the union. All communions involved are bound together in a common commitment to seek God's will for his church today and to strive to be open and receptive to whatever God will say and do to make his church a more effective instrument of his glory.

Many have been saying that at this stage in Christian history "the ecumenical honeymoon is over," and enthusiasm is giving way to a more realistic pursuit of church unity. It is not surprising, therefore, that the recent Lexington Consultation named a six-man committee to develop "an outline for a possible plan of union."

How has the Church of the Brethren been related to this Consultation? In the fall of 1961 the Fraternal Relations Committee indicated, in response to an overture from COCU, that, if an invitation came to us to participate on an observer-consultant basis, we would look upon it with favor. The Annual Conference of June 1962 approved the appointment of two observers, and representatives have been in attendance at each Consultation since Oberlin in 1963 and have reported regularly to the Fraternal Relations Committee and, through the committee, to Annual Conference.

At last June's Annual Conference the Fraternal Relations Committee shared with Standing Committee, without recommendation, the resolution from the Executive Committee of the Consultation, pointing out that a church which has observer-consultant relationship might well consider "changing its status from that of observer-consultant

to that of participant. . . . The Consultation would welcome information from any church that it desires an invitation to appoint a member to the special commission (presently of six) . . . provided that such church expresses at the same time its desire to become a participant in the Consultation." The Standing Committee proposed to the Annual Conference that we seek participating membership in the COCU, and the Conference took the following action: "That the Church of the Brethren respond to the invitation to join the Consultation on Church Union by expressing our great interest in accepting the invitation, but that because there has not been time since receiving the invitation for our Committee to study the matter more fully or for our church to be sufficiently informed we wish to respond officially to the invitation following the Annual Conference of June 1966."

As our churches ponder the involvement in the Consultation on Church Union, the following paperback books, available from the Church of the Brethren General Offices, Elgin, Illinois 60120, are recommended: *Where We Are in Church Union,* edited by Paul A. Crow, Jr., and George L. Hunt, Reflection Books, 50c (a guide for a six-session study of issues related to the Consultation); *A Church for These Times,* by Ronald E. Osborn, Abingdon Press, $1.95.

The Fraternal Relations Committee, at this point (October 15, 1965), has not developed a recommendation, nor is it committed to full participation in the COCU. The committee believes that the issues must be studied also by our ministers and laymen, for these are the people who vote on any plan of union. The committee also believes that prejudice and lack of information will not provide an adequate basis for an intelligent vote. Some believe the burden of our Lord's Prayer "that they might be one" is the organic unity of God's people, while others believe it is all "spiritual." The committee believes it is both, for things spiritual have a way of expressing themselves tangibly and visibly. Christian unity must have some outward expression so that the world by observing or seeing it might come to believe.

President James McCord of Princeton has well said that the "same conditions that in the sixteenth century led the churches apart – that is the concern for the church's renewal and for her purity and the effectiveness of her witness – are now driving the churches together today." This is to say that all of the concern about church unity is to the end that the churches may be enabled to be better equipped to reach the world with the gospel.

Some members of the Church of the Brethren believe that in our present search for unity we compromise our convictions, and, especially in any consideration of possible merger, we water down our principles, abandon our historic practices, and simply plan to lose our identity. We give away much more than we receive. These people are sincere.

Some members of the Church of the Brethren believe that the real reason the world does not believe is because of the church's disobedience. We preach a Lord who has broken down all the walls that divide men and who accomplished reconciliation and who invites us to be faithful and to live without walls of separation. This we preach, but we do not practice. Those who hold this point of view are sincere.

Some members of the Church of the Brethren believe that church union is in the air and that it is the honest response of the churches to the leadership of the Holy Spirit. These people do not know what directions the Church of the Brethren should follow should merger be proposed, but they would like to assume a more responsible part in the major discussion of church union in American Protestantism.

Some other members of the Church of the Brethren are indifferent to the whole matter. Lethargy with us, as with others, is always the greatest foe of any spiritual advance. It might be added that on the local church level, laymen on the whole seem to be eager to share in a more unified church approach to the world.

Many Brethren are not familiar with Dr. Eugene Carson Blake's second sermon, preached December 4, 1964, also in Grace Cathedral, San Francisco. In it Dr. Blake reminded us of "three pitfalls that ever threaten to trap those who would unite our churches." They are listed as a conclusion to this summary statement.

"1. We must be against any church union which is established at the expense of truth.

"2. We must be against any church union that is motivated by, or aimed at, an outmoded triumphalism [becoming powerful enough to dominate any state, society or culture].

"3. We must be against any church union that would in any way threaten the ecumenical movement or diminish the obligation to continue to cooperate with all Christian churches in their common witness to the lordship of Jesus Christ."

Dr. Blake's conclusion is very much in order: "Led, I pray by the Holy Spirit, I propose that we press on in North America to form, with all who will join with us, a united church, truly catholic, truly reformed, and truly evangelical, lest in this revolutionary world we find ourselves so bound to our own past histories that we are unable to be God's instrument for peace and reconciliation across all boundaries of nation, race, or class. And I call upon you to seek this union in the only spirit which Jesus Christ can bless, as expressed by the apostle in my text:

" 'Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony' " (Col. 3:12-14).*

NEVIN H. ZUCK, Chairman
Committee on Fraternal Relations

* The paragraphs from Dr. Blake's sermon are taken from *The Presbyterian Outlook,* February 8, 1965.

The Friendly Beasts

Jesus our brother, kind and good,
Was humbly born in a stable rude,
And friendly beasts around him stood.
Jesus our brother, kind and good.

"I," said the donkey, shaggy and brown,
"I carried his mother up the hill and down;
I carried his mother to Bethlehem town."
Jesus our brother, kind and good.

"I," said the cow all white and red,
"I gave him my manger for his bed;
I gave him my hay to pillow his head."
Jesus our brother, kind and good.

"I," said the sheep with curly horn,
"I gave him my wool for his blanket warm;
He wore my coat on Christmas morn."
Jesus our brother, kind and good.

"I," said the dove from rafters high,
"Cooed him to sleep that he should not cry;
We cooed him to sleep, my mate and I."
Jesus our brother, kind and good.

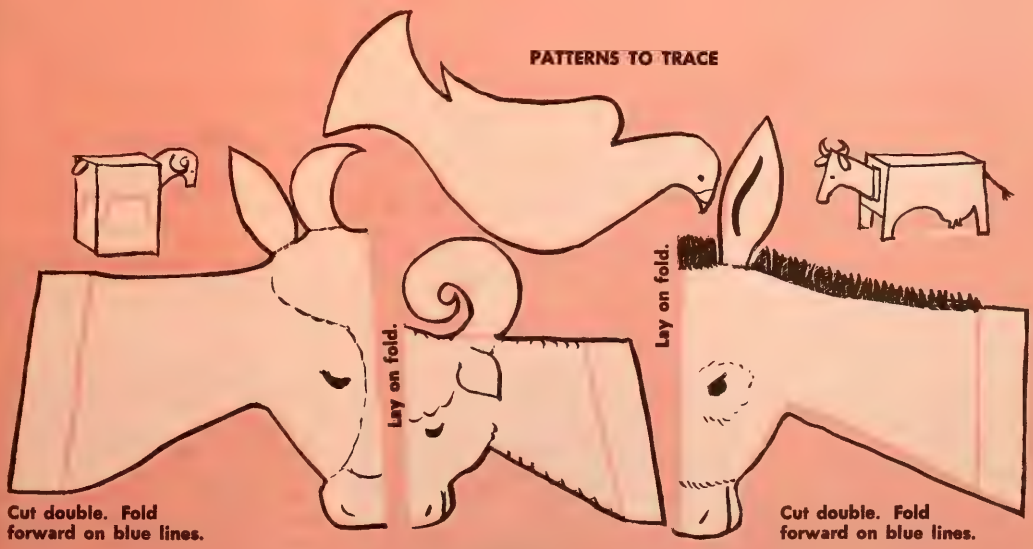
Thus every beast, by some good spell,
In the stable dark was glad to tell
Of the gift he gave to Immanuel.
The gift he gave Immanuel.

— English 12th Century

by Ruth Eitzen

Save some little one-serving cereal boxes, the plain kind with wax paper on the outside. Take off the paper and open two of the boxes on the side. Make these into bodies for the cow and donkey. Open one box on the end and use the other end for the sheep's body (2¼ inches high). Cut them as shown. Color, and paste heads in place. If you wish, paste cotton on the sheep. Tails are paper strips or yarn. Doves should be made double. Paste together, letting lower part free so that the doves can be perched on stable door.

Make a stable from a large cardboard box laid on its side, so that the top flaps make doors and roof-peak. Put a small doll in a cereal box manger. One or more children may give a Christmas program for family or friends, saying or singing "The Friendly Beasts" on opposite page. While the part about each animal is told, walk him slowly across the table toward the manger and let him stand there. The last verse can be spoken together, with all the animals by the manger. Think of other songs and Christmas verses for your program.



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Don't let him hurry too much... Take time out for God

Children never seem to walk — they always run. This seems to have become a way of life for us all: we are always in a hurry.

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The Secular Theology of Mary Poppins

A spoonful of sugar. The current rage in northern Europe is Mary Poppins. In Stockholm for the benefit of the annual Children's Day Mary Poppins comic books were being hawked in the streets, and the lilting melodies of the lyircs were fusing with the sigh of the folk songs and the frenzied beat of the pop tunes. Hence, in both America and Europe we may have the beginning of a new Mary cult.

The story of Mary Poppins is a bit of sparkling whimsy involving the young and engaging governess of two rich but neglected London children, the children's parents, a chimney sweep, and some miscellaneous characters. Mary comes in to take over when all previous mentors of her charming demons have failed; her approach is musical, playful, and magical. She not only conquers the hearts of her little charges; she converts the hard fiscal mind of her employer and is indirectly responsible for the blessed homegoing of an impossible old Scrooge and bank chairman who literally "laughs himself to death."

Makes the medicine go down. The philosophy of *Mary Poppins* is no more complicated than the plot. The idea is that gladness (music and laughter) can move mountains because at the hearts of all of us there lives unsullied innocence which has been overlaid by the carking cares and the negative thoughts of adulthood. What Mary Poppins does by her magic is to clear the leaves away from the pasture spring and permit the clear waters of native goodness to bubble forth.

In a world nibbling at the Manichaean philosophy of William Golding *(The Lord of the Flies),* a dose of good romantic faith in innocence may be what the doctor ordered. At the human level something must begin to counteract the gloom of unrelieved sexuality and the boredom of being only an itching ape. Maybe Mary Poppins has something to say to Henry Miller.

A too delightful way. The Poppins theology is more of a problem. The story has all the elements of the Christ drama: the chimney sweep who prophesies the Advent; Mary coming over the housetops with umbrella and carpetbag; the series of miracles which give support to her proclamation; the calling of her disciples; the slow, reluctant, but inevitable acceptance of her doctrine; the business with the moneychangers and the temple; the transfiguration on the London housetops; the eventual conversion of the children's parents; and the departure of Mary Poppins at the moment of illumination. "It is expedient that I go away."

Any fairy tale can, of course, be made into theology. "Little Red Ridinghood" has elements of a salvation myth and so do "Goldilocks" and "Hansel and Gretel." Deep in the consciousness of the human race is the fear of damnation and the hunger for salvation, and nearly all serious literature (and fairy tales must be considered serious) suggests these motifs. But the difference between, for example, the *Odyssey* and *Mary Poppins* is that the Greek epic retains the idea of the holy.

But in *Mary Poppins* the heresy is implied, if not stated, that good people are sufficient for everything. It is assumed that the joyous, loving soul, whatever its status, can transform the world by a song and a word (super-cali-fragilistic-expi-ali-docious). This happy idea is so close to the truth that it takes our breath away. But, alas, it is not true.

Mariolatry. It is not true and yet it is a philosophy embraced by many wise people. The result is that too much is expected of men. And when such idealism fails, men have no other recourse but cycnicism. — KARL A. OLSSON

REVIEWS/RECORDS

GIOVANNI BATTISTA PERGOLESI: STABAT MATER. Judith Baskin, Maureen Lehane, soloists; Rossini Orchestra of Naples, Franco Caracciolo, cond. London 3921 mono, $4.79, and 25021 stereo, $5.79

IN 1736, at the age of twenty, in a Capuchin monastery in Italy, Pergolesi wrote this music and then died. It is remarkable in its essential simplicity and economy of means — virtually a suite for string orchestra ornamented by soprano and contralto. An anomaly in the baroque era, it is neither a throwback nor an anticipation of later music. It is not even exceptionally original, but it has a beauty all its own, a lightness and naturalness that make it worth knowing.

This performance seems to be a thoroughly idiomatic one. — WILLIAM ROBERT MILLER

CLASSIFIED ADS

FOR RENT BY THE SEASON — Apartment on first floor, consisting of three rooms and bath, located across the street from Church of the Brethren and three blocks from business area. Also efficiency apartment on second floor by week or month. Utilities furnished. Stayers' Apartments, 314 S. Pine St., Sebring, Fla. 33870.

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Faith Looks Up

WE LAYMEN in the twentieth century have many opportunities and obligations.

The Bible and its full meaning must never be thought of as obsolete or out-of-date. It contains the broad guidelines needed for today and for all the tomorrows, as it has in the past centuries.

In my personal life I have found the help I needed from the Bible. It contains the plan for my life. It is up to me to work that plan into every phase of my "social-Christian"' life. That is, my social life in and out of church is one and the same. I believe that Christ's love is with me always, not just on Sunday while attending church. By God's grace, many good things have happened to me. Therefore, his plan has changed my life. I now have a real concern to help people so that they might help themselves.

I believe too that God's plan as told in the Bible is the rule book for life. Football, baseball, basketball, and other sports all have their rules for playing the game. If the rules are followed, equal rights and opportunities come to all. I believe in strict honesty, strict frankness, strict openness.

Knowing that Jesus taught us to love one another, as disciples we must minister to the people on a person-to-person basis. As laymen we must learn to serve God with our talents and time as well as with our substance.

I would like to see all laymen involve ourselves in the total church program. We can strengthen our efforts by studying, attending special classes, and engaging in Bible study so that we can gird ourselves with knowledge.

Let us not be afraid to speak out for our beliefs, but not in an angry tone lest our love be muffled. We can serve God and our country by following all the concepts and teachings of the New Testament.

Albert T. Cordier, a member of the Pittsburgh church, Pennsylvania, where he is chairman of the ministerial commission, has just been appointed a regional sales director for an Ohio life insurance company. Married and the father of three daughters, two in college and one in high school, he has carried many district responsibilities in the past five years. He once served as mayor of Mogadore, Ohio, for four years.

In Brief

PERSONAL MENTION

Dean Herbert Hogan of La Verne College, Calif., will become on Jan. 1 vice-president in addition; he will be in charge of campus administration. **Dr. Harold Fasnacht,** president, will give his time to relationships with the college trustees, off-campus affairs and organizations, to cultivation of a list of prospective donors, and to long-range development.

An Elizabethtown graduate of 1964, **Albert Koch,** was top scorer in the recent certified public accountant examinations. Less than four percent of the more than 15,200 taking the test passed.

L. A. Whitaker, who served the Lewiston church, Minn., as pastor for the past five years, has moved to Emmetsburg, Iowa, his former home. . . . **Richard Kidwell,** a licensed minister and pastor of the Reading church, Ohio, was ordained to the ministry by the district evangelism and ministry commission on Dec. 5. . . . The Waterford church, Calif., honored **W. T. Luckett** on June 6, the fortieth anniversary of his beginning in the pastoral ministry.

Fiftieth wedding anniversaries were observed by **Henry and Lydia Sink** of Rocky Mount, Va., in October, and **Irwin and Mabel Schwenk** of Annville, Pa., on Nov. 6.

ON THE AIR

During the final weeks of the fourth and last session of the Second Vatican Council NBC News is planning to produce four programs on the significance of the council which will be presented by the Catholic Hour on the NBC TV network on the last four Sundays of January at 1:30 p.m. Eastern Standard Time. The first two programs will survey the most important events of the four sessions of the council and the last two programs will look to the future.

. . .

A Juniata College senior, Thomas Pheasant, and a Bethany Seminary student, Joseph Weaver, were two of five student panelists who appeared in a television series, **"Old Wine and New Spirits,"** produced by the educational station of the Pennsylvania State University and shown between Oct. 13 and Nov. 17. The students discussed crucial features of American life that seemed to threaten the attainment of the good life.

. . .

A radio feature aired over WGN in Chicago which began on Oct. 4 and which continues through February is called **"College Crisis."** Some fifty high school, junior college, and four-year college and university representatives, most of them from the Middle West, discuss their schools' academic requirements and curricula. The series of programs is intended to aid qualified young men and women in making realistic college choices.

NOTEWORTHY

A 200-voice chorus, representing the 45 churches of the Eastern District of Pennsylvania presented **Handel's Messiah** in the Elizabethtown High School auditorium on Dec. 5. Prof. Nevin W. Fisher conducted the oratorio as part of a program celebrating the 100th anniversary of the Eastern District.

Following the sale of the Covina church, Calif., the Pacific Southwest Conference received **$25,762 for church extension.** An amount of $19,628 was sent to the General Brotherhood Board. These amounts were in addition to an already reported gift to La Verne College.

. . .

Dedication services for the Muncie church in Indiana were held on Oct. 17 with Dr. John Wagoner as speaker in the morning services and Galen B. Ogden in the evening.

Members of the Hutchinson Community church in Kansas recently **dedicated a new parsonage** located at 1009 Lenox Avenue. It was built early in 1963 and the church purchased it in September of 1965. Ronald Morgan is the pastor.

A **mortgage-burning service** was held at the Mount Pleasant church in Bourbon, Ind., on Nov. 28. Arthur Morris, a former pastor, was guest minister at morning and afternoon services. He had been pastor when the building project was undertaken in 1958. The church is now free of debt after remodeling and adding educational facilities, a new organ and piano. J. Robert Boyer is the present pastor.

The **creative interpretation choir** of the West Milton Church in Ohio recently presented "Paper Doll People," which appeared in the Sept. 2 MESSENGER, as a part of an inspirational service for youth and young adults of the Southern Ohio district.

A Huntingdon, Pa., manufacturing plant, formerly occupied by a tablet and stationery company, has been given to Juniata College. On accepting the **gift for the college,** President Calvert Ellis said the college would attempt to secure a use for the plant that would be of economic benefit to the community. The college does not plan to use the buildings for academic purposes.

. . .

After leveling off during the summer months the **circulation** of MESSENGER began to increase again as more and more churches added new subscriptions. Because of the rush of orders it was impossible to fill all demands for the Nov. 11 issue. The printing order for Nov. 25 was increased to 43,250.

Melvin S. Ritchey is studying at the C. G. Jung Institute in Switzerland. His new address is Forchstrasse 346, 8704 Herrliberg/Zürich.

More than 8,000 copies of *God's Stewards,* a book written by a Swedish theologian Helge Brattgard, have been sold. Hubert Newcomer, Brotherhood stewardship director, reports that this definitive study of Christian stewardship is currently considered one of the best in its field.

. . .

Ministers in the Mechanicsburg, Pa., area will be available for counseling and as worship leaders at a **"chapel on the square"** being set up in that town during December. The chapel will be the setting for inspirational messages and Christmas music.

The Salamonie church in Indiana held **groundbreaking services** on Oct. 10. The congregation hopes to complete both a new church house and a parsonage on ten acres of ground they purchased for this purpose.

York Center church in the Chicago area has agreed to join with Douglas Park and First churches in Chicago in a nine-month joint support of a person who will serve part time on the staff of First church and assist both the First and Douglas Park churches in a **community-oriented ministry.** The new step is one of several that have been proposed to bring about a more unified Brethren witness in Chicago.

OPPORTUNITIES

Reductions in first-class fares for clergymen and other workers in religious vocations will again be offered by Amer-

CONTRIBUTORS

Dorothy Murray is the Southeastern Region vice-president, National Association for Retarded Children. . . . **Leland Nelson** is pastor and **David Kreider** minister of youth and Christian education at the Ladera church, Los Angeles, California. . . . **T. Wayne Rieman** is head of the department of religion and philosophy at Manchester College, Indiana. . . . **Dianne L. Petry** is the daughter of missionaries Carroll and Margaret Petry, stationed in Nigeria. . . . Pastor of the Elizabethtown church, Pennsylvania, **Nevin H. Zuck** is a member of the General Brotherhood Board and chairman of the Fraternal Relations Committee. . . . **Karl A. Olsson** is president of North Park College and Seminary.

ican railroads. Eastern railroads have announced that **reduced fare tickets** will be honored on all eastern trains without exception. Ordained and licensed ministers, missionaries, theological students, and other designated religious workers wishing to obtain certification should immediately get in touch with the Transportation Office, Church of the Brethren General Offices, Elgin, Ill. 60120.

. . .

Copies of the **History of the Southern Pennsylvania District** are being sought by the Historical Library. Anyone willing to make copies available should write to the Christian Education Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

Mrs. Grant Bible, Flintstone, Md. 21530, is interested in obtaining a used copy of the **Inglenook Cookbook.**

DEATHS

Akers, Mary R., Liberty, Ill., on Sept. 18, 1965, aged 89
Baum, J. Ervin, Dillsburg, Pa., on Sept. 17, 1964
Brown, Minnie M., East Berlin, Pa., on Oct. 16, 1964
Carraway, Duane, Modesto, Calif., on June 6, 1965, aged 30
Dewart, Gladys, Milford, Ind., on April 5, 1965, aged 75
Engle, Mary Eliza, Baltimore, Md., on May 8, 1965, aged 85
Evans, S. Velva, Huntsdale, Pa., on Sept. 9, 1965
Faulkner, James, Baltimore, Md., on June 19, 1965
Fertenbaugh, William W., York Springs, Pa., on Sept. 11, 1964, aged 63
Hawkins, Elizabeth, Mt. Crawford, Va., on Jan. 23, 1965, aged 54
Hoover, Sarah, New Oxford, Pa., on July 5, 1964, aged 97
Hutchinson, Florence, on July 24, 1965, aged 81
Kauffman, Esther A., Lewistown, Pa., on Nov. 19, 1964
Lutz, Charles A., Trotwood, Ohio, on March 21, 1965
Markley, Laura M., Cheltenham, Pa., on March 17, 1965, aged 92
Martin, Lula, Modesto, Calif., on March 29, 1965, aged 75
Orfino, Catherine, Quentin, Pa., on Aug. 14, 1965, aged 48
Parret, Stella, Fresno, Calif., on March 20, 1965, aged 81
Pearce, Ivan E., Pittsburgh, Pa., on June 7, 1965, aged 72
Rise, Hazel, Beaverton, Mich., on July 30, 1965, aged 68
Repine, Wilbur C., Silver Lake, Ind., on July 19, 1965, aged 60
Reeves, John T., Wenatchee, Wash., on Aug. 12, 1965, aged 83
Rutherford, Edoline M., Altoona, Pa., aged 76
Seim, Kathryn, Dayton, Ohio, on June 14, 1965, aged 86
Shutt, Susan, Sugarcreek, Ohio, on July 25, 1965, aged 87
Simmons, Frances, on July 20, 1965, aged 52
Simmons, Stuart, on July 20, 1965, aged 55
Sipe, Alice C., York, Pa., on Aug. 11, 1964, aged 82

CALENDAR

Dec. 10	**Human Rights Day**
Dec. 12	**Universal Bible Sunday**
Dec. 19	**Christmas offering for worldwide missions**
Jan. 2-9	**Universal Week of Prayer**
Jan. 16-23	**Church and Economic Life Week**
Jan. 30	**Youth Sunday**
Jan. 30 — Feb. 6	**National Youth Week**
Feb. 6-11	**Brethren Youth seminar**
Feb. 13	**Race Relations Sunday**
Feb. 14-18	**Brethren Homes and Hospital Conference, Dallas, Texas**

Smith, Alice, Morrill, Kansas, on Aug. 23, 1965, aged 79
Smith, Owen, Woodland, Mich., on Dec. 27, 1964, aged 85
Snell, Ernest Ray, on July 20, 1965, aged 69
Sondergard, Emma, Manhattan, Kansas, on Aug. 20, 1965, aged 88
Sterner, Ruth A., Loganville, Pa., on July 5, 1965, aged 59
Stough, George E., York, Pa., on July 20, 1965, aged 63
Stambaugh, Ruth, Westminster Md., on Oct. 30, 1964
Stout, Larry Ray, Linden, Ind., on May 28, 1965, aged 24
Stutsman, Ella, Swift Current, Sask., Canada, on May 18, 1965, aged 101
Ulrich, Nancy Anna, Ft. Wayne, Ind., on April 27, 1965, aged 91
Wagaman, Peter, Bradford, Ohio, on June 30, 1965, aged 51
Walters, Carrie E., Canton, Ill., on Aug. 21, 1965, aged 67

Amount_____

Name_____

St./RFD_____

City_____ State_____

Congregation_____ District_____

. . . for to you is born this day in the city of David a Savior, which is Christ the Lord.

LUKE 2:11

CHRISTMAS is a time for giving that Christ may be born in the hearts of men around the world: in the hamlet, the inner city, the outer city, in the mountains, on the deserts and in India, Ecuador, and Nigeria.

It is for this worldwide mission of the church, at home and overseas, that the Brotherhood unites in a Christmas offering. Your participation is earnestly sought.

Send your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill. 60120, enclosing the form at the left.

There is still time, brother

ON SUNDAY, October 31, thousands of adult Sunday school classes across the country pondered the fascinating story of Samson and the events that led up to his tragic death. Teachers observed how Samson misused God's gifts (this lesson had a temperance emphasis), but it was still evident that some persons rather admire the way the blind hero got the best of his enemies in his death. Of course, he committed suicide, but wasn't it wonderful that in taking his own life, he killed more Philistines than he had slain in his lifetime?

Two days later, on November 2, the same people heard the shocking news of another suicide, in this case the tragic action of a relatively young man, the father of three children, who set himself afire in front of the Pentagon as a protest against American involvemen in Vietnam.

On the weekend before, Norman Morrison, executive secretary of the Stony Run Friends meeting in Baltimore had gone to Philadelphia to hear a Quaker leader tell of his recent visit to Vietnam. On the way home Morrison said he had learned that the war kills three Vietnamese civilians for every Viet Cong. This bit of information, however, was only one of many considerations that must have motivated him to take such an extreme course. While other protesters were marching, carrying banners, writing letters, and even burning their draft cards, this young man who was a graduate of a Presbyterian seminary and who had taught Bible courses in public schools before devoting full time to leading a Friends meeting came to the conclusion that only by giving his own life in a public way could he speak out against an enormous wrong.

On the day before his death Mr. Morrison was working on a talk he planned to give to an adult class at the Quaker meeting. Among other things he wrote these words, "The most important thing in the world is that our faith becomes living experience and deed of life."

Most people will think that Norman Morrison took a strange way of putting his faith into practice. For some odd reason, they will find it easier to accept Samson's suicide for the sake of destroying his enemies than the suicide of a man who wanted to save the lives of both enemies and friends and who especially wanted to call a halt to the destruction of the innocent victims of a war they did not ask for.

But, difficult as it may be to understand, the suicide of Norman Morrison need not have been in vain. The thousands of Pentagon employees who were nearby when the incident occurred are not likely to resign their jobs, and Secretary McNamara near whose office the flames flared up will probably keep to the course the administration has taken. But an unselfish act — even of immolation — does not go unnoticed, and one can only hope that many persons will think anew, not only about our deepening involvement in an undeclared war thousands of miles from our shores, but even more urgently about the real danger of a nuclear conflict that could bring devastation to the entire world. Like Samson, a powerful nation can look forward to destroying its enemies, but today such a victory, as in Samson's case, can be achieved only by self-destruction, for there will be no victors left to survive a nuclear war.

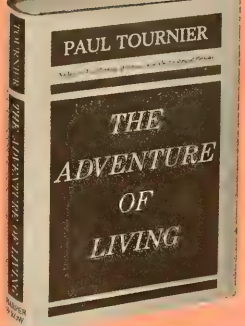
If anyone is in doubt as to what a major nuclear conflict would involve, let him read the book *On the Beach,* by Nevil Shute, or see the film that was based on it. It is a fictional account that need not become fact, but it could easily become fact if we continue to escalate a conflict such as that in Vietnam. The film, for example, describes how Australians prepare for the inevitable destruction that a nuclear war must bring to them after life has already ceased on the northern hemisphere. A banner displayed at a Salvation Army service just before the end conveys the warning — and the message — of the story, for the banner reads, "There Is Still Time, Brother." At the end of the film the banner is still waving but no one is alive then to heed its warning.

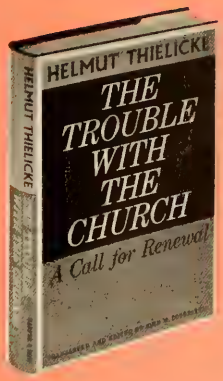
Brother, there is still time — time to limit the bombing of North Vietnam, time to seek a negotiated basis for eventual withdrawal from Vietnam, time to turn our efforts away from destruction and to chart a new course. But if we ignore every warning, the holocaust we dread may come indeed. — KM

The Adventure of Living

Paul Tournier. $3.75

With strong, bold strokes the eminent Swiss physician and psychiatrist outlines exactly what is at the heart of humanity's sickness. It is, he says, man's failure to fulfill himself. And he believes that where so many people fail miserably in expressing their true selves is in seeking substitutes for real adventure. Dr. Tournier says that until people face up to the fact that only through a deeper knowledge of God can they fulfill themselves, true happiness will elude them.



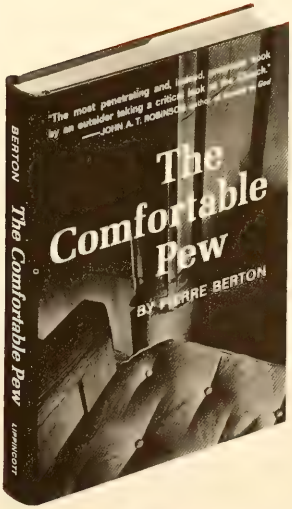


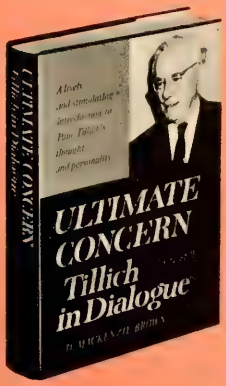
The Trouble with the Church

Helmut Thielicke. $3.50

This is a book that is critical of the church, but written with the passion of one who unequivocally takes his stand within the church. Helmut Thielicke is a man who can fill one of the world's largest churches to overflowing with men and women from all walks of life, and, in this his newest book, he challenges Christians everywhere.

BOOKS
to challenge and inspire





Ultimate Concern

Tillich in Dialogue

$3.95

In this book the reader encounters one of the greatest religious thinkers of our time. Here, in the clarity of small-group conversation, is the core of Paul Tillich's religious and philosophical belief. His profound thought is revealed in remarkably simple language that brings this great mind within the reach of all men.

The Comfortable Pew

Pierre Berton. $3.50 cloth; $1.95 paper

Here is a frankly critical study of the Protestant church in North America, written at the invitation of the Anglican Church of Canada by a well-known author who is a former Anglican but now attends no church. Mr. Berton explains intelligently and persuasively the ways, as he sees them, in which the Protestant church has failed, and continues to fail, in its Christian mission. He gives many examples from the United States. Finally, the author speculates about the future of Protestantism and the conditions under which he feels a truly Christian reformation might come about.

CHURCH OF THE BRETHREN GENERAL OFFICES - ELGIN, ILLINOIS

LOOK FOR THESE FEATURES IN THIS *messenger*

LET'S STOP DOING CHURCH WORK *and start doing the work of the church, says a mother who had to make a choice between traditional church activity and a new kind of witness.* by Dorothy Murray. page 2

HILLCREST IS MY SECOND HOME, *observes the daughter of missionaries in Nigeria, as she speaks for more than three hundred others finding a home away from home.* by Dianne L. Petry. page 5

CAN WE WIN THE RAT RACE? *Only as we see it as a symptom of a deeper problem, the manifestation of emptiness and meaninglessness.* by T. Wayne Rieman. page 9

WHOLENESS WITHIN *is the goal of the reconciling ministry offered by the Ladera church in Los Angeles.* by Leland Nelson and David Kreider. page 21

HOW FAR TOWARD UNION? *Will Brethren remain as observers or will they become active participants in the Consultation on Church Union?* by Nevin H. Zuck. page 24

OTHER FEATURES include Akin to Godliness, a dialogue by Wilbur E. Brumbaugh (page 1), answers to questions (page 12), news of peace action (page 13), a special report on a recent Faith and Life Dialogue (page 16), suggestions for daily worship (page 19), A Tiny Parcel, a poem by Cleda Zunkel (page 20), a Christmas activity and poem for children (pages 26 and 27), a commentary on the theology of Mary Poppins (page 28), and Faith Looks Up, by Albert T. Cordier (page 29).

COMING NEXT

An original folk Christmas carol, an alphabet book for Christmas, a short article about a Christmas gift, and a meditation on the meaning of the incarnation, plus a generous helping of Christmas poems, together with original art work — all add up to a special gift to readers near the end of the year.

VOL. 114 NO. 2

messenger

CHURCH OF THE BRETHREN 12/23/65

Readers Write

FOUR DEEP CONCERNS

I write to express four deep concerns about the proposal to come before next year's Annual Conference that the Church of the Brethren enter the consultations on church merger as a full participant.

1. Every other denomination in those discussions had an enabling resolution prior to their entry, spelling out the terms of their participation. The Episcopalians spelled out in detail the conditions of their ultimate involvement. Their delegates were instructed to maintain a strict position on the creeds, the scriptures, the holy episcopate, and the sacraments. These are areas where Brethren have also had deep, though many times opposite, convictions. Before we enter into such discussions we need to spell out very clearly which of our doctrines and ideals we consider too important to sacrifice and which we are willing to discard. If we participate, our delegates to the conversations need to know what is acceptable to us in order that they not negotiate and agree to decisions only to come back and find them unacceptable to Annual Conference.

2. There is great unrest in some areas of our Brotherhood, as there is in many of the participating denominations about what is taking place. It is entirely possible one large, powerful "united church" will be formed at the expense of great splintering and division in every one of the denominations involved. To date our people have not been helped in knowing about the issues or in discussing them, pro and con, at the congregational level. I feel our denominational leaders and our pastors have a great responsibility here.

3. I, personally, am not convinced of the value of union "for the sake of union." The great desire for "merger with somebody because this is the mood of our time" is deeply disturbing to me. If there are denominations with similar concerns and convictions whose witness can be thereby strengthened, union is to be desired. But our first concern must be faithfulness to Jesus Christ, not combined numerical or organizational strength.

4. I feel it would be tragic at this hour of history to see the Church of the Brethren dissolved in a massive union of twenty-one million or more. Her unique witness to the servant nature of the church and peace and individual freedom are especially needed now. I believe the convictions which led Alexander Mack and those early followers to found our denomination are as valid and relevant in our day as they were in his. As a pastor serving an inner city church, I find in our heritage a stronger basis for ministry than I find in any church I know anything about anywhere else in the world. If I did not feel this way I would have left long ago.

We are at a strategic crossroads. I feel we must decide whether we will dilute our own insights and pour money and effort toward a preoccupation with union or whether we shall seek with renewed devotion to rediscover, refine, and share the profound New Testament truths which are ours, willing to move toward union if it grows naturally, but far more concerned about being true to ourselves and to our own unique understanding of faith in Jesus Christ.

C. Wayne Zunkel

Harrisburg, Pa.

THE "GUT" ISSUES

Congratulations for an excellent Messenger. The Oct. 14 issue is a brilliant and shining piece of work which gives a direction the church ought to go. If the Messenger continues to point in this direction with such quality and caliber of writing, it could soon take its place alongside magazines like the Christian Century.

Here are some of the highlights which most impressed me in this issue: Harold Bosley's statement, "We must affirm our conviction that, in all the important issues of international relations, no man and no nation may rightly consider only one's own immediate interests and prosperity but must consider the lives of others"; Mr. Middlekauff's pointing up the problem of dehumanization, asserting that "more than anything else it has been responsible for war, for industrial disputes, for poverty, for crimes, for vice and for slums"; Galen Ogden's prediction that "the pastor will be called upon to be an agent of change in society rather than a reflector of the status quo"; the admonition to the NCC that it "should help its member churches to ask questions and make decisions that may be neglected by the government"; setting forth the functions of the UN in answer to questions; . . . and your own editorial including the paragraph on changing hearts first.

These are the real "gut" issues to which the church should constantly speak, and only when it speaks in the terms of this issue of the Messenger can it gain the respectability which will cause people to listen and to follow. The church does have a message, but it must get ahead and lead if its messsage is to be attended.

Marie Ingerman

Corte Madera, Calif.

BEYOND SCIENCE

In regard to William Eberly's comments in "Religion in the Scientific Age" (Sept. 16 issue) I have studied Genesis 2 to 8 intimately, determined to draw sketches of the creation of man. I came to the conclusion that the creation is timeless, but, delving deeper, it seemed so reasonable that this account was most practical and conclusive. For instance, man made from dust; I saw bones and dust being scraped from tombs in Puerto Rico to make room for "fresh" bodies! Then we are what we eat and foods come from the dust of the earth! Now science may try to prove that man came from the ape but there is positive evidence that the ape man came after the creation and was a deterioration of man from his first perfect state. The Holy Bible is timeless. God cannot be conceived of in scientific terms because science is material! God is spirit, which is beyond science! Jesus himself said, "My kingdom is not of this world"!

Medford D. Neher

Pompano, Fla.

A CHANGE FOR GOOD

For the three and one half years we lived in Mt. Horeb, Wis., there wasn't any Brethren church near; so we were active members of a Methodist church there and did not take the Messenger. We are now members of the Stover Memorial church in Des Moines and got our first Messenger last week. What a change for good the Messenger has made in many ways.

Mrs. Titus W. Schrock

Des Moines, Iowa

MESSENGER, Vol. 114, No. 26. Dec. 23, 1965, publication of the Church of the Brethren continuing "The Gospel Messenger"

Editor: Kenneth I. Morse
Managing Editor: Wilbur E. Brumbaugh
Editorial Assistant: Elizabeth Weigle
Director of News Service: Howard E. Royer

MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Editor, Kenneth I. Morse; managing editor, Wilbur E. Brumbaugh; editorial assistant, Elizabeth Weigle. Filing date, Oct. 1, 1965. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill.

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Image of the Invisible

He is the image of the invisible God,
the first-born of all creation;
for in him all things were created,
in heaven and on earth,
visible and invisible,
whether thrones or dominions
or principalities or authorities--
all things were created through him and for him.

he is before all things,
and in him all things hold together.

he is the head of the body, the church;
he is the beginning,
the first-born from the dead,
that in everything he might be preeminent.

for in him all the fullness of God
was pleased to dwell. . .

Colossians 1:15-19

ACP

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Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription, $60; husband and wife, $75.

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ABOUT THE COVER: This is a wood engraving entitled "The Nativity" done by Eric Gill and included in his book "Engravings by Eric Gill." It is here reproduced through the courtesy of The Art Institute of Chicago.

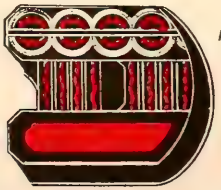
an Alphabet Book for Christmas

Text by Kenneth I. Morse
Illustrated by Janie Russell

is for
Angels whose song filled the sky with
Alleluias of praise and words of
Assurance, inviting all to come and
Adore the child in a manger.

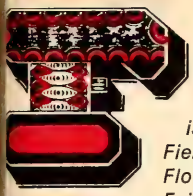
is for the
Baby sleeping in a stable in
Bethlehem, city of his
Birth, where even yet
Bells ring out to honor the
Boy who was
Born king of the Jews.

is for the
Christ child
Cradled in a
Cattle stall, whose infant
Cry was as sweet to his mother as any
Celestial
Choir.



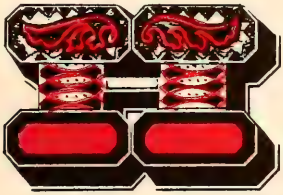
is for
David to whose city he came in the
Dark of the night when stars were his
Diadem and the skies were as bright as
Dawn.

is for the
Evangel, joyful news for
Every man desiring peace on
Earth and the promise of life
Everlasting.



is for
Fields where shepherds kept their
Flocks by night and for the
Faithful who,
Forgetting their
Fears, knelt down before the
Firstborn of Mary.

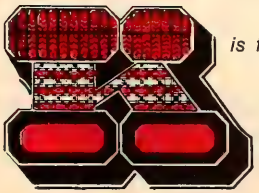
is for the
Gladness men brought with their
Gifts as they followed the
Guiding star that pointed to the
Glory of
God.



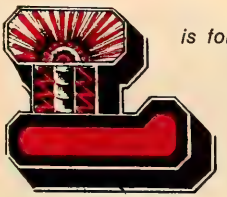
is for the
Hope expressed in the
Hymns and the songs of a
Heavenly
Host, shouting "Glory to God in the
Highest" and peace for the
Hearts of men.

is for the
Innocent child who could
Incarnate the eternal Word, the
Infant for whose birth was found no place in the
Inn yet who himself was God with us,
Immanuel.

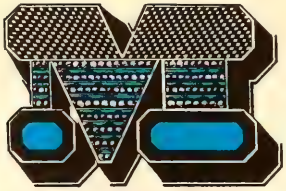
is for the
Jubilance and
Joy that
Jesus brought to Mary and
Joseph and to all men far beyond
Jerusalem and
Judea.



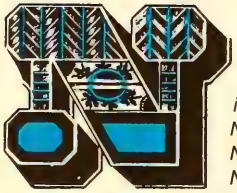
is for the
Kingly child before whom
Knights and sages
Knelt, whose life was safely
Kept from Herod who had sought to
Kill.



is for the
Love of God whose
Light shown round about the
Lowly child, the
Lord of
Life, even while his mother sang her
Lullaby.



is for
Mary, his
Mother, who pondered the great
Mystery of the world's
Messiah lying so
Meekly in a
Manger.



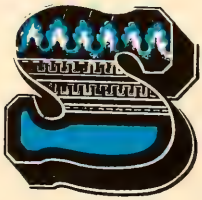
is for his
Nativity and the compelling
News that the world's dark
Night was
No longer to be feared.

is for
Observers of the stars, for
Opening skies revealing God's
Omnipotence and glory, and for
Oxen standing near a baby's bed.

is for
Prophecies told long ago, for
Praise to the
Prince of
Peace, for
Promises fulfilled, and a mother's
Prayer.

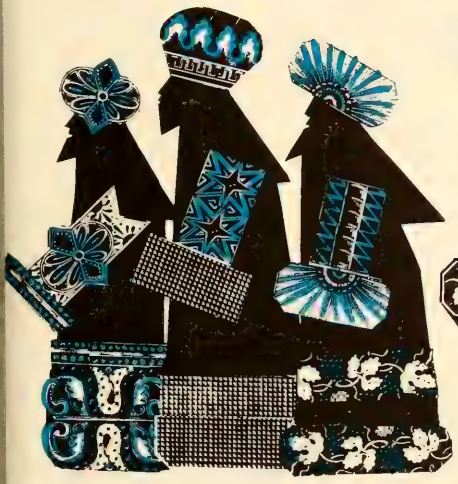
is for the
Quest on which men came when
Quirinius was governor, when they
Quietly left their homes in the east and went
Quickly to the place where the child lay.

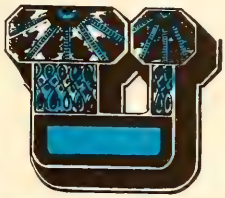
is for the
Rose of Sharon, the
Root of Jesse, and the world's
Redeemer whose birth set bells
Ringing.



is for
Shepherds listening to a
Song, and for
Sages guided by a
Star, but most of all for the
Savior whose birth was echoed through the
Silent night.

is for the
Tidings of great joy, the songs of
Triumph heard in every
Town when happy voices sing in
Tune and carols ring round every
Tree.

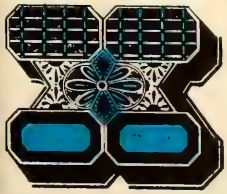




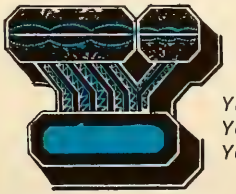
is for the
Universal joy that springs in
Understanding hearts,
Unto whom a Child is born,
Unto whom a Son is given.

is for the
Vision that prophets saw, the
Voices that shepherds heard, and the
Visitors who came to join the
Vigil of a
Virgin mother caring for her child.

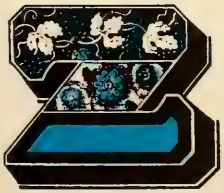
is for
Wise men from the east who came to
Worship, and for all who
Watched in
Wonder to see a child
Wrapped in swaddling clothes.



is the form of the initial letter of the
Greek word for Christ, whose
birth we celebrate.



is for
Yuletide, season of the
Year when hearts grown old turn
Young again.



is for the
Zest that marks the
Zeal of Christians close to Christ at Christmastime.

by Ronald K. Morgan

NOISE FROM THE STABLE

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the university to Jerusalem.

"Saying, Where is the bright new star we have followed so far? We have traveled many miles over desert and mountains to get a closer look. Herod assembled the chief priest and scribes of the people and demanded of them where the star could best be seen.

"And they said unto him, In Bethlehem of Judea, for thus it is written in the astrology maps.

"The wise men started on the dusty road to Bethlehem, their camels laden down with microscopes and telescopes and gyroscopes. And slide rules.

"And when they saw the star, they rejoiced with exceeding great joy. The learned professors of the university, followed faithfully by their adoring students, looked for the best place to view the new constellation. After a long search, they finally set up their instruments outside a stable and made notes as to the shape and the size of the star. Amazing! Fantastic! Like no other star! they exclaimed.

"Noise from the stable disrupted their calculations and exclamations. One of the students approached the stable, opened the door and said,

"Madame, please keep that Baby from crying. We are trying to record a great new astronomical discovery, and the noise is distracting."*

A devastating indictment! And not only upon the student generation or the college culture in which scientism preempts religious faith, but upon all who fail to hear the noise from the stable for what it is. What is the noise from the stable? It is the sound of God.

The noise from the stable is the sobbing of God's sorrow. The ear of faith and obedience can hear it. God is sobbing at the sights and sounds of his world: wars, dying babies, and widowed mothers; shivering refugees and forgotten prisoners; a screeching bed in a cheap motel, the thud of a downed drunk, and the

* Michael Daves in *Motive*. Copyright 1959 by the Board of Higher Education of the Methodist Church. Adapted from *Motive*, December 1959, by permission.

grimace of a youth when the "horse" wears off. He is sobbing over a people who can take, use, and worship what is his handiwork and yet neglect its Creator. He is sobbing over what is done in the name of the Christmas spirit.

The ears of the wise men from the university, deaf to what the stable noise really is, is a modern parable of the irony of "no room in the inn." Much attention is given to rendering to Caesar the things that are Caesar's – there was room in the inn for the travelers on the road for census and taxation purposes, but for One whose kingdom was not of this world there was no room. The noise from the stable is the sound of God sobbing over his being preempted by and not being seen as part of the concerns of his world.

The sobbing of God is over a people whose basis for decision making is what is profitable, expedient, comfortable, successful, and self-gratifying, rather than what is loving, the will of God, our brother's good, and God-glorifying.

The sobbing of God is over his church, his own body, turned inward and seldom outward, whose mark of distinction is seldom a scar of suffering but more often worship, buildings, and programs which glorify man, minister, and membership. And the noise from the stable continues – the sobbing of God's sorrow.

The noise from the stable is not alone one of sorrow. It is also the sound of God's incarnation and, therefore, of hope. That is no ordinary baby you hear, wise men from the university; that is the sound of God entering the world in a form in which the world might know him. It is the sound of divinity becoming humanity, of humanity becoming divinity. As you stand out in the cold, judging the events inside the stable by the noise you hear from outside, you will know of no divine invasion of the flesh. But if you will note that even the star, that which is your current concern, points stallward; if you will follow the wiser men into the stable stall; if you will join them in worship and praise of the event, then it will be revealed to you as the unveiling and enfleshing of God. You will know him as no impersonal force but as a person, not as a distraction but as an attraction, not as an interruption in life's routine but as life itself.

The sound of the incarnation continues to be heard as incarnation continues. God continues to enter the world in the fellowship of the church, in the person whose service is *agape* love, in homes whose parents communicate love. Thus God walks again upon his world. He is upon our streets and slums and mortgage hills, in hospital corridor, at family table and conference table, and, yes, in the nearby unsuspecting noisy stable.

The noise from the stable has a ringing quality about it. It is the echoing of God's continued call. It is a distracting noise, to be sure, to all who, like the university set in the parable, prefer to believe they have found what they have been looking for or that they can find meaning solo style.

The naive assumption that scientific and technological advancements are the answer to human peace and happiness took another revealing jolt when New England lost its electrical power supply recently. Something of a parable? "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." This is some of the noise from the stable, God calling again and again, reminding us where the source of life, light, peace, and joy really is. It is found under God in obedient sonship.

There is a tension in many between what we are and what we feel we should be or between what we believe intellectually and what we honestly believe as it expresses itself in what we do. The consequences of our phoniness are guilty conscience, heart attack, or ulcer. The noise of the Bethlehem stable will continue to be to us as distracting as it was to the university wise men, until we who try to live by shutting up the stable noise enter with the humble shepherds and fall on our knees with them in faith and commitment. God continues calling the truth; it echoes in scripture, in the preached word, in the witness of laity. It is a distracting noise, except to those who have ears of faith to hear.

Noise from the stable: a frustrating distraction until we enter, kneel, worship. Then the distracting sobs, sounds, and echoes of God take meaning and are heard as the advent of Jesus Christ our Lord and Savior. □

THE WORLD STILL WAITS!

Alone —
A modern Mary stands
And wrings her hands,
Head bowed — in secret fear.
No star draws near;
Their light is dimmed
By gaudy, neon signs.
The asphalt jungle is her home.
She pulls her fur-lined coat
Around her hollow form
And walks alone —
Unloved, and lost
Because she's never known
That Hope was born!

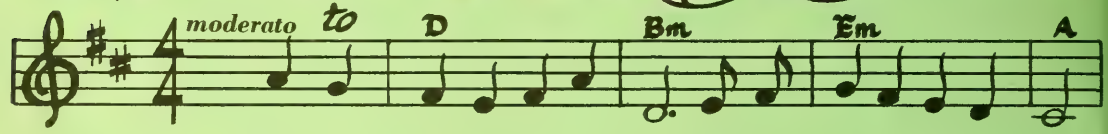
Alone —
A hungry Mary stands
And works with hands
Scarred deep by endless toil.
Fear stalks her path,
As hunger, thirst, and need
Proclaim for all the world to see
That Christ has not yet come
For such as she!

Alone —
A colored Mary stands
With firm, clenched hands,
Restricted by the warm, brown beauty
of her skin.
Ignored, reviled, and cast aside,
Robbed of her pride,
She cannot wait —
For Love that comes too late!

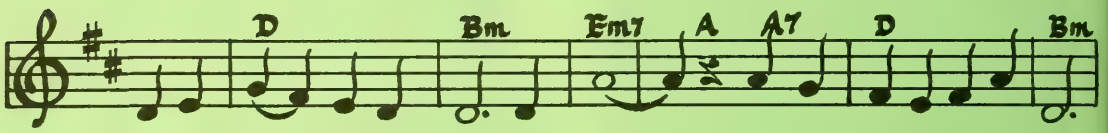
Alone —
A million Marys stand,
Their song unborn —
Their people torn
By war and greed and human need,
By hunger, strife. They have not life.
Someone must soon declare
That Faith, reborn at Christmas,
Can lift their dark!

Lena Willoughby

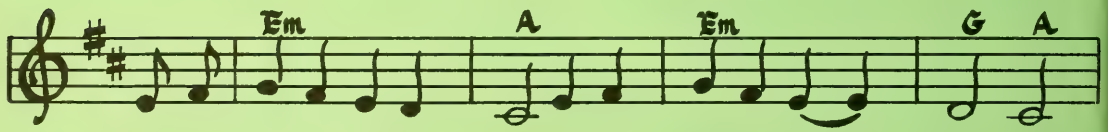
Sing Ye All



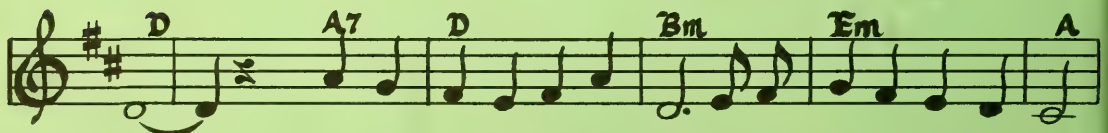
1. 'Twas a fros - ty win - ter morn when the Ho - ly Babe was born



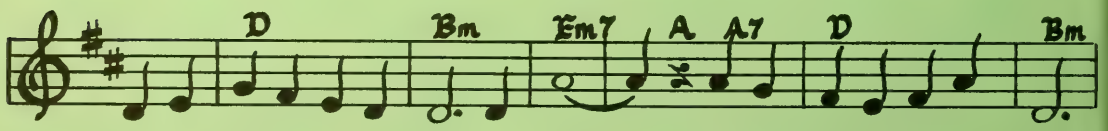
in a man - ger so rough and bare. But the Child was safe and warm;



He was shel - tered from life's storm by the moth - er love kin - dled



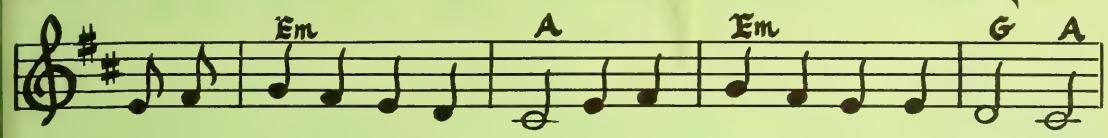
there. 2. Came three wise men from a - far, be - ing guid - ed by that star,

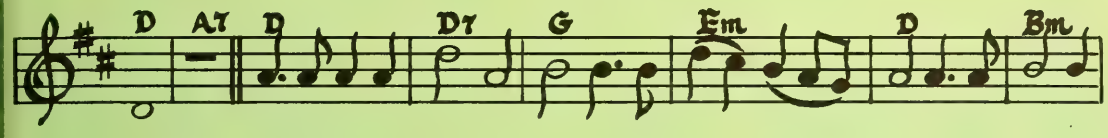


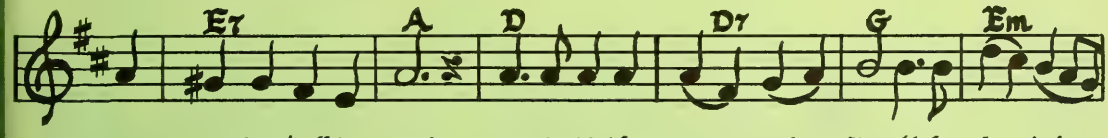
o - ver Beth - le - hem it came to rest. There they found the Babe and knelt,

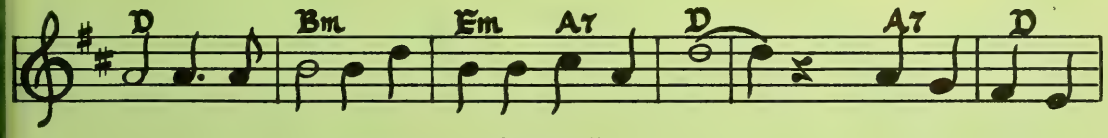
Hosanna

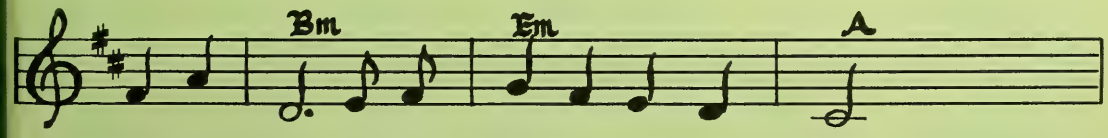
music and lyrics by Steve Engle

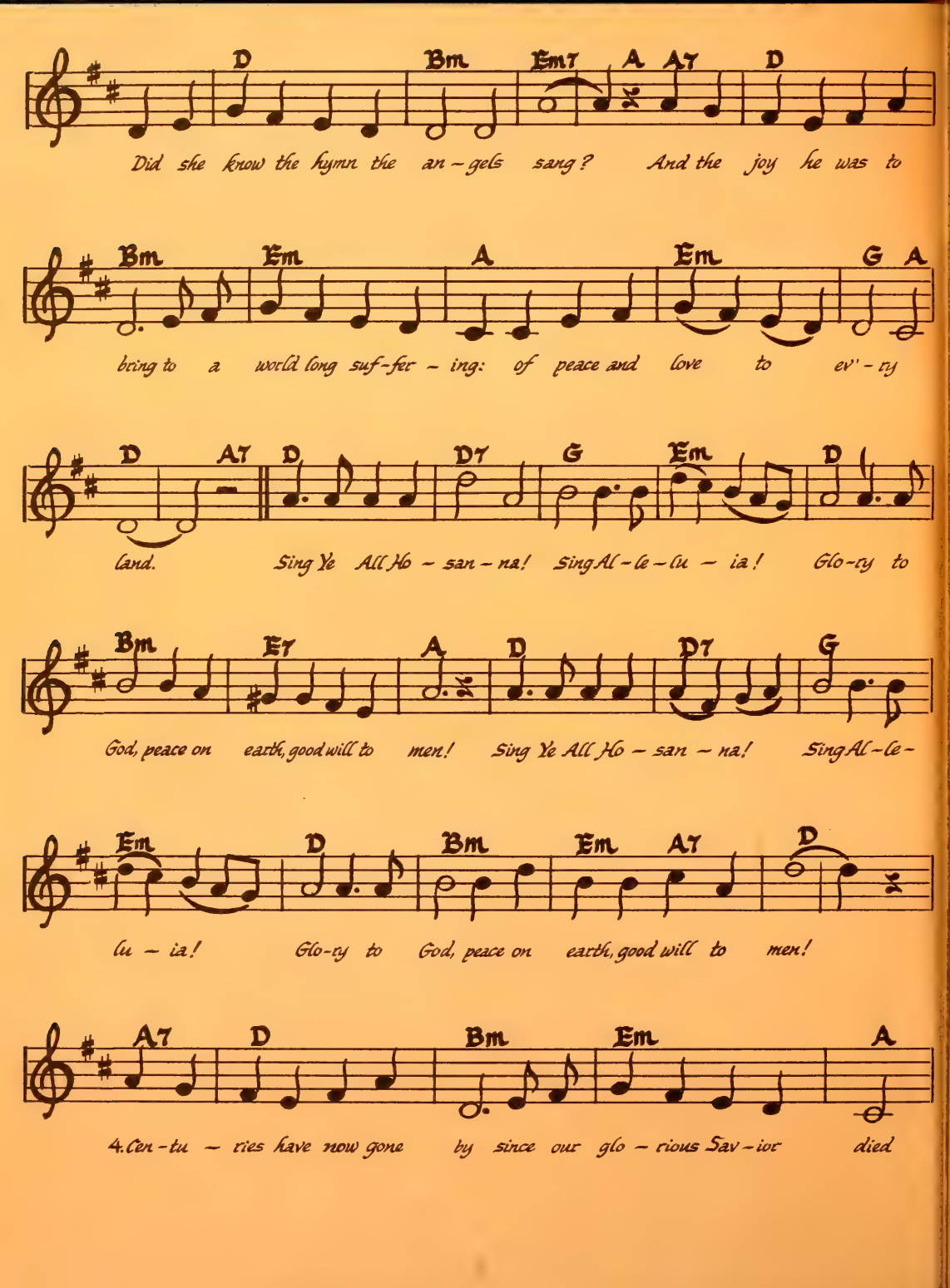











D Bm Em7 A A7 D
Did she know the hymn the an-gels sang? And the joy he was to
Bm Em A Em G A
bring to a world long suf-fer-ing: of peace and love to ev'-ry
D A7 D D7 G Em D
land. Sing Ye All Ho-san-na! Sing Al-le-lu-ia! Glo-ry to
Bm E7 A D D7 G
God, peace on earth, good will to men! Sing Ye All Ho-san-na! Sing Al-le-
Em D Bm Em A7 D
lu-ia! Glo-ry to God, peace on earth, good will to men!
A7 D Bm Em A
4. Cen-tu-ries have now gone by since our glo-rious Sav-ior died

D Bm Em7 A A7 D

And, my broth-ers, if you're won-der-ing, In this sin-ful world of

Bm Em A Em G A

ours you can walk be-neath the stars, and if you lis-ten hear the an-gels

D A7 D D7 G Em D

sing: Sing Ye All Ho-san-na! Sing Al-le-lu-ia! Glo-ry to

Bm E7 A D D7 G

God, peace on earth, good will to men! Sing Ye All Ho-san-na! Sing Al-le-

Em D Bm Em A7 G Em D D

lu-ia! Glo-ry to God, peace on earth, good will to men —— !

Copyright 1965 by Steve Engle. This folk carol has been featured by the New Century Singers, a Juniata folk singing group, of which Steve Engle is the director and for whom he has composed a number of original songs. It is included here for the benefit of readers. Any plans for using the carol in public performances should be cleared with the author, whose address is Juniata College, Huntingdon, Pennsylvania. — EDITOR

Questions You Ask

BY PAUL M. ROBINSON

Question: **Is it correct to call a minister "Reverend"? If not, how does one introduce his pastor? Is it proper to call a minister by his first name?**

Answer: The word *Reverend* is an adjective not a noun. Its use is comparable to the use of the word *honorable* when applied to some distinguished figure in public life.

One would never address a congressman as Honorable Brown. He would, however, be properly introduced as the Honorable John Brown or the Honorable Mr. Brown. In the same way, a minister would not be properly addressed as Reverend Smith. He would be referred to as the Reverend Mr. Smith or the Reverend James Smith, which would also be a correct way to address his mail. Note the word *Reverend* is preceded by the definite article *the* and is not correctly used in direct address.

It is true, however, that the word *Reverend* is used so widely and generally in reference to clergymen that it has come to have an acceptance even when it is grammatically incorrect. Thus, even newspapers will often refer to Rev. Smith or the Rev. Smith both of which are incorrect, instead of the Rev. Mr. Smith or the Rev. James Smith. Since *Reverend* is a title of honor or respect, it is probably not in good taste for a minister to apply it to himself.

There are other titles that many ministers would prefer, especially in more informal address. *Mister* is always proper, even for an ordained clergyman, and it certainly shows no disrespect in its use. The Lutheran Church has a term which is also widely used in Europe that might well be adopted by more churches; they address their minister as *pastor*. Since *pastor* is a noun, it is properly used as a title. So one might say Pastor Jones either when speaking to him or of him. This term is distinctive in its description of the ministerial profession and has in it both respect and dignity.

If the pastor has a Doctor's degree, it is quite proper to call him Dr. Jones, since *doctor* also is a noun.

The Brethren have had another title for their ministers as they addressed each other in the word *brother*. While it may not be very sophisticated, especially in circles outside the church, there is something warm and personal about this address and the relationship it signifies.

Whether or not a minister is called by his first name would certainly depend upon the local situation. In some communities, first names are used only after long and intimate acquaintanceship. Few people would call the pastor by his first name, especially if he were an older man. To do so would be regarded as disrespectful. In other communities, almost everyone is known by his first name, and the minister is no exception. To address him in such a way is to indicate a real affection for him and an acceptance of him and his role within the congregation as being of equal status to that of any other member. In general, the minister is regarded more and more as any other professional man in the church and the community would be, and he is addressed more formally or informally as the occasion demands.

If you want to show affection and respect for your pastor in a community where first names are generally used, try *Brother* John.

Question: **What is meant by the biblical phrase, "putting money out to usury"?**

Answer: In scripture, usury is generally understood to be any interest on a monetary loan. However, the modern usage of the word has come to imply unlawful or excessive interest.

The Jews were forbidden by the law of Moses to take interest from their own brethren (Ex. 22:25). They were, however, allowed to receive interest from foreigners. The prohibition undoubtedly grew out of the agricultural economy of the people in which loans were infrequent and unnecessary. There was also embodied in the law the concern that a man should not use for his own advantage the misfortune of his brother or his neighbor who might, in his temporary distress, require financial aid.

In the time of Jesus, accepting interest on borrowed money seems commonplace and acceptable (Matt. 25:27; Luke 19:23).

NEWS

For Brethren, what response to Vietnam?

How can the Church of the Brethren effectively come to grips with the crucible that is Vietnam?

This was the foremost topic of the General Brotherhood Board in its meeting last month. The debate was not whether the church ought to relate itself to the conflict in Vietnam; that commitment was made clear in June at Annual Conference and through the exploratory mission of W. Harold Row in Vietnam in September. Rather, the issue of the moment was how to effect an ongoing program that is significant, relevant, bold.

The questions weighed by the twenty-five elected board members included such dimensions as these:

⊙ Is not a "Christian presence"— one that strives toward understanding and reconciliation — needed in this country as well as in Vietnam, to focus on what is at stake in Southeast Asia?

⊙ For a peace church, how is dissent on this issue to be expressed? In particular, ought Brethren engage in protest demonstrations?

⊙ In order for the church to make a decisive entry into Southeast Asia, to what extent should Brethren Service ministries in western Europe, or other Brotherhood program elsewhere, be curtailed if any increase in Brotherhood Fund giving is not available?

In struggling for answers, the board came forth with a recommendation that called for major efforts by Brethren . . .

(1) in striving for conciliation in Vietnam and among the nations,

(2) in influencing public opinion and policy in the United States,

(3) and in launching a compassionate ministry in the war-torn area.

In line with this latter step, that of placing what board member Earle Fike, Jr., termed "the servant beside the soldier," the board deployed its first Brethren Volunteer Service worker currently to go to Vietnam, twenty-two-year-old Chris Kimmel of Shelocta, Pa. The Penn State graduate in agricultural economics is working with Church World Service and the Mennonite Central Committee in relief and village ministries. He is to be followed by as many as ten additional Brethren volunteers.

At the same time it was revealed that Norman J. Baugher, general secretary of the board, was to head the team of American churchmen to engage in a "listening mission" with church leaders in Southeast Asia earlier this month. Under sponsorship of the National Council of Churches, the team was to fan out to several points in Southeast Asia before converging at Bangkok, Thailand, for talks with the East Asia Christian Conference. Dr. Baugher described the mission as "an opportunity to share concerns with Christian brothers, to search

Asia: W. Harold Row, Volunteer Assigned to tasks in Southeast Chris Kimmel, Norman Baugher

together for common responses by our churches to a world crisis, and to counter the preponderant military image of America which Vietnam has cast in Asia."

In addition to BVS assignees, who will work cooperatively with such agencies as Church World Service, the World Council of Churches, and the Mennonite Central Committee, the Brethren program is expected to include partial support of a principal representative of American churches whose task in Vietnam will be a ministry of understanding and reconciliation.

Altogether the Vietnam program will incur expenditures of up to $38,000 in the current church year.

Brethren were asked by the board to share in these action ministries in terms of money, materials, and prayer. An appeal has been issued to congregations for support of the Vietnam response beyond planned giving for the year. Qualified youth are urged to express their concern for peace by volunteering for alternative service and BVS.

Moreover, congregations are urged to let their communities know of the church's position on the Vietnam war, utilizing local mass media to express concerns. The recommendation calls for study of the issues involved and wide-scale interpretation of the 1965 Annual Conference Statement on the International Situation.

In suggesting a series of "levels of response" by Brethren, the board members wrestled with their consciences whether to uphold demonstrations as a form of public witness.

"In our part of the country," said Earl J. Brubaker of Colorado, "*demonstration* is a dirty word."

"True," reacted Sim Togasaki of California, "but so is *conscientious objector* so far as the American public is concerned. It is something Brethren need to live with."

"I don't think I would demonstrate," commented Harry K. Zeller, Jr., also of California. "I'm just not a demonstrator. But I would like to see us keep the door open for those in the church who do wish to speak in this manner. I think we observed in civil rights how demonstrations were the single most important factor in influencing action by the federal government."

Many others contributed pro and con to the forum. In a final vote the members concurred that one level of response is to "encourage Brethren participation in demonstrations against present U.S. policies in Vietnam on a selective basis and in keeping with our peace principles."

In spite of varying degrees of warmth toward this one recommendation, the board stood strongly united on other aspects of its Vietnam response — that the Church of the Brethren must speak, with actions as with words; that for the war-ravaged areas both conciliation and rehabilitation must be our concern; that a "Christian presence" urgently needs to be felt in our own country as in Vietnam.

Now and for some time to come, the Brethren focus is on Southeast Asia.

Integration up north

TAKE 10,000 WHITE PERSONS living in a rural community on the Minnesota-South Dakota border and then suddenly add three dozen Negro families.

It happened at Worthington, Minn., and thus far religious and other community leaders are pleased with the way the newcomers have been received.

Worthington never had a permanent Negro resident in its history until last year when Armour and Company opened a new processing plant.

Among workers transferred to the plant were a number of Negroes. Nine months after opening, the firm had thirty-nine Negroes on its payroll.

Before the plant opened, community leaders determined that a Negro "ghetto" was both morally indefensible and economically ill-advised.

Rather, it was agreed Negroes should move into any part of the community on the basis of financial ability and their personal desire.

After nine months, there was no known place in the city where two Negro families lived side by side. They are found throughout the city with the exception of districts of highest real estate value.

Real estate men and all builders, reportedly with one exception, have gone on record as observing the policy of open occupancy.

The Worthington Church of the Brethren has had contact with one Negro family whose home burned last winter. The congregation joined in a communitywide response to provide food, funds, and clothing. Members of the church and the family have since visited together.

It is common in Worthington to see white and Negro children walking together and joining in activities, reported James McKinnell, Brethren minister. Friendly neighborhood relations among white and Negro adults also have become the rule.

On the negative side, one Negro newcomer revealed one disquieting aspect. "When I came here, I expected to be ignored," she commented. "What I didn't expect was to be stared at. Haven't they ever seen a Negro?"

Pastor Holsopple and Elijah Okodura

Student of education

A MEMBER of the Church of the Brethren in Nigeria, Elijah Okodura, is in the United States for a year's study of higher education.

Mr. Okodura is on the faculty of the University of Nigeria, Nsukka, where he is assistant director in charge of program in continuing education. His work here, at Michigan State University, Lansing, is under sponsorship of the U. S. Agency for International Development.

While here he is focusing on programs of continuing education in urban centers as well as on methods used in establishing land grant colleges in this country.

Mr. Okodura received his bachelor of science degree from McPherson College and a master's degree from the University of Wichita. He also has attended the University of Chicago. He is married and the father of five children.

The young educator pays tribute to his previous Brethren contacts in America. He presently is participating in the fellowship of the First Church of the Brethren, Lansing, of which Donald G. Holsopple is minister.

Creative tension

"THE HIGHEST EXPRESSION of responsibility and of realism is to maintain creative tension between what is and what ought to be."

This was part of the call which summoned 500 religious leaders to the World Order Study Conference in St. Louis in October. The call declared further:

"We shall meet as those who are committed, not primarily to nations or social systems but to God and to the welfare of men, women, and children created by God and redeemed by Jesus Christ. We need to take a long look at what is happening to man – for whom all nations and systems exist."

In taking this long look, the conference faced head-on controversial stands about nations and systems. Their recommendations included such positions as these:

On Vietnam. The conference called on the U.S. to halt its bombing of North Vietnam "for an indefinite period" to create more favorable circumstances for negotiations and urged the governments of North and South Vietnam to begin negotiations for a cease-fire agreement.

On war protests. Delegates affirmed the duty of Christians to dissent "when their basic convictions are contradicted by governmental policy and be willing to bear the consequences of their dissent."

On Mainland China. The admission of Communist China to the United Nations and a change in U.S. policy in its opposition to "regularizing diplomatic communication" with that country were called for. Red China's UN membership, said the recommendation, could be achieved "without prejudice to U.S. policy . . . under conditions that take into account the welfare, security, and future political status of Taiwan (Nationalist China).

On other UN memberships. The conference also asked support for the UN policy which would provide for representation in it of both parts of such divided nations as Germany, Korea, and Vietnam, "without prejudice to the possible unification of these countries."

On ecumencity and peace. Another conference was called for engaging the World Council, the Roman Catholic Church, and the Eastern Orthodox Patriarchate to "explore the religious approach to world peace."

Other specific studies ranged from the increasing gap between the have and the have-not nations to peaceful uses of outer space.

The findings in no way are binding upon the sponsoring National Council of Churches or upon its affiliated communions, though hopefully serious attention will be given to them at such levels. The section reports and recommendations as amended by the delegates in plenary sessions will be published for use by local study groups.

Brethren at the St. Louis parley were engaged in major leadership roles, more than in any of the preceding five conferences on world order.

Andrew W. Cordier delivered a principal address on the life of his late associate, Dag Hammarskjold. Norman J. Baugher chaired the conference's executive committee. Ralph E. Smeltzer was a member of the executive committee and secretary for one of the host of "working groups," in which delegates spent most of their time.

W. Harold Row, recently arrived from Vietnam, was asked to relate the church to the situation there, speaking to several groups and to the press, radio, and television. C. LeRoy Doty served as a sectional moderator. Other Brethren delegates Donald E. Miller, Philip Shellhaas, and David Waas helped to draft reports for their conference sections.

In addition, two Church of the Brethren members represented state councils of churches, Jesse D. Reber of Pennsylvania and Harold B. Statler of Kansas.

Involved as Brethren were through this representation, the impact of the world order study will become significant to the denomination only as individuals and groups across the Brotherhood plumb seriously the issues at hand. It is thus that creative tension will spread.

Mobility for the blind

THE NEWEST CHURCHGOER of the Collinsville Church of the Brethren, Va., is a dog, Tika, a Doberman Pinscher. She is welcome at each service because she is the trained pilot dog for Mrs. Ann Stowe.

Mrs. Stowe is active in church work. She has sung for many occasions and in 1962 received the Madilyn Errington Award granted quarterly to a blind author. Her entry was a hymn, "Jesus Walks by My Side."

Mrs. Stowe and Tika were brought together through the efforts of a Collinsville civic club. Members of the club saved labels from dog food cans (Perk, Peak, Vets), which they redeemed at the Pilot Guide Dog Foundation, 33 E. Congress Parkway, Chicago 60605. The project of mobility for the blind is supported by individuals, the Lions Club, and the Peak Dog Food Company.

When Mrs. Stowe and Tika first met at the training center for Pilot Dogs, Inc., in Columbus, Ohio, Tika had been in training for three months. At the Columbus center Mrs. Stowe trained with the dog for two weeks before they were flown home to Collinsville.

Now to go to church, shop, attend meetings, or take the bus to her home town of Martinsville, Mrs. Stowe gives the command and Tika leads the way.

Mrs. Ann Stowe is guided by Collinsville, Virginia, church's newest member: Tika

A year-end quiz on

Few issues in today's world are unrelated to the church. The awareness is mounting that religion is as broad as life. In this perspective Messenger has sought to report and comment this year on a wide range of topics concerning Brethren and the church in general, occasionally engaging in

1. Among lay members of the Church of the Brethren featured in Messenger articles in 1965 have been the three above. Match their names with the identifications listed below.

(a) Wayne Lichty
(b) Clifford Huffman
(c) Pete Contreras

(1) Broadcasts religious news; farm loan appraiser. (2) Refereed Olympics basketball in Japan; farmer. (3) Initiated relief in Vietnam; sergeant major.

2. The past year saw the beginning of the publication of a thirty-eight-volume series on the Bible, offering a new translation, comment, and archeological background. It is the first translation to combine the labors of Protestant, Roman Catholic, and Jewish scholars. What name is given to the Bible?

3. Of the religious pavilions at the New York World's Fair, one by far outdrew all others in attracting visitors. Which pavilion was this, and what was featured in it?

4. In October and November a team of five Brethren Volunteer Service workers was dispatched to build homes for flood victims in what European country?

5. Upon the visit of Pope Paul VI to the United Nations, the sole spokesman for Protestant and Orthodox Christians at the pontiff's session with interfaith leaders was a Church of the Brethren minister. Who was he?

6. Who is pictured on the U.S. postage stamp for Christmas, 1965?

7. The Church of the Brethren congregation pictured below was host last July to the constituting assembly for a new national Protestant church. Name the country.

8. The use of the death penalty is being reviewed in many state legislatures. To date, approximately (a) one tenth, (b) one fourth, (c) one half of the fifty states have abolished capital punishment.

9. Each of the following represent what might be described as a new approach to mission. Match the new form with the place with which it has been aligned.

(a) Faith in Life Dialogue
(b) Urban Center for Christian Renewal
(c) Brethren Coffee House

(1) Chicago, Ill.; (2) Glendale, Calif; (3) Duluth, Minn.

West

10. As moderator, Dan West serves the Church of the Brethren in all of the following responsibilities except one. Which one is incorrect?

(a) Chairman, Annual Conference Central Committee
(b) Ex officio member, General Brotherhood Board
(c) Ex officio member, Fraternal Relations Committee
(d) Representative, National Council of Churches
(e) Presiding officer, 180th Annual Conference

11. The Roman Catholic Church and the World Council of Churches have entered into dialogue and plan to explore possible areas of collaboration. True or false?

12. Many groups throughout the Brotherhood have engaged in a venture aimed at helping individuals gain a heightened sensitivity to the meaning of personhood and mission in the world today. What is the name given to this experience?

13. A scientist-prophet-priest wrote in his essays on *The Future of Man* that the universe is evolving toward a final unity, a spiritual unity which is the embodiment of Jesus Christ. This essayist was:

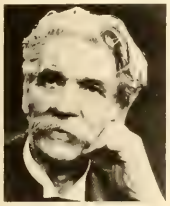
(a) Pierre Teilhard de Chardin
(b) John Habgood
(c) William G. Pollard

14. The number of congregations related to the Church of the Brethren in Ecuador, India, and Nigeria totals (a) 27, (b) 41, (c) 58.

religion in the news

depth coverage.

Here, as the year closes, you may check your own awareness of happenings that have shaped religion, or vice versa, in 1965. Take a pencil in hand and see how you score. Answers are found on page 29.



Schweitzer

Buber

Tillich

15. Three philosophers, all theological greats, died in the past few months. Match each of the men to the respective theological view noted below.

(a) Albert Schweitzer
(b) Martin Buber
(c) Paul Tillich

(1) God defined as the "Ground of Being, the source of all that is"; (2) philosophy of reverence for life; (3) I-Thou dialogue.

16. Over a period of several months a Church of the Brethren member quietly worked behind the scenes in Selma, Ala., to bring communication and conciliation between the racially segmented community. Who was the person?

17. The effects of television in shaping a child's values are subject to be counteracted and perhaps nullified altogether by teachings from the significant people in the child's life. True or false?

18. Though a low-budget film produced independently of Hollywood, this movie tackles with realism and authenticity the theme of a young Negro couple struggling to be free persons. Its title is:

(a) "Nobody Waved Good-Bye"
(b) "Black Like Me"
(c) "Nothing but a Man"

19. On foreign policy, Annual Conference delegates passed a motion from the floor to delete sections of a resolution asking the United States to cease bombing in North Vietnam and to begin withdrawal of U.S. troops. True or false?

20. Midway between Baltimore, Md., and Washington, D.C., a new 100,000 resident community is being constructed. Religious leaders are considering an ecumenical ministry throughout the series of villages, and the peace churches may establish a peace center there. What is the city called?

21. Three books which have been in the forefront of current religious discussion are listed below. Match the volumes with their authors.

(a) *Honest to God*
(b) *The Secular City*
(c) *What in the World?*

(1) Colin W. Williams; (2) Bishop A. T. Robinson; (3) Harvey G. Cox.

22. Religious bodies in Great Britain urged the British government to stand firm in protecting four million persons "against deliberate exploitation by a white minority." In what country do these four million persons reside?

23. At least six denominations are planning next May to take a first look at a draft outline for merger. The denominations include the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A., the United Church of Christ, the Evangelical United Brethren Church, the Methodist Church, and the Christian Churches. What is the name given to this group's series of explorations?

24. Enrollment in the six Church of the Brethren colleges approximates how many full-time students? (a) 3,700; (b) 5,200; (c) 7,100.

25. The following persons, each with some tie to the Church of the Brethren, hold national offices. Match the men with their positions.

(a) J. Quinter Miller
(b) Myrl E. Alexander
(c) Wendell P. Thompson

(1) Director, Federal Bureau of Prisons; (2) Moderator, the United Presbyterian Church in the U.S.A.; (3) Associate General Secretary, National Council of Churches.

26. Archbishop Makarios is priest-president of an island nation devastated by civil war and tensions. Name the country.

27. Mission One is the name given to the Brotherhood emphasis for 1965-70. It is an approach to greater obedience and renewal. What is the theme of Mission One?

28. The building below was cited by the National Conference on Church Architecture "for excellence in religious architecture," one of eight structures so honored in the nation. What is the building?

Hidden Away in a Pair of Dress Shoes

IN THE spotless store window one pair of gleaming little black patent leather pumps stood out from all the rest. They almost seemed to beckon to me, to call forth something in me. Was it their daintiness — that soft "party" look, their shimmering gaiety?

"What size, please?" I pulled out of my shopping bag a small nylon velvet pump trimmed in rhinestones. "A half size larger than this one," I said aloud. Inwardly I mused, "Velvet . . . rhinestones . . . gleaming patent . . . for my little girl."

Just twelve years ago I was propping her up in the corner of our davenport and standing back in unbelievable wonder at this beautifully mysterious creature — a real girl; she seemed incredible. Two boys, and now a *girl.* It was almost too good to be true — like, well, like a queen or like a princess. Yes, like a princess — something beautiful and lovely to grace our home, something feminine, with frills and ruffles and gathers and tucks and bows and lace. I immediately cut out an adorable little aqua blue dress with many tiny tucks across the bodice, six months' size; I have not finished the dress to this day because of the hard tucks.

This little girl was so different. We could not get over it. I picked her up differently than I had picked up the boys; I held her close in a different manner. The feeling of wonder did not diminish as the months flew by. Who was this lovely little thing, bald at four months, with soft blond curls as she neared her first birthday? Didn't her mother have straight black hair? Would wonders never cease!

But today I bought shoes just one size smaller than mine. My little girl is getting to be a young lady. I shall wrap the new shoes up lovingly in foil and glitter and place them beneath the tree. Do you suppose they will glow in the dark even through the cardboard box? No, of course not. They are just a very adorable pair of shoes for a very adorable little girl.

And when she opens the box on Christmas morning, will she know? Will she know how

by Frances Bowman

much I wanted to buy them for her three months ago when she outgrew her old ones? Will she know how painstakingly I weeded out the sturdy practical shoes, how lovingly I examined each dressy pair, looking with an experienced eye for a style, a verve, a dash, and a flair that is "my Terry"? Will she know how much I like to be pretty too? Will she glow a little inside if some teen-ager notices my own pretty shoes? Or will she feel a big or little twinge of jealousy? Can she ever hope to compete with her own mother? How will these two get along together — I as an older woman and this other one whom I have begotten — this child not quite child, not quite woman, this precious person about to set foot on a bridge which will separate her from me, in a certain sense, forever? (For this cause shall a man *leave* his father and mother . . .)

I wonder . . . when she opens the box on Christmas morning, will she know? Will she know how much Daddy likes to have his girls pretty — from the tops of their shining hair to the tips of their gay young feet? Yes, she will know this. Will she know why we will have to make her wait till she is in high school for her first pair of heels? No, she will not know this. This she will have as a gift from us as well; however, it is one she will neither like nor understand nor accept till much, much later. The wait for the heels will be a gift of something firm and strong for her to rebel against. This gift — making her wait — will also be wrapped in love and glitter and foil, even though to her it may seem to be like a gift wrapped in tattered gunny sacks and binder twine.

With a sense of quiet trust, then, I will place the gift of new shoes among the other gifts. Perhaps they will give her one more clue as to who she really is or who she is in the process of becoming. Perhaps they will provide one more piece to be fitted by her into the riddle of her budding sexuality.

May they help her to feel pretty, God, and then, as her beauty deepens and matures down through the years, may she be set free to give her love as only a woman can give it. This is my prayer — hidden away inside a pair of shoes. □

NATIVITY

The spangled forehead of the night
Bends over the village
And the round heaven curves tenderly
Over the square inn.

Throughout the plaza's crystal tunnels
Runs the news
And throbs through long electric cars
And campuses
And stations.

By candles guided
The silent crowd
Comes to the eastern window
To wait in frosty darkness
For the small thing.

The year moves out of its shadow.
Light quickens.
Bells ring.

Howard Winger

RING LOUD, CHRISTMAS BELLS!

Christmas bells,
can you be heard above
the rattle of rockets
the jarring of jets ripping the sky
the muttering of angry atoms
the crackling voice of a soaring satellite?

Can you for a moment outclamor
headlines that scream
alarming half-truths across the world
the raucous jeers of race against race
the rage of man against outrageous man
the boasts of the anything-but-meek
who would inherit the earth?

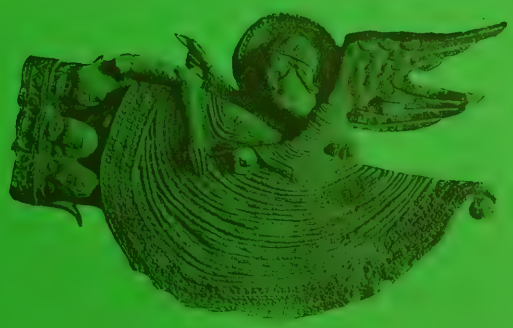
Can your peal herald clearly
a Prince of Peace
through cries of the gaunt-eyed hungry
the quiet weeping of those who have lost too dearly?

Can your clanging tongue pierce
the thunderous rumble of the multitude
running from responsibility
stampeding into luxury
escaping into levity?

Christmas bells,
can you ring loud enough?

For I am the bell ringer!

Ernestine Hoff Emrick



THE INCARNATION

Christmas is the ever-coming of God,
The infinite arrival
Overtaking the departures of life.
The steps that hesitate,
That turn away,
Are always followed by the steps that come.
We are not left leafless and alone
As friends and events
Are peeled off the tree of life.
The powerful searchlight of the Star
Is beamed upon us.
The light-year of our Lord
Hastens toward us endlessly.

Edith Lovejoy Pierce

Day by Day

a devotional guide for the family

DO YOU KNOW people who feel that a marriage ceremony is the end of a beautiful romance? A church dedication service is the crowning achievement of a group of hardworking individuals? A baptismal service means that the convert no longer needs their fervent prayer and Christian support? A high school or college diploma signifies the end of a person's education? How wrong these people are! These events are not endings but beginnings, mere gate openers to vast frontiers yet to be discovered.

During this last week of 1965, news media will be reviewing the year's events and giving summary statistics. Your family may also indulge in some nostalgic reminiscing of what was said and done in your home. As the books are closed on an old year it is easy to sit back and admire your laurels and dote on history. However, a whole new year of opportunity lies ahead—unlived, untouched, unexplored.

Do not spend these last days taking off your shoes, dipping them in bronze to preserve every precious and heartrending scuff, and placing them on your mental shelves. There are no emeritus Christians. As long as you live God has work for you. Put those shoes on, freshly repaired and polished, and prepare yourself mentally and spiritually for "the race that lies ahead."

SUNDAY, DECEMBER 26
Ps. 145:1-5. After beholding the Christ Child, tell your friends what you saw. Each day is your opportunity.

MONDAY, DECEMBER 27
Ps. 90:1-4, 13-17. So you do not feel as close to God as you once did? Who do you think has moved? God, prop me up in all my leaning places.

TUESDAY, DECEMBER 28
Ps. 25:1-7. God's work is done by those who ask, "Show me . . . teach me . . . lead me." To pretend to know all the answers is to deny the need for God.

WEDNESDAY, DECEMBER 29
James 4:13-17. What makes you so sure your future plans will materialize? Do good now, "for you will not pass this way again."

THURSDAY, DECEMBER 30
Ps. 62:5-8. "I know not what the future hath Of marvel or surprise, Assured alone that life and death God's mercy underlies" (Whittier).

FRIDAY, DECEMBER 31
2 Tim. 4:6-8. The game of life is won not by a last ditch attempt but by a faithful heeding of God's signposts all along the way.

SATURDAY, JANUARY 1
Joshua 24:14-24. Our God, in all of life with its challenges and crises, help us to put your will first.

SUNDAY, JANUARY 2
1 Cor. 9:24-27. "Let us then be up and doing . . . " (Longfellow). No waiting to see what others do, but acting in courage, by faith.

MONDAY, JANUARY 3
Jer. 1:4-12. Do not hesitate and make excuses, for when God calls you to a task, he gives you the power equal to the task.

TUESDAY, JANUARY 4
Matt. 25:14-30. "A great deal of talent is lost to the world for want of a little courage" (Sydney Smith). Do not allow false timidity to rule.

WEDNESDAY, JANUARY 5
Luke 9:23-27. A motto for growing this new year: Deny self of short-term gains so that greater good might be attained.

THURSDAY, JANUARY 6
1 Tim. 6:11-19. "O Lord, let me learn to reject the wrong things and hold fast to that which is good." The riches of God are sufficient for all our needs.

FRIDAY, JANUARY 7
Eph. 6:10-17. "Religion is the best armor in the world, but the worst cloak." To live victoriously, one must keep vigilant.

SATURDAY, JANUARY 8
Psalm 23. It is safe to follow wherever the Good Shepherd leads us in this new year. "Lo, I am with you always."

Put away the old things

An impressive ceremony used by some churches to symbolize the putting away of old things could be adapted for your family worship. Have each person write on a slip of paper some fault or habit he would like to keep from bringing into the new year. These may include various prejudices, jealousy, gossiping, selfishness, or habits like smoking or swearing. No one need know what anyone else has written. At a certain time during your worship have each person drop his slip into the blazing fireplace or light it with a burning candle and allow it to burn on a foil-covered tray. By this ceremonial act you would show your desire to end this practice and cleanse this sin from your life so you can enter the new year free from its clutches. Follow the burning ceremony with a prayer of dedication or read as prayers such hymns from *The Brethren Hymnal* as "Before Thy Throne, O God, We Kneel" (No. 256) or "Lord, for Tomorrow and Its Needs" (No. 292).

To guide you in worship

A calendar, a tall, unlighted candle (until January 1), or a large white piece of paper could be placed on your worship center as a reminder of all the unused days ahead in the new year.

Discussion topics may include the value of resolutions, suggestions of some for the family, and ways to help each other keep them. What kind of year has 1965 been for our family? How can we make our family worship periods happier experiences? Have we spent enough time together? How can we make the new year a better one? Perhaps several family members can tell about experiences during the past year when God showed his love and concern.

Poems of inspiration for the new year from *His Pen in Her Hand* are: "New Year," Hecker; "New Year's Resolution," Cripe; and "What Shall We Leave, What Shall We Take?" Wine.

Hymns which can be sung or used as prayers are: "Savior, Like a Shepherd Lead Us" (No. 296), "O Master, Let Me Walk With Thee" (No. 367), "I Would Be True" (No. 308), "Father, Lead Me Day by Day" (No. 282), and "Spirit of the Living God" (No. 656).

Take a personal spiritual inventory

During the first week in January our family traditionally steps up one by one to our "measuring door" and have recorded our heights and weights. How interesting to compare the markings from previous years!

To measure spiritual growth is more subtle and difficult. If you have attended church regularly this past year, how has it affected your way of living? How many persons did you contact for Christ? How much more money and time are you devoting to Christian work now than you did a year ago? Are you more patient and less self-centered than you were a year ago? (Ask the others in your family to answer that one!) Are you stronger when faced with temptations and possessed with a kindlier approach to the needs of others? Determine in your heart to make this coming year one in which your faith will grow by putting it to work.

"The new year lies before you
Like a path of driven snow.
Be careful how you walk in it
For every step will show."

An out-of-state tourist was winding his way along the poorly marked rural roads of Lancaster County in Pennsylvania Dutch country. He was lost. Wanting to get to Smoketown, he stopped and inquired from a farmer in the field the directions. The farmer in his Dutch brogue explained, "Turn left at the crossroads, cross the bridge over and make the corner round. Keep on going for that road leads directly to Smoketown." "Thank you," replied the tourist politely. And the farmer continued, "However, it would be much better if you wouldn't start from here."

But that is the point—the challenge. You must start into the new year at the exact point spiritually where you find yourselves. You have no other choice. Determine today to begin traveling with Christ who is the way in 1966! — Earl and Vivian Ziegler

ANSWERS TO NEWS QUIZ

See page 18

1. a-2; b-1; c-3. (Pictured, from l. to r., Huffman, Contreras, Lichty.)
2. The Anchor Bible.
3. The Vatican Pavilion, with its display of Michelangelo's Pieta. It drew five times the number of visitors of any other religious pavilion.
4. Yugoslavia.
5. Andrew W. Cordier, member of the Committee on the Church Center for the United Nations and Columbia University dean.
6. The angel Gabriel.
7. Ecuador.
8. b.
9. a-3; b-1; c-2.
10. d.
11. True.
12. Mission Twelve.
13. a.
14. c.
15. a-2; b-3; c-1.
16. Ralph E. Smeltzer, director of peace and social education.
17. True, according to Dr. Eleanor Macoby, director of Stanford University's Laboratory of Human Development.
18. c.
19. False.
20. Columbia, Md.
21. a-2; b-3; c-1.
22. Rhodesia.
23. Consultation on Church Union.
24. b.
25. a-3; b-1; c-2. Miller is a Brethren minister; Alexander and Thompson, alumni of Brethren colleges.
26. Cyprus.
27. "God Loves the World So . . ."
28. Chapel, Bethany Theological Seminary, Oak Brook, Ill.

The trouble with the church

THE TROUBLE WITH THE CHURCH, by Helmut Thielicke; translated by John W. Doberstein. Harper & Row, 1965. 136 pages, $3.50

THE COMFORTABLE PEW, by Pierre Berton. Lippincott, 1965. 137 pages, $3.50; paper, $1.95

THE NEW REFORMATION, by John A. T. Robinson. Westminster Press, 1965. 142 pages, paper, $1.45

It is popular to disparage religion and its organized house, the church. Those who refuse to listen remain oblivious to the fact that organized Christianity is in trouble. Jesus' message may be relevant to our "new age" of secular consciousness, but the traditional ways and words of the church fail to communicate this. Some wonder if the message itself is not lost to the church. Critics inside and outside of the church have described this fossilized condition. Their analysis is disturbing but also reflects a genuine yearning for what Christians could be if they were radically identified in this world with the Jesus they profess. However, this positive note will be obscured for many by the critic's courageous honesty, whose irreligious-sounding quest is as unacceptable to the religionist today as was Socrates' "atheism" to his contemporaries.

Nevertheless, those who are weary with institutionalism and innocuous religiosity and are driven to a new appraisal of their faith will find the three books mentioned above quite stimulating. Those who are not ready or willing to examine every item of their belief are warned to leave these books alone, for the superstitious and sentimental believers will be shocked and disturbed.

What is "the trouble with the church"? Helmut Thielicke, being no mean preacher himself, insists that the preaching in many pulpits has become incredible. Not that "we are less skillful rhetorically or mentally duller and stuffier than our fathers," but there is a dichotomy in the preacher's existence. It seems that he no longer lives in the house of his own doctrine, but alongside of it. "This age of alienated personality has an unbounded yearning for credibility and a man's 'own tone.'" Thielicke senses a growing, secret mistrust of Christian preaching in the hearts of the congregation. No clever tinkering with structure can hide this lack of authenticity. This hidden dishonesty more than any "changing structure of society" or lag behind "scientific and intellectual progress" makes preaching unbelievable. No doubt it will take more than preaching to revitalize the church, but Thielicke suggests we begin here instead of taking flight into busywork and liturgism. Here is a forthright call for renewal in preaching that dares to place the destiny of Protestantism on the foundation of its historic role: the proclamation of the Word.

What about "the comfortable pew"? Pierre Berton, writing at the request of the Anglican Church of Canada, gives us a readable analysis. Though the church "has for centuries seemed to be largely an agency for the comfort of its congregations, it cannot long survive unless, like its founder, it stirs up the people by making large numbers of them acutely uncomfortable." Berton succeeds well in this task! His assessment of the pew is not too different from Thielicke's view of the pulpit. There is "no appreciable difference between the views of the practicing Christians and society as a whole." The church has abdicated its moral leadership in meeting, the crises of war, racial conflict, sexual mores, and business ethics in our world. It is absorbed in defending its religious establishment.

The church fails to communicate. "It is not merely that the church's technique and its language belong to a forgotten era making its message murky; it is also that the church stands in danger of forgetting exactly what that message is." Berton sees the necessity of a violent revolution — "violent in the psychological and social rather than the physical sense." Is revolution possible? Berton is very skeptical. The ferment for it is already at work, but Berton wonders "whether that revolution will come in time."

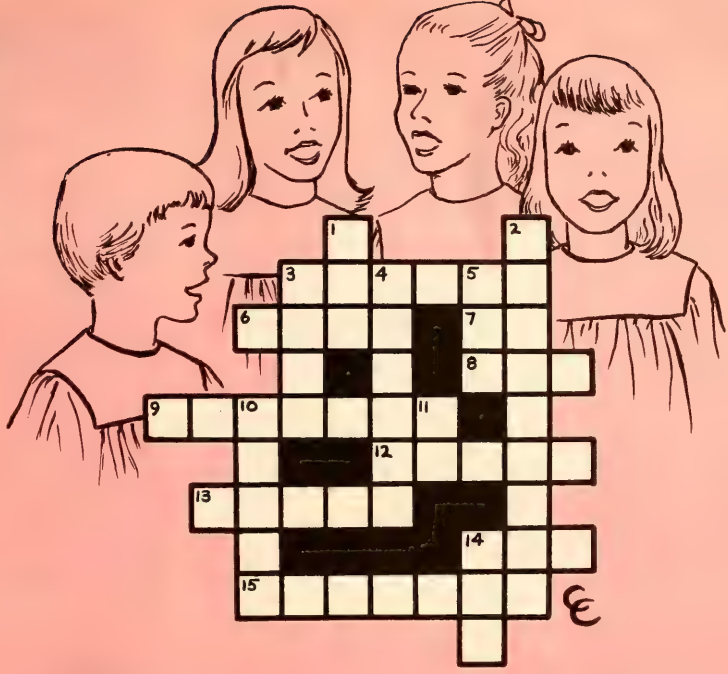
Is it too late for a "new reformation?" John A. T. Robinson does not propose to answer this, but he does present a picture of what this reformation might be. He insists that "the basic truth of Christianity is itself at issue, that even God is at hazard, and that nothing is being left unquestioned" in the atmosphere of "the new reformation." In speaking to this age Christians must start "from the other end" with the questions this world is asking, working inductively from human relationships to theological truth. Modern men "must be met by the truth *where they are.*"

There must be a "genuine lay theology" taking seriously the old reformation's "rediscovery of the priesthood of all believers . . . and ministry of every Christian man." This theology would be impelled by the needs of the whole man "to *be* the church *in* the world." As "the carrier of the new life for the new age" Christianity would cease being a "cultic organism" or "confessional assembly" and become the "prophetic fellowship" stressing the "servanthood of the laity" in the structures of secular society. This revolution in church structure, doctrine, liturgy, and life within the church will create a tension between the old and the new that will "stretch the church to the breaking point." Yet Robinson insists that we must not break but learn to live in "the overlap" in spite of its "bewildering double existence."

This means, as Albert van den Heuvel observed, that we must "let those who are satisfied with the old structure live in it, but let them not hinder the others from working out their calling in today's world." Is the church courageous enough to do this? Is her faith deep enough to withstand the strain? — E. Stanley Smith

CLASSIFIED ADS

FOR SALE — Baldwin organ, model 45, full pedals, 2 manuals, excellent condition, walnut finish. Mrs. Paul M. Shogar, R. 2, Box 157, Aurora, Ill. 60504. Phone: Oswego, Ill. 554-8382.



CHRISTMAS CROSSWORD

by CAROL CONNER

ACROSS

3. The angels sang a song of _____ (Luke 2:13)
6. An angel told the shepherds Christ was _____ (Luke 2:11)
7. In
8. For what reason
9. The angel _____ visited Mary (Luke 1:26-27)
12. God's sending Jesus to earth shows he _____ us
13. The angel said Mary should name her son _____ (Luke 1:31)
14. The shepherds went to Bethlehem to _____ Jesus (Luke 2:15)
15. " . . . and of his _____ there will be no end" (Luke 1:33)

DOWN

1. Make a mistake
2. Mary and Joseph were in _____ to be enrolled (Luke 2:4)
3. Needy
4. The _____ said, "Glory to God in the highest" (Luke 2:14)
5. The shepherds praised God for what they _____ (Luke 2:20)
10. Burst
11. Behold!
14. Jesus was Mary's firstborn _____ (Luke 2:7)

ANSWERS

Across	Down
3. Praise	1. Err
6. Born	2. Bethlehem
7. In	3. Poor
8. Why	4. Angels
9. Gabriel	5. Saw
12. Loves	10. Break
13. Jesus	11. Lo
14. See	14. Son
15. Kingdom	

In Brief

PERSONAL MENTION

Donald F. Durnbaugh, a member of the faculty of Bethany Theological Seminary, has been asked by the General Brotherhood Board to do the research and writing of a definitive historical volume on the Church of the Brethren. Publication date is set for 1972.

Robert C. Tully, associate youth director for the Brotherhood, has announced his resignation effective next August 31. He anticipates taking graduate study in the area of guidance and counseling.

Overseas mission assignments for several persons have been announced by the General Brotherhood Board. **Patricia Roop** of Ft. Wayne, Indiana, will go to India as an elementary teacher in June, 1966. **Ann Long** of Perrysburg, Ohio, will go to Nigeria as an elementary teacher and **Larry and Rose Bollinger** of North Manchester, Indiana, as churchmen, all in the summer of 1966. **Connie Stanbaugh** of Spring Grove, Pennsylvania, will go to Nigeria as a nurse in February. **Dale and Beverly Minnich** of Wilmington, Ohio, have been assigned to work in Ecuador beginning in July, 1966.

. . .

W. Harold Row, executive secretary of the Brethren Service Commission, was interviewed for a depth report on conscientious objection over NBC's Monitor series. He also was scheduled tentatively for NBC-TV's Today show special on the same topic.

Arthur Heisler, pastor of the Columbia City church in Indiana, and vice chairman of the Indiana State CROP committee, was awarded a citation by the Indiana CROP director.

Dr. John S. Noffsinger, who is senior counselor in the office of Public Affairs of the Peace Corps in Washington, and a former director and secretary of International Voluntary Services, is the author of an article "A Teacher for Bayombong" which appeared in the October issue of the *Peace Corps Volunteer.* In the article he described his "Peace Corps" service in the Philippines more than 50 years ago.

. . .

Galen Robert Heddings, a nineteen-year-old Church of the Brethren student at Bridgewater College whose home was in Catlett, Virginia, was killed in an automobile accident on November 7. He had hoped to complete college and a period in Brethren Volunteer Service before settling down to dairy farming. A memorial service was held at Bridgewater College on November 8.

The November 15 issue of *Church and Home,* a publication of the Evangelical United Brethren Church, contains excerpts from letters written to the editorial office by **Marian Gibble,** a BVS worker assigned to the Delta ministry in Mississippi. Marian had formerly been employed in the *Church and Home* editorial office. In her letter she called attention to the progress made through enrolling 6,000 children in 83 centers for the Head Start program in Mississippi. She also described the harrassment of Negroes and workers with the Head Start program.

. . .

Congratulations are in order for **Clarence B. and Maude Hershberger Rhodes** of Martinsburg, Pennsylvania, who observed their 60th anniversary on September 28; for **Herman and Erie Fornwalt Sollenberger** of the same area who observed their 58th anniversary on November 14; for **Mr. and Mrs. Russell Lantz** of Constantine, Michigan, who observed their 50th anniversary on November 3; and for **Mr. and Mrs. Clarence Claar,** members of the Lower Claar congregation in Pennsylvania, who observed their 50th anniversary.

OPPORTUNITIES

The Phoenix, Arizona, church is in need of 24 **used choir robes** in good condition. Any church having such robes available, no matter what color, should write to Mrs. Evelyn Mullins, 4007 E. Fillmore St., Phoenix, Arizona 85008.

The Garrett church in Pennsylvania would like to obtain copies of the **1925 hymnal** which are still in good condition. The church is interested in purchasing some of these hymnals. Write to Mrs. Charles Thomas, R. 1, Garrett, Pennsylvania.

Youth and adults who are eager to improve their Christian citizenship by studying firsthand the process of government and current issues in Washington and at the United Nations should consider attending the seminars scheduled for February and March. The **Brethren Youth Seminar** will be held February 6-11. It is open to all youth who have completed the tenth grade. The deadline for registrations is January 21. Write to Youth Department, Church of the Brethren General Offices, for registration and reservation forms. The **Brethren Adult Seminar** will be held March 6-11. A late registration fee will be added to registrations postmarked after February 15. For information on schedule and reservation forms write to Brethren Adult Seminar, Church of the Brethren Washington Office, 110 East Maryland Avenue, N.E., Washington, D.C. 20002.

THINGS TO COME

Sunday, February 13, will be observed in many churches as **Boy Scout Sunday** marking the 56th anniversary of the Boy Scouts of America. The Church of the Brethren is one of the religious bodies in the United States that together sponsor more than 51 percent of the nation's scout units. One hundred and ninety-two units are sponsored by Brethren churches.

. . .

A **Church and Group Life laboratory** sponsored by the General Brotherhood Board will be held at Elizabethtown College July 10-16, 1966. It is planned for persons who are active in the life of the church with a real desire to grow. Lab enrollment will be divided equally, if possible, between lay persons and ministers.

ON THE AIR

As part of its 150th anniversary year of the Bible in 1966 the American Bible Society is sponsoring a **special radio series** continuing through February 20 on its weekly Bible quiz program. The program can be heard at 7:35 a.m. Sundays on station WNEW in New York City. Currently there are 48 churches from 11 denominations associated with the quiz. Most of them are located in the New York metropolitan area.

NOTEWORTHY

On Sunday afternoon, December 12, the **Crest Manor** church in South Bend, Indiana, dedicated its new parsonage. Harper Will was the guest speaker.

At homecoming services held in Oc-

CONTRIBUTORS

Frances Bowman is the wife of the pastor of the Wichita church, Kansas. . . . Two pastors are represented among the writers in this issue: **Ronald K. Morgan,** serving the Community Church of the Brethren, Hutchinson, Kansas, and **E. Stanley Smith,** at the Eastwood church, Akron, Ohio. . . . Those contributing poetry include **Ernestine Hoff Emrick,** pastor's wife, Ashland, Ohio, **Edith Lovejoy Pierce,** Evanston, Ill., **Howard Winger,** member of the faculty, graduate library school of the University of Chicago, **Lena Willoughby,** wife of the director of Brethren Service in Europe. . . . **Steve Engle,** member of the Waynesboro church, Pa., and a senior at Juniata College, is leader of the New Century Singers, a folk singing group.

CALENDAR

Jan. 2-9	**Universal Week of Prayer**
Jan. 16-23	**Church and Economic Life Week**
Jan. 30	**Youth Sunday**
Jan. 30 — Feb. 6	**National Youth Week**
Feb. 6-11	**Brethren Youth Seminar**
Feb. 13	**Race Relations Sunday**
Feb. 20-27	**Brotherhood Week**
Feb. 23	**Ash Wednesday**
Feb. 25	**World Day of Prayer**
Feb. 27	**Brotherhood Interpretation Sunday**

tober the **Free Union** church in Virginia recognized the burning of the mortgage on their new church building. The building had been dedicated in October, 1962. Guest speaker was Stanley R. Wampler, field secretary.

The **Mount Union** church in Virginia recently purchased an electric organ and carpet for its sanctuary. J. S. Butterworth of Vinton, Virginia, is now serving as pastor of the church.

. . .

Where Love Is, a morality play by Iden Payne, is being presented in a number of Pennsylvania churches this year by the **Chancel Players** of Elizabethtown College. The director of the drama is Bob Herbert, a junior prelaw major from Philadelphia.

Elizabethtown College was host to high school age youth from Eastern and Southern Pennsylvania districts of the Church of the Brethren during the fourth annual **Brethren Youth Days,** held on the campus November 26 and 27. The young people were able to use facilities of the A. C. Baugher student center during their recreation period. They viewed a controversial film and then divided into groups to discuss its implications.

Around 100 counselors from more than fifty high schools and junior colleges in the Southern California area visited La Verne College campus in order to become better acquainted with the college. They observed presentations on the history of the college, purpose and emphasis of its academic program, its admission requirements, scholarships and unusual opportunities.

. . .

During the 1964-65 academic year McPherson College received $12,716 in grants from the **Kansas Foundation** for private colleges. Grants received from the foundation provide funds for endowment and general operation of the college.

. . .

The Brethren Service Center in Nappanee, Ind., held an **open house** on the afternoon of Nov. 7 for friends to inspect its remodeled facilities and to meet national representatives of various church agencies whose programs are serviced by the center.

BROTHERHOOD BOARD ACTIONS

In sessions held at Elgin November 9-12 the General Brotherhood Board and its commissions:

— Appropriated $1,000 to subsidize the publication of *Brethren Life and Thought,* a quarterly publication of the Brethren Journal Association now in its tenth year.

— Approved launching at the Lybrook Navajo Mission in New Mexico an adult education program for welfare cases in cooperation with the federal government. Reading, conversational English, numbers, and moral standards will be stressed.

— Joined in a relief ministry to civilian war victims in India and Pakistan through a grant of $1,000 from the emergency disaster fund. The grant will assist the $500,000 program called for and directed by the World Council of Churches through congregations in India and Pakistan.

— Granted funds for church building developments totaling $28,750 to four churches, Collinsville, Virginia; Lynnhaven, Phoenix, Arizona; Red Hill, Virginia; and Summerdean, Roanoke, Virginia. The Board also made available loans totaling $92,200 to four congregations, Friendship, Baltimore, Maryland; Red Hill, Virginia; Hopewell, Virginia; and Summerdean, Roanoke, Virginia.

— Approved the purchase of land and construction of a material aid center in Houston, Texas, at a combined cost of $80,000 to be financed out of material aid center operations. The expansion is a result of the rapidly growing material aid program in the southwest.

— Indicated plans to complete payment on the new general offices in Elgin, January, 1966. The original indebtedness when the new building was occupied in 1959 was $900,000.

— Urged retired ministers and employees of the General Brotherhood Board who are 65 or older to elect full insurance coverage under Medicare.

DEATHS

Barnthouse, Quinter, Uniontown, Pa., on June 7, 1965, aged 72
Crowell, Ruth Ada, Eaton, Ohio, on Aug. 28, 1965, aged 72
Dilling, Josie, West Palm Beach, Fla., on April 23, 1965, aged 76
Ertz, Eva S., Liberty, Ill., on Sept. 16, 1965, aged 82
Eyler, Melvin Oscar, Johnsville, Md., on April 4, 1965, aged 62
Fisher, Lyman D., Flora, Ind., on Aug. 23, 1965, aged 68
Gerlach, Lizzie, Neffsville, Pa., on Sept. 13, 1965, aged 93
Hochstetler, Blanche, West Salem, Ohio, on May 15, 1965, aged 58
Jones, George Wesley, Hanover, Pa., on July 8, 1965, aged 79
Kimmel, Byron D., Brookville, Ohio, on July 11, 1965, aged 47
Lefringhouse, Fred, Liberty, Ill., on Sept. 16, 1965, aged 81
Maugans, Ina, Peru, Ind., on Aug. 29, 1965, aged 89
Miller, Benjamin O., Blacksburg, Va., on Aug. 7, 1965
Schwanger, Frederick J., Elizabethtown, Pa., on June 26, 1965, aged 20
Seese, Verna Iva, Johnstown, Pa., on Sept. 20, 1965, aged 67
Shedron, Opal E., Rossville, Ind., on Aug. 18, 1965, aged 53
Stremmel, Ella, York Springs, Pa., on Aug. 22, 1965, aged 90
Snider, Orval, Modesto, Calif., on Sept. 19, 1965, aged 82
Thornton, Watt L., Lebanon, Pa., on Aug. 15, 1965, aged 79
Wine, Mary Elizabeth, Colonial Beach, Va., on Aug. 19, 1965, aged 74
Wren, Forrest J., DeGraff, Ohio, on Aug. 22, 1965, aged 68

My Gift to Christ

As the Wise Men were led to seek the child in the manger, we too are travelers in quest of the Holy One.

To Him we give this gift, that through the worldwide mission of the Church of the Brethren it may bring to others good news of a great joy.

_____ Amount

Name _____

St./RFD _____

City _____

State _____ Zip _____

Congregation _____ Dist. _____

Please clip this form and enclose with your contribution. Send to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Illinois 60120.

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What is behind many of the changing ideas regarding premarital sex? Richard Bollinger offers some explanations in the first part of a two-part article. . . . One man's service in a rescue squad in North Carolina is the subject of a feature by Richard Bohn. . . . Vernon Miller reviews recent books dealing with death and suicide . . . and critic Dave Pomeroy takes a look at a new film satirizing American funeral customs. . . . Look also for a story about a work camp in Mexico, an article on spiritual guidance, and more discussion (in letters and news report) about Brethren participation in the Consultation on Church Union.